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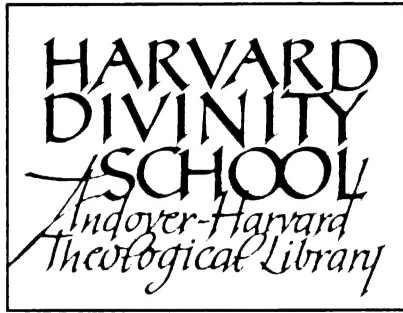
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Alvina Newell.

THE
GOSPEL ANCHOR;
DEVOTED TO THE
EXPOSITION AND DEFENCE
OF
UNIVERSAL SALVATION.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

EDITED BY
H. J. GREW, C. F. LE FEVRE, I. D. WILLIAMSON,
AND R. O. WILLIAMS.

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THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, JULY 6, 1833.

NO. 1.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

EDITORIAL CORRESPONDENCE.

To the Rev. Geo. Campbell.

DEAR SIR.—Your favor of May 30, requesting me to insert in the Anchor, the communication which accompanied it, has been duly received. However much I might desire to gratify you, the character of the article in question would compel me to decline its publication. The design of this periodical is to discover and disseminate *doctrinal* truth, not to interfere in the *personal* differences of its neighbours. I offered you the use of its columns to prove the correctness of your own theory, not to shoot a deleterious fang, at the reputation of a highly esteemed friend.

Soon after your communication was rejected by the Editor of the 'Trumpet,' I addressed you as nearly as I can recollect, the following note:

REV. GEO. CAMPBELL: Dear Sir—From a notice in the 'Trumpet' of May 11, we perceive that our friend Mr. Whittemore, "has neither opportunity nor the disposition to discuss with you the subject contained in your recent communication to him. If, as we believe, the design of that communication was, to prove that sin and misery will exist in that future and immortal world, to which we are all destined, we take this method of informing you that the columns of this paper are at your service to exhibit the evidences by which (you believe) that sentiment is sustained.—Should you be disposed to send us any communication upon that interesting subject; we will insert the same in our paper with such remarks of our own as its character and contents may inspire. Yours Respectfully,

H. J. G.

Anchor Office, May 14, 1833.

I knew you to be an advocate for the existence of sin and misery, in that immortal state of being which is to succeed the present life. I knew that you had recently dissolved your connection with the Universalist Convention in Maine, in consequence of your views upon that subject. Br. Whittemore's notice of the

article he rejected—led me to infer that you designed to "provoke and bring on a controversy upon that subject." You admit that my inference was a natural one, and blame him for using the language in which it was conveyed. Under the influence of that impression I informed you that "If such was the design" of the article in question that we would insert the same in the Anchor. I heard no more of the matter until I perused an article over your signature, which appeared in a late number of the 'Independent Messenger,' in which you have (unintentionally I hope) made a statement in relation to myself which neither propriety nor truth will justify. You say in the Messenger of May 25, "I would mention that another Universalist Editor, has voluntarily and generously offered to publish the communication rejected by the Editor of the 'Trumpet' and any other I may send."

I am not sufficiently credulous to suppose that you had the least expectation that I would give publicity to the article you sent me; or that I or any one else had offered to publish *any thing* you might send without any regard to the character of your communications. It would have required nothing more than an ordinary penetration to have learnt from my letter to you, that in order to entitle "any communication you may send," to a place in our columns; that such communication must be "designed to exhibit the evidences by which your views of a future retribution are sustained." How could you believe that I had 'offered to publish the article rejected by the 'Trumpet,' when you well knew that the contents and design of that article was of a very different character from that which was made the condition of its introduction into the Anchor? My proposal to insert the article alluded to was conveyed to you in language sufficiently explicit and intelligible.

"If Sir, as we believe, the design of that communication was to prove that sin and misery will exist in the future immortal state, &c." we will insert the same in our columns. I have now to ask you Sir, whether such was the design of the article which our Br. Whittemore rejected? Unfortunately for you the article which you published in the 'Messenger' contains the admission that "not a single argument was made, or attempted to be

made in my communication to him, [the Editor of the Trumpet,] either for or against future punishment."

In the same article you admit that the 'design' of your letter was merely to "manifest how much like 'the foxes of the desert,' he (the Editor of the 'Trumpet') had turned and 'crossed his own track' in his conduct towards certain individuals.

In your second communication to Br. Whittemore, you say, "I *utterly disclaim* making the attempt to revive the controversy concerning future punishment. Not a word was said in my communication by way of argument, either for or against that doctrine." I have been compelled to allude to these declarations, to justify myself in the eyes of those who have seen your statement in the Messenger. I am disposed to put the most charitable construction upon your conduct and shall therefore indulge the hope that your allusion to me in the 'Messenger' was made without much reflection.

You say in your letter of May 20, "that you thank me most sincerely, for so generously opening the columns of the Anchor to you as a medium of communication upon the deeply interesting subject on which it seems it is not our happiness to entertain entirely the same views."

In *this* statement you have done me no injustice. I did indeed offer you the use of our paper, for the express object, which, in *this* instance you have honourably mentioned.—With the personal difficulties, between yourself and the Editor of the 'Trumpet,' we have nothing to do. Our object is to unite, not to divide our brethren—to mitigate, not to perpetuate their differences.

In reply to my letter you say, "If it would be agreeable to you to insert communications from me in support and illustration of the views entertained by me, on the subject of future retribution, as your letter seems to indicate; I will occasionally send you one, &c." and in the Postscript to that letter you say that you "will send the first of those communications as soon as you can find time for preparation."

In reply I have to inform you, that your assurance is to us very pleasing and satisfactory. So long as you confine yourself to the question at issue, you will be welcome to whatever use you may wish to make of our columns; and I trust there will in future be no occasion given me to remind you of what that subject is. You will remember that I offered you the use of our pages to prove (if you felt disposed) "that sin and misery will follow any portion of our race into an *immortal* state of being. You will also remember that you

have accepted them as a medium through which, "to support and illustrate your views of a future retribution". We consider the matter fairly settled, as we assure you it will be very "agreeable", to us to find you an occupant of our columns, for the object which you have so explicitly stipulated. We shall waste neither time nor words in discussing preliminaries; neither shall we be diverted from the subject at issue, by allusions to topics, disconnected therewith. You have only to send us such communications, as you may think proper to compose "*in support and illustration of the views entertained by you, upon the subject of a future retribution,*" and the writer of this will attach to each such observations as their contents and importance may suggest. So long as you confine yourself to the conditions you have discovered in this article, you will be treated with all the attention & courtesy which we are capable of extending. I have been somewhat particular in this letter, in urging upon your remembrance the necessity of confining your remarks and arguments to the object which you have yourself proposed. I have done this to prevent any misunderstanding between us in future; as we should not feel disposed to follow you through all the imaginary regions of unmeaning spirituality.

That you may hereafter have no occasion to repeat to me what you have said to others; that an open generous enemy is more worthy than a secret foe," I now assure you that you will ever find in me an open, uncompromising opposer of the *measures* of the individuals with whom you sympathize; while you will find no one more ready than myself to give their *doctrines* a patient, candid, and generous hearing.

I have no prejudice against the belief in a righteous retribution in Eternity, for our conduct in time; although I had much rather that you should be compelled to prove "your views of that retribution" true, than myself.

I am likewise decidedly opposed to your definition of the appellation "Universalist." If you are disposed to disconnect your remarks upon that subject, from the very *personal* allusion with which they are connected in the article which we shall return to you, I should not decline their publication. You say that Universalism "knows no state for man beyond the grave; but that in which he will be as the angels of God in heaven." You say that Universalism "denies all accountability and retribution in a future state." You say that Universalism "places the man cut off in the commission of the foulest crime, and the man who lived a virtuous life, and died rejoicing in the christian's hope upon a *perfect equality*

the moment the spirit leaves the body." The propriety and correctness of your definition of the name we bear, can be discussed by us at some future time. It answers my present purpose to say that I was not the author of the declarations above given; neither am I a stickler for the sentiment which they teach. Any allusions therefore to that topic which your correspondence in this paper shall exhibit, will be both *foreign to your subject*, and inapplicable to me. After you have completed the "support and illustration of *your own views* of a future retribution" as you proposed; you may make the attempt, (if you desire so to do,) to refute Universalism in a more obnoxious form. Should you feel disposed to accept the *last* proposal you will be replied to by Br. I. D. WILLIAMSON in whom you will find a candid and gentlemanly opponent. Hoping that the foregoing will convince you that we are not entirely destitute of the spirit of accommodation, I subscribe myself,

Respectfully, Yours,

H. J. GREW.

P. S. The article which we decline publishing remains in our hands subject to your order.

To Mr. John Dayton, Cambridge, N. Y.

SIR—At the commencement of another volume of the 'Anchor' I take the liberty to repeat to you the invitation contained at the close of the previous one, that its columns are open to you to discuss the subject of Universal salvation, or if you prefer your own phraseology any better, "to enter fully into the refutation" of what you are pleased to call "our abominable doctrine." I also take the liberty to suggest to you the importance of confining your remarks to the subject in point. Whatever position you may think fit to take against the doctrine in question, let that be conclusively disposed of, before you assume another. In making these remarks, I would not be understood to intimate that we shall find in you a "rambling disputant," for we have as yet, had no opportunity of judging; but experience has taught us that those who have hitherto claimed a place in our paper, have come under this character. We have no disposition to proscribe conditions or dictate the course you should pursue, any farther than a compliance with your claim upon our columns rendered necessary. If the elucidation of truth is your object, it can be the more easily effected by confining your articles within the precincts of objection and argument.

Without any further remarks you are respectfully invited to the discussion, and we promise you that we will give you a patient hearing and candid consideration,

Yours, Respectfully,

C. F. L. F.

OUR PAPER.

The present number commences the third volume of the Anchor, and with it the relationship which will hereafter exist between this publication and ourselves. We have endeavored to improve both its form and general appearance, whether we have done so or not it is the province of our patrons to judge.—The knowledge which they have of its character and design, preclude the necessity of any formal detail upon that subject. We shall spare no pains to render the Anchor an acceptable periodical to the denomination whose interests it is designed to subserve. As the services of both its former editors are to be associated with those of the two additional ones, we shall impart to the present volume of our paper an increased degree of interest and usefulness.

We are not entirely ignorant of the innumerable difficulties which are strewn in our path or of the impracticability of giving equal satisfaction to a thousand different tastes.—We hope however that the little diversity of thought, style, taste, and feeling which exists among the conductors of this paper will in some measure obviate the difficulty.

In the prosecution of those objects to which our paper is devoted, we shall fearlessly and resolutely engage. There will be no compromise upon our part, between the truths of christianity and the gloomy dreamings of a deluded imagination; nor any truckling to the superstitious prejudices of the age. In the illustration and defence of those doctrines 'which are most surely believed among us,' we shall endeavor to exhibit that spirit of candor and sincerity, which should ever adorn the 'glorious Gospel of the blessed God.'—In controverting what we believe to be error, we shall speak with becoming plainness, and we hope with a just regard to the legitimate rules of logical investigation. In our treatment towards opponents; we shall endeavor to be candid and *mild* with those in whom we can discover reciprocal feelings.—Towards those who make 'lies their refuge,' and misrepresentation and calumny the weapons of their abuse; we shall extend no very encouraging promises. It is very common practice we believe, at the commencement of an editorial career, for an individual to affect an extraordinary degree of ignorance and humility; which is generally accompanied by an abundance of fair promises which are much easier made than fulfilled. Without availing ourselves of those advantages we will submit our little sheet to the attention and perusal of its friends.

H. J. G.

ON EARLY ASSOCIATIONS.

Man is a being totally dependant on circumstances for his physical and mental growth. On his entrance into the world he exhibits a condition of helplessness and dependance; without the tender care of his devoted parents he would not survive one day. But the feebleness of his body is not more striking than that of his mind; both equally require the nursing care of parental love. If we contemplate the eye of the new born babe and scan the expression of his quiescent countenance, we can scarcely detect the existence of intellectual power. As the body grows and its energies are developed, the mind appears to make an equal progress and "grows with its growth and strengthens with its strength." When the senses are so far matured as to take cognizance of surrounding objects, and the reasoning powers sufficiently advanced to form comparisons, then it is that the mind receives its most vivid, delightful and lasting impressions. All is new and in the charms of novelty an unreal lustre is shed upon every object. The mind is ardent for knowledge, it fearlessly seeks it: it dreads no repulse; anticipates no deception and every acquisition and discovery of truth leaves no place for unsatisfied desires. These are the days of confidence and trust; suspicion and caution are the sad lessons of future years. These are the peaceful days of innocence—the mind has contracted no guilty stain, warring passions have not established their tyrannic empire in the soul—the black catalogue of vicious dispositions, envy, cruelty, revenge, jealousy and hatred have not soiled that pure sheet which has just been unfolded and on which the history of future years is to be recorded. These are the days of happiness—basking in the warm smiles of a mother's love—feeling perfect security from harm under the protection of a father—the conscience uncorroded by remorse—a retrospective view causing no pang—the present pregnant with delight and the future bright with anticipated joy, the youthful hero of an untried world experiences that pure bliss, which is supposed to have been the happy lot of the first actors on the stage of being, in the flowery bowers of Eden, or with which the fanciful imaginations of the poets decked their Elysian fields.

How natural must it be for the mind to dwell on these early reminiscences! How fondly will memory hover over these bright moments! How delightful to retire from the distraction of the busy world; from the rude turmoil of business, and closing the door that opens to futurity, turn round as it were to the portals of the past and looking down the

deep vista of departed years, retrace the events of childish days. Though the road which lies between that blissful time and the eventful present may be marked with many a thorny or rugged track, yet the sweet prospect at the end of it, shall for the time being, diffuse a calm serenity over the soul, not unlike that which prevades all nature, when at the close of the summer's day, the brilliant orb of light is about to hide his glories in the west, when his setting rays pour a golden flood on hill and forest, battlement and tower.

While these sensations are the spontaneous productions of the mind which reverts to the days of its childhood, we can be at no loss to account for the undying attachment which is felt for our country and our home. It is of no importance what the character of that country or home may be. It is enough that it was the scene of our earliest, happiest and brightest days. Though the light first blest our eyes, in the thatched "cottage on the moor," and our feet have since trod the costly domicils of the great, nay the palaces of regal splendor, yet shall memory still cling with fond affection, to that simple tenement of life's sweetest joys. Though the country which gave us birth was frosted with eternal snows; or parched by the perpendicular rays of a vertical sun; though the earth beneath were iron and the heaven above brass; yet if it were our only "our own, our native land" we would not be exiled involuntarily for the wealth of Europe or the luxury of Asia.—The force of love for our country is strongly exemplified in the mariner, whom of all others we should expect to be most free from local attachments. It may emphatically be said of him, that his ship is his home, and his country the wide domain of the shoreless ocean. But let him approach the land that gave him birth, the scenes of his boyish days, and the blood will rush through his veins with a quicker current. When his waking eye shall descry the blue mountains of his native land rising on the margin of the distant horizon, when the lighthouse "like a star in the midst of the ocean," shall be the beacon that points to the land of his forefathers, then will he break forth in some wild notes of minstrelsy and sing the pleasures of his much loved home.

It was once said by a Greek author that 'every land is home, to the wise man.' I would rather give the author of this sentiment credit for philosophy in his head, than for feeling in his breast. The sentiment is not true in theory, much less in practice. Wisdom will dictate that we should pay such regard to circumstances, as to make the best of every

situation in which we may be placed; but it is not within the province of wisdom or any vaunted power of reason, to sever the ties with which we are linked to our country, and our homes. To say that every land is home, is as absurd as to say that every stranger is our friend. Admit this and patriotism is but a name—admit this and national glory is a phantom.

The influence which early associations exert over the mind is incalculable. A turn or bias to future conduct may be given by incidents which appeared perfectly trivial.—From this fact we may see the vast importance of inculcating right principles and presenting proper examples to children from the first dawn of reason. The indulgence of a vicious inclination or the inculcation of a wrong sentiment may follow the unfortunate youth down the stream of future life and be a continued source of wretchedness and remorse. But he who has passed his youth in laudable pursuits, even if he should turn away from the path of virtue in the riper days of manhood, will be more likely to return when he reflects, that his former years were marked with innocence and peace. Like the traveller on the Lybian desert, who sees the Oasis which he has passed, he will be tempted to retrace his wandering steps and once more reach that favored spot which appears more delightful than ever, by comparing it with the desolation that reigns around.

Christian reader, let the warmest glow of gratitude pervade our bosoms, in the assurance which has been given us, that in a brighter and a better world, that state of innocence and joy to which we revert with such delight, still awaits the ransomed family of man; that in the dispensation of the fulness of times, a renovated world, clothed with glory and immortality, will enter the habitations of our Father and enjoy a rest perfected in love and lasting as eternity. C. F. L. F.

BRIEF COMMENTS NO. 1.

Diotrephes, who loveth to have the pre-eminence among them, receiveth us not; wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words. 2. John 9, 10.

It would seem from the apostolic allusion to the above named individual, that he was a very officious member of one of the early christian churches; who had no disposition to listen to the counsels of his "fellow-helpers to the truth." "I wrote unto the church" says the apostle, "but Diotrephes who loveth to have the pre-eminence among them receiveth us not." He was too fond of occu-

pying the uppermost seat in the synagogue, to permit any interference from any one else in the ecclesiastical affairs of the church of which he was a member. He probably supposed like many of more recent birth, that the beauties of "Independent congregationalism" were concentrated in his own person; any obstacle therefore to his personal pre-eminence, became the object of his malicious prating; "and being not content therewith, neither doth he himself receive the brethren, but forbiddeth them that would, casting them out of the church."

REMARKS.—It is our lot my brethren, to regret that this same love of pre-eminence has exerted a most unhappy influence upon our own denomination. Of all the calamities which threaten us, "perils among false brethren" are most to be dreaded. The withering influence of mortified pride and disappointed ambition is the deleterious fang by which our good cause has been 'wounded in the house of its friends.' A 'love of pre-eminence,' spurred on by an *unsuccessful* strife 'to be greatest in the kingdom' has become the bitterest ingredient in the cup of our afflictions. Let every friend to the peace and prosperity of liberal principles discountenance and oppose every effort to retard their progress. Let them set their faces as a sword against that clerical malignity, which under the specious garb of "pure conscientious principle," is sowing the seeds of *disunion* and enmity within our borders. Trace this '*conscientious principle*' to the period when it was first exhibited; you will find it concentrating itself within the bosoms of one or two *disaffected* Reverends—you will find that it gave its possessors but little uneasiness until the attention of *their* societies was diverted by more popular preachers—you will find that the conscientiousness of those disaffected Gentlemen, has increased from that time to the present, in the *exact ratio* that their influence and popularity among Universalists has been lessened—and you will also find that its operation has been invariably restricted to such obstacles in the path to personal aggrandizement, as have been most in the way of him "who loveth to have the pre-eminence among them." 'Beloved, follow not that which is evil, but that which is good.' "Now we beseech you brethren, to *mark them which cause divisions* and offences contrary to the doctrine which ye have learned, and *avoid them*; for they that are such [while in such practices] serve not our Lord Jesus Christ, but their own belly; and by good works, and fair speeches deceive the hearts of the simple."

H. J. G.

DR. ADAM CLARKE.

Our readers have been reminded of the testimony which this great and good man has repeatedly borne to the truth of the 'final restitution of all things.' We have often been gratified in the perusal of his reasoning upon the subject of Universal salvation.—His frequent digressions from the doctrines of the church to which he was attached, have often cheered us while reading his expositions of the most important portions of scripture. The following very *intelligible*, and to us very acceptable comment upon Acts 3: 21, is taken from his remarks upon that final "restitution of a things which God has spoken by the mouth of all his holy prophets since the world began."

"Now, as the word is here connected with, *which God has spoken by the mouth of all his holy prophets*, it must mean the accomplishment of all the *prophecies and promises* contained in the Old Testament relative to the kingdom of Christ upon earth; the whole reign of grace, from the assentation of our Lord till his coming again, for of all these things have the holy prophets spoken; and as the *grace of the gospel* was intended to destroy the *reign of sin*, its energetic influence is represented as *restoring all things*, destroying the *bad state*, & establishing the *good*; taking the kingdom out of the hands of sin and Satan, and putting it into those of righteousness and truth. This is done in every believing soul; all things are *restored* to their primitive order; and the *peace of God, which passes all understanding, keeps the heart and mind in the knowledge and love of God*. The man loves God with all his heart, soul, mind and strength, and his neighbor as himself; and thus, all the things, of which the holy prophets have spoken since the world began relative to the salvation of *any soul*, are accomplished in this case; and when such a work beomes *Universal*, as the scriptures seem to intimate that it will, then all things will be restored in the *fullest sense* of the term."

However strongly the Dr. might have been influenced by his CREED in his remarks upon other portions of the New Testament; it is very evident in this instance, that the beauties of Methodism were entirely lost sight of. A few instances of his anxiety to conform to the standards of his Limitarian Brethren, can indeed be produced; a circumstance however which does not alter the fact that he was *occasionally* a Universalist. Verily, "our rock is not as their rock; our own enemies themselves being judges."

H. J. G.

CONTRIVERSY.—We infer from the controversial atmosphere with which we are at present surrounded, that those of our patrons who are fond of polemical discussions, are in a fair way to be gratified during the progress of the present volume of the Anchor.

Several individuals who are opposed to our views of Christianity, have desired an opportunity of making an effort to refute them in our columns. Their requests have of course been complied with; and we are daily expecting the commencement of hostilities.

☞ Perhaps an apology is due from us to such of our readers "as have need of milk and not of strong meat," for the seeming severity of some of our remarks upon Mr. Whitman's '*friendly letters*.' In treating the physical diseases of our race, it is the common practice, I believe to accommodate the antidote to the situation, and circumstances in which the patient is found. We have been compelled by the nature of the moral disease, under which Mr. Whitman labors, to make use of such means as his situation and character required. Mr. Whitman has proved himself one of that class of opponents to Universalism, which cannot be reached by any other weapons than those, which they, themselves furnish us; and however unpleasant the task may be, the station we occupy demands its faithful performance.

☞ We have sent this number of the '*Anchor*', to several of our friends, whose names are not at present upon our subscription list. Should they be disposed to obtain us a few subscribers, and receive a volume of our little paper, (gratis) as a remuneration for their trouble, we should not regret it. If otherwise they are requested to enclose the present number in a wrapper directed to our office, with as little delay as circumstances will permit.

☞ The confusion and irregularity which our new arrangements have occasioned in our office, must account to our readers for several typographical errors which will be discovered in this number. We intend to guard more closely in future against this, to some degree unavoidable evil.

"AND EVERY CREATURE which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

☞ 'He that hath ears to hear let him hear.'

THE PERIODICAL PRESS.

The usefulness and importance of the Press, as a means of counteracting ignorance and error, and diffusing a knowledge of the truth, are too obvious to be questioned by any reflecting mind. In a community like ours where the habit of reading is constant and universal, its influence upon the public mind is seen, felt and acknowledged by all. As a denomination, Universalists owe much of their past success, and present encouraging prospects, to the energy and ability with which their periodicals have been conducted. There can be nothing against which this moral engine could be employed, with greater success than those systems of faith, which we reject and desire to overthrow. There is no class of religionist by whom its power can be more advantageously exerted than our own. From the investigation of religious truth, we have nothing to fear. From the closest and most strenuous inquiry we have every thing to hope.

The several modes of communicating religious knowledge, have each their respective advantages: but we believe that the medium of the Press possesses a utility which can be claimed for no other. Without its aid, but little could have been accomplished in disseminating, our rational and consolatory views of the divine character and government. It is only about *sixty* years, since the appellation 'Universalist' was in this country, an unmeaning sound. Look around you, friendly reader, and ask yourself *by what means*, our present condition, as a denomination has been attained. The most unreasonable prejudices have been encountered—the fire brands of persecution have been quenched—the torch of bigotry burns more dimly—knowledge has usurped the throne where ignorance once reigned—a spirit of inquiry has been excited, and a revolution of no mean character, in the religious world, has been effected; and to what are we indebted for these accomplishments, if it is not to the irresistible power of the Press?

The occasional exertions of individuals and the more formal labors of the Pulpit, have indeed, done much to dispel the clouds of ignorance and error; but had they been unaided by the Press, the efforts of our brethren would have been comparatively ineffectual. Let Universalists duly appreciate the advantages, which the medium of the Press affords them. Let their past success excite them to more vigorous exertions for the future. Let them remember that no reading is so cheap and useful as that which can be attained from a well conducted NEWSPAPER—that a *weekly* perio-

dical has from the frequency of its publication, a decided advantage over all others. Let these facts be *realized* by our friends. Let the utility of our periodicals, and the necessity of their co-operation to sustain them, be impressed upon their remembrance; and let that impression exhibit itself in their exertions to extend their circulation.

H. J. G.

REV. HOSEA BALLOU.

The following very acceptable tribute to the public character of one of our Fathers in Israel, is taken from the 'New Hampshire Patriot,' a public journal published at the Capitol of that State:

"Notice having been given at the Unitarian Church on Sunday afternoon that Rev. HOSEA BALLOU would preach at that place on Monday evening, the house was filled at the appointed time. From the appearance we should judge that a majority of all branches of the Legislature were present, the like fact seldom occurring when any religious meeting is called, especially on a week day. We are not disposed to speak in praise of Rev. Mr. Ballou's doctrines further than to say that to those who sincerely believe them they must be the greatest consolation that can be extended to fallen man in this state of sin and sorrow. Mr. Ballou is a preacher of forty years; and during the time of his ministry he has seen his denomination increase from a handful to hundreds of thousands: after Winchester and Murray who are gone and Jones who is among the living, he may be said to be the father of Universalism in the United States. He is a native of Richmond in this State, and commenced preaching when his education was inferior to that of the most common youth of the present time. But he had been a hard student of human nature; and thirty years ago he was much more of an orator than most of the educated clergymen. We heard him on Monday evening; and his sermon was one of the most happy efforts at pulpit oratory that we ever heard. Generally it has been thought that he discovered in the pulpit too much levity, an over-strained satire, in answering the arguments of his opponents. On this occasion neither his levity nor his irony were such as to offend the most fastidious ear."

NOTICE.

Religious Service will be held in the Baptist Church, at Hoosick Four Corners, during the 10th, and 11th of July. Ministering brethren are earnestly invited to attend,

MORAL EVIL.

The existence of what we call moral evil has been considered, by the opposers of revelation, as a strong argument against the idea that there are any fixed or immutable principles by which the moral world is governed. It is not our purpose, in this article to enter largely into a discussion of the merits of the question, but simply to note and briefly consider an argument which is frequently introduced in the case. We look at the material world, and we see evidence of laws, by which it is governed. The Sun rises and sets; the Planets move with regularity in their orbits; the earth rolls upon her axis, and in every department of the material universe, there is order and harmony sufficient to prove that there are fixed and immutable laws by which it is governed.

But in the moral world things wear a different aspect. There all is confusion. One man believes one thing, and another another. The Christian worships the Lord of all, and the Indian kneels before the good spirit; the Pagan worships the Sun, and adores a brazen image; and the Hindoo bathes in the Ganges or throws his body to be crushed beneath the wheels of the car of Juggernaut. In one place it is lawful to steal and rob and murder, and in another, these things are punished as an offence against the laws of God and man.

The conclusion which some feel disposed to draw from these facts is; that those things are not under the immediate inspection and government of a wise and benevolent God, whose laws are immutable, else there would be more order and harmony.

To this reasoning our reply is brief. In our judgment, there is *as much order and harmony in the moral as material system*; and the whole difficulty arises from the fact that we are not as well informed upon the one subject as the other. The science of physics has far outstripped that of morality. In the material world, Philosophy has lifted her torch, enabled men to take a comprehensive view of the great arena of nature, and trace out the laws by which the different parts are governed. Thus men have found order where discord and confusion were supposed to reign. If we go back to the ages that preceded the bright career of Newton, we shall find that there was then as much darkness and uncertainty, in relation to the phenomena of nature without, as there now is, relative to nature within us.

Then the people saw as much apparent turmoil and confusion in the natural world, as we see in the moral aspect of the Universe. But since that time, a better philosophy has

taught us that nature has her laws, which came from nature's God, and must be obeyed. She has taught us that all the varied phenomena of nature, from the fall of a leaf, to the bursting of a volcano; from the breaking of a bubble, to the thundering roar of the cataract, are all the result of well organized laws, that are ever in force. We have learned that effects apparently different are the result of the same law. That the rising of a vapor and the fall of a stone, proceed from the same cause. We have learned that the same law that forms a drop of water, and brings it to the ground; gives to this "ponderous globe of earth," its consistency; and holds it "self-balanced on her centre hinge," to traverse the regions of space, and accomplish her course round the Sun. Thus the apparent confusion that reigned in nature, has been removed, and it is no longer doubted that all remaining appearances of irregularity, are owing to our ignorance, and not to any imperfection in nature's laws. With these facts in view, it appears to us that we should be cautious in limiting the holy one of Israel, and modest in drawing conclusions which would blot out the laws of God from the moral world, because the ignorance of men has not yet discovered their operation in every case.

The truth is, we have forgotten that the proper study of mankind is man, and in our eagerness to find the "*rational*" of things around us, we have neglected those within us. Thus it has happened that while every department of the material universe has been put to the test and made to speak its laws, the far more interesting field of inquiry presented in moral Philosophy has been left unexplored. Hence the conclusion has been drawn, rashly enough, to be sure, that the moral world has no laws for its government.

In the times of ignorance to which we have alluded; the man that had stood in the rushing wind of the tempest, with senses stupefied with the noise and din of contending elements, and believed that the commingling crash of the whirlwind, the thunder and the storm, were all the result of well organized laws, operating for the general good, would have been pronounced a visionary enthusiast. and yet the light of Philosophy has told us that such is the fact. We have now learned that all these things are under the controul of those unbending laws which God has given the elements and which are as immutable as his own nature. And though we may not in all cases be able to see the mode of their operation yet we attribute it to our ignorance and not to any want of order in nature's works. So shall it be when the light of truth breaks in upon the darkness of the human intellect

and reveals to man the true state of the moral world. Then the science of human mind, being investigated, not merely by a few hardy adventurers, who have broke away from the may of mankind, and groped in darkness, without map or chart; shall rise to its proper dignity; and the light of true *moral Philosophy*, guided by the truths of religion, shall tell us that God rules, in the moral as well as material world.

We acknowledge that we are not now able to trace the laws of God, as clearly in the intellectual or moral world, as in the material, but the soundest principles of reason, compel us to say that the defect is owing to our ignorance, and not to any imperfection in the great moral system. When this ignorance shall be removed, it shall be seen that God reigns, and that

"All discord is harmony not understood,"
 "All partial evil Universal good."

When the question may be adopted, and none shall give an answer.

"If storms and earthquakes break not heavens design."

"Why then a bargain or a Cataline."

The force of the above remarks, as applied to the subject in hand rests upon the supposition that, there is an analogy between the material and moral Universe, and the argument is, that as we have found order in *one* where disorder had long been supposed to reign so in the *other*, we ought not to think there is disorder because what we call evil exists, and we are not at present able to see how it results from wise and benevolent laws. That this mode of argumentation is philosophical, we have the opinion of some of the most enlightend minds. We quote the following from that excellent Philosopher Stewart, in his elements of the Philosophy of the human mind, which goes to show that his views correspond with those we have expressed:

"The numberless references and dependencies between the material and moral world, exhibited within the narrow sphere of our observation on this Globe, encourage and even authorise us to conclude, that *both* form parts of one and the same place; a conclusion congenial with the best and noblest principles of human nature, and which all the discoveries of genuine science unite in confirming.

Nothing could be more inconsistent with the irresistible disposition, which prompts the Philosophic inquirer to argue from the known to the unknown, than to suppose that, while all the different bodies which compose the material universe, are manifestly related to each other, as parts of a connected whole, 'the *moral* events which happen in this Planet, are quite isolated, and that the rational beings

which inhabit it, have no relation to other intelligent natures.' The presumption unquestionably is that there is one grand *moral* system correspondding to the material system, and that the connexions which we at present trace so distinctly among the *sensible* objects composing the one, are exhibited as so many intimations of some *vast scheme* comprehending all the intelligent beings composing the other."

With these views we most heartily coincide, and of the few remaining appearances of nature, which have not been traced to their proper laws, disturb not the harmony of creation, why we ask, should we contend that what we call *moral* evil, should disturb the harmony of the moral system? I. D. W.

WHITMAN'S LETTERS.

We perceive by our exchange papers, that this much looked for publication has at length made its appearance. Living as we do, at some distance from the immediate vicinity of its author, we have as yet been unable to obtain a copy of the work. That Mr. Whitman is conscientiously opposed to the particular views of individual Universalists, we have no disposition to deny; and we would be the last to complain of his opposition to those particular views, could we discover in that opposition even an ordinary regard to truth, to fairness or to common decency. We know not how many *good* things this production contains—we know not how much its author has been influenced by *worthy* motives in placing it before the public; but we do know that some parts of it surpass any thing in the line of calumny and abuse, that ever fell under our observation. We have formed this opinion of these "*friendly letters*" from the perusal of the numerous extracts from them which have appeared in the public prints. If the general character of Mr. Whitman's book, has any resemblance to such parts of it, as have met our eye, it will fully meet our expectations of its merits, both in respect to the *falsity* of its statements, and the unutterable *duplicity* in which those statements are made. We can bear the opposition of bigots, however malignant and abusive it may be, because *their* opposition to Universalism generally exhibits the appearance of *sincerity*, a trait of character which in the publication we have alluded to, is too much wanting. We should judge from this specimen of Unitarian, liberality and moderation, that its author had devoted his past life to the collection of all the abusive epithets which the english language contains. If there are any circumstances under which Universalists may "be angry and sin not" we are inclined to believe

that those circumstances will always attend them in the perusal of Mr. Whitman's very friendly letters.

Those of our readers who desire a foretaste of the liberality which this infuriated calumniator exhibits, can be gratified by perusing the following specimen of his sublimated malignity :

- "1. *Universalism tends to open infidelity!*
- "2. *Tends to destroy gospel preaching!*
- "3. *Tends to destroy christian ordinances!*
- "4. *Tends to sectarianism!*
- "5. *Tends to destroy civil government!*
- "6. *Tends to suicide!*
- "7. *Offers a bounty on wickedness! "*

Alas! Alas! Alas for Universalism: "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12, 12.) Charges like the foregoing, coming as they do from an individual who is cloaking *his own* belief in *Universal* salvation, under the deceptive garb of Unitarianism, are supremely ridiculous and disgusting. New England Unitarians should be the last to raise the cry of 'infidelity' against their neighbors. Every body who knows any thing about them, knows that they have *no faith in the plenary inspiration of the bible*. The *Old Testament*, they look upon as the relics of the "dark ages," and so far as its application to themselves is concerned, they value it about as highly as they would an almanac of the same date. Their religion, they tell us is in the *New Testament*. They make no pretences to a belief that Mathew, Mark, Luke or John were inspired men; or that their several gospels have any more inspiration about them than any other well authenticated history. The common translation of the New Testament used in this country, was found rather too unyielding to square exactly with their wishes; this circumstance put them to the trouble of revising and remodeling the New Testament for their own private accommodation. After making a considerable use of the pruning knife which they found quite convenient for lopping off dead limbs &c. we believe they are tolerably well satisfied with their "improved version;" although even that one would judge, (who should hear some of their discourses,) was made up of "*mistranslations*"—"false renderings"—"*interpolations*" and "*doubtful passages*."

Mr. Whitman is very particular to state that Universalism tends to *open* infidelity. When we consider the very *unpopular* condition in which infidelity in this country will always be found, in connection with the very intimate relationship which exists between unitarianism and "good policy;" it will easi-

ly be accounted for, ~~why~~ Mr. W. is opposed to any thing which has a tendency to *open* infidelity, as openness of character when disconnected with 'good policy' is a quality to which he appears an entire stranger.

Another charge which Mr. W. brings against us; is the tendency of our doctrine 'to destroy the christian ordinances.' We suppose he refers to the ceremonies of Baptism and the Eucharist. Those of our readers who desire to know what the views of Universalists upon those subjects are, can have the opportunity of learning them from the future numbers of our paper. We shall spend no time to disprove any thing which Mr. W. has said against us in this instance, as it will answer our purpose to assure the reader that this Rev. Gentleman has about as much faith in the necessity and moral efficacy of those ceremonies, as he has in the inspiration of the Assembly's catechism.

He finds it very convenient to keep up the ridiculous farce of *throwing a little water in the faces of infants*, who neither know their right hand nor their left; a practice which the Presbyterians themselves are ashamed of, and which every candid person knows is a mere *burlesque* upon the ancient practice of immersion. In regard to the Eucharist, Unitarians are exactly in unison with Universalists in their views of this practice. They have no faith in the *sacrificial* death of the Saviour, consequently they regard it merely as a *commemorative* ceremony of the character and person of Jesus. Unitarians are exceedingly accommodating in their ecclesiastical arrangements; and are disposed to gratify the prejudices of the orthodox, either by affecting an uncommon regard to these popular ceremonies, or any other sanctimonious professions, which have any tendency to render their insipid system the more palatable. To the application of these remarks we would make many honorable exceptions. There are among the body of unitarians in this country a few honest sincere believers in endless misery, a few honest sincere believers in the annihilation of a part of our race, and a *very few* honest, sincere, frank, undisguised Universalists, each of these classes we esteem and respect, because their professions are conscientious. It is a lamentable truth however that the majority of New-England Unitarians, are of a very different character from either of the three classes mentioned above.

The reader may have some curiosity to know what views of the final destiny of man have been invented, which are not included in their 'endless misery,' annihilation or final salvation. We answer the belief of certain unitarians (who have such an abhorrence of infidelity that,)

that the future condition of the whole human family is NOT REVEALED! In their efforts to purge their "improved version" of the New Testament, from the corruptions of the "dark ages" they discovered such a super-abundance of "mistranslations"—"doubtful passages" and "false renderings" that they deferred making up their minds upon the subject of our future destiny until they can ascertain to their satisfaction what view of the subject is likely to become most popular. Should *BRISM* become as popular in the metropolis of New-England within the present year, as Unitarian moonshine is at the present time, we should not be surprised if they had no faith in relation at all. But we must follow our author a little farther. "Universalism" he says "destroys gospel preaching." Our readers have doubtless perceived that we disprove nothing which Mr. Whitman says against us. His statements about Universalism, when viewed in connection with the unutterable hypocrisy of their author will carry their own refutation along with them. We have in our possession ONE of Mr. Whitman's printed sermons, from which we will place before our readers the following brief extracts:

"I regard the calvinistic doctrines of election and reprobation, total depravity and moral inability, infant damnation, and an ENDLESS HELL as very great errors." Page 30.

"Where has your Saviour commanded any one to believe in the trinity, an infinite substitute for sin, total depravity election and reprobation and an ENDLESS HELL for a large portion of mankind? No WHERE." Page, 56.

"Neither would I speak sneeringly of the conversion of even one idolater, not that I think such a convert has been reserved from ENDLESS PERDITION, or that I believe any heathen is in danger of such unmerciful treatment from the Universal Parent." Page 73.

Such friendly reader, are the specimens of "gospel preaching" as occasionally fall from the lips of this great apostle of Unitarian duplicity. You can judge of the character which they must attach to their authors when he affects his disapprobation of Universalism. however hastily and ungardedly he might have made them, their import will not be mistaken. They speak a language which the accustomed equivocation of their author cannot evade or obscure. All his pretended disapprobation of the doctrine of Universal Salvation is conceived in malignity, and brought forth in hypocrisy. How is it with his real views of "Gospel ordinances," which he affects such a veneration for? He tells us in the printed sermon before us that,

"It is of no material consequence to the sal-

vation of the soul what particular views and practices are adopted on the subject of water Baptism." Page 9.

"Can you suppose there is any moral efficacy whatever in the outward application of water?"

"You must be sensible that its application cannot furnish any qualifications for spiritual happiness." Page 8.

In speaking of the Eucharist our author remarks,—*"You may call Christ to remembrance once a week as did the early christians, or consider every meal a celebration of this rite with the Quakers. For our Saviour has not even mentioned the observance of this ordinance as a condition of admission to the heavenly kingdom. No possible harm can befall you for adopting any of the prevailing practices."* Pages 11, 14, 16.

Here you have another specimen of "Gospel preaching" exemplified in the sermonizing of one whose veneration for "gospel ordinances" surpasses all his powers of utterance. We could make many more extracts from Mr. Whitman's sermons of the same character as the foregoing, but as they would only serve to disgust every lover of frankness and sincerity we will forbear.

With the doctrine of Universal Salvation in one hand and the 'endless consequences of sin' in the other, Mr. Whitman can blow either heat or cold as surrounding circumstances may render most expedient. With a council of *Universalist* ministers around him; and a congregation of *Universalist* hearers before him at Mendon, Mass. he could preach Universal salvation and 'destroy gospel ordinances' to their entire satisfaction. But no sooner does he discover that Universalism has such an ungovernable tendency 'to sectarianism,' that its advocates were not disposed to countenance him in preaching both, the affirmative and negative of every theological proposition—that our knowledge of his belief in Universal salvation did not secure him the privilege of hypocritically feigning a sentiment directly opposite in the sight of the Orthodox—that we were inclined to strip him of the cloak which has long concealed his unapproachable hypocrisy and odiousness, and to leave him in the possession of nothing but the undisputed title to his own detestable pre-eminence; no sooner does he make these discoveries than he finds it very convenient to make a sanctimonious parade of his abhorrence of Universalism. We shall reciprocate his attention to Universalism as time and inclination may dictate. For the present we must leave him to the unenvied enjoyment which he will derive from a reception of that 'bounty' which "Universalism offers upon wickedness." H. J. G.

MORAL AGENCY.

It is not our purpose at this time to discuss the question relative to the freedom of the human will; but merely to offer a few remarks upon the subject as it stands connected with some of the popular creeds of men.

Great stress is laid by many professing christians upon human agency. It has been contended that man is a *free* agent, having the power of choice and action—the power to choose or refuse whatsoever is set before him, and the power to act according to the decision of his will. This sentiment indeed is so intimately interwoven with some of the most popular theological systems, as to become a fundamental principle—a pillar without which they cannot stand. To clear the Almighty from the imputation of premeditated cruelty in the damnation of sinners, it has been very sagely contended that they are free to act as they please—that life and death are set before them, and they have the power of choosing either; and if they choose the latter and sink to endless woe, the fault is theirs. When the inquiry is made, what prevents the salvation of all men? the answer is, that since men *will* not come unto Christ, that they might have life. Being free to choose, they reject the offered mercies and thus seal their own unending ruin. According to this principle the eternal destinies of mankind, are suspended upon the human will. As that decides, they rise to bliss above or sink to woe beneath.

It need scarcely be observed however, that *free* agency, when applied to man is a gross absurdity. It supposes an absolute independence of every other being; whereas, we know by our every day experience, that no man possesses such an independence. No one is *morally* independent of his maker, nor indeed of his fellowmen, by whom he is surrounded. Every one is influenced more or less in the violation of his will, by the circumstances around him. But that men are *moral* agents will be admitted on all hands. In other words they are moral actors—capable of acting in a moral point of view or capable naturally of doing right. And this very circumstance, instead of favoring the cruel doctrine of endless woe, is in fact a proof of the final obedience, holiness and happiness of the whole human family.

It is needless at present to answer the question, whether man is morally free? Let it suffice to remark that we always act in reference to motive. Motive, to be sure, is not the “efficient cause” of action; but it is always that which influences the decisions of the will. Whenever we *op* wrong, something is presented as an inducement to do it; and something too, which preponderates over the

opposing motives to do right. As moral beings, we are *naturally* inclined to do right; and if we are otherwise, something occurs to occasion our acting contrary to the principles of our moral constitution. If then these inducements to sin shall ever be removed, and motives sufficient to induce obedience, be set before mankind what can prevent universal obedience and consequent happiness? If as limitarians affirm the spirit is continually *striving* with man, why will it not so effectually *strive* as eventually to overcome the stubborn heart, and thus induce the willing obedience of all mankind?

Man is not naturally corrupt—totally averse to every thing good and inclined to every thing bad. True, the old fable of total depravity is yet in being; but it is gradually disappearing before the bright blaze of divine truth. If man is totally depraved, he is in no possible way a moral being; but is totally opposite to every thing of a moral nature.—The very fact however that we are constituted with a moral faculty is sufficient proof that we are naturally inclined to do good. The moral law is so wisely and expressly adapted to our moral constitution that obedience is the most natural. There are to be sure many deviations from the law of rectitude; but these are accidental—the result of the circumstances in which we are placed, and contrary to our moral nature. Since then there is a natural tendency in the moral constitution of man to obey, the very enchantments of the law itself must eventually allure all mankind to obedience. When that law is fully developed in all its ramifications and all its bearings upon the happiness of man, by him who came “to bear witness unto the truth,” what can prevent its being universally obeyed? certainly here inducements are to obedience, and the moral constitution is such as to tend naturally to this point. True men do not now obey at all times; and it is because they do not appreciate the value of obedience—they do not perceive the benefits resulting from it. But the time will come when “they shall all be taught of God”—when his laws shall be known—put in the minds of men and written in their hearts; and he will be to them a God, and they to him a people.

“The law of God is perfect converting the soul.” there is something in it calculated to turn or convict the soul. It is perfect both in its precept and in its penalty. Obedience secures happiness. But when men deviate from it they are sure to meet its penalty. And although, by the illusion of vice, they may be led far away into the paths of transgression—although they may go from sin to sin, and pursue a long course of wickedness,

still the penalty of the law must at length operate as a restraint, break the spell that leads astray and induce a willingness to return. The son of man meanwhile appears as a Saviour, holds up the law in all its attracting loveliness, and asks obedience, imparting at the same time a knowledge of all the advantages resulting from it, and all the obligations resting upon the sinner in consequence of benefits received. And when men have seen the folly of sin, if they are moral agents—if they have power to return to Christ, they *will* see their need of obedience, and *will*, as naturally and surely, come to the bosom of their Saviour, and submit to him, as material bodies by the attraction of gravitation naturally tend towards a given centre. So long as men continue moral agents, the native attractions of the moral law, developed by Jesus Christ, will naturally allure them to that great and good being, whose law is but a transcript of his perfect character.

Will it be said that this is compulsion, and makes men mere machines? The charge rests against the scriptures themselves. It is only presenting inducements to obedience, without which no man can perform a voluntary act. Jesus asserts that "no man can come unto me except the Father which hath sent me draw him." Man is not to be drawn however, against his will. "He is attracted by that which he delights in," and he is made to delight in the law because it is good. "God draws men by his love, by showing them what his love has done for them." And surely this cannot amount to compulsion. What then can prevent the final obedience and happiness of all mankind? Will it again be said *they will not come that they might have life*? It is true that all men *have* not come to Christ, but we have no authority from this for saying they *never will*. On the contrary the very fact that some *have* submitted, proves that others *may*—that all indeed *will* eventually return from sin and taste salvation. It should be remembered that Jesus says, "And I, if I be lifted up, will draw all men unto me. He has certainly the power and will to do it.—And he has been certainly lifted up to display his Father's love, and set an example of obedience. If then the pleasure of the Lord shall prosper in his hand," all mankind will eventually be drawn unto him, obey and love and find abundant joy. "All the ends of the earth shall remember and turn unto the Lord, and all the kindred of the nations shall worship before him." The result then is obvious and unavoidable. In consequence of the moral nature, moral constitution or moral agency of mankind, they all naturally tend towards the great fountain from whence they sprang; and,

notwithstanding the many aberrations of time and circumstance, they *will*, at length, arrive at that full perfection in holiness and happiness for which they were originally constituted.

R. O. W.

'INDEPENDENT MESSENGER.'

We have just arisen from the perusal of the communication which appears over the signature of Mr. Adin Ballou, in the 'Messenger' of June 13, addressed to the gentlemen who have heretofore conducted the 'Anchor' in which a great ado is made about an article which was published in our paper of May 18, under the head of '*Rev. B. Whitman.*' The determination which the senior Editor of the 'Messenger' manifests to attach the "editorial responsibility" of the article which it seems has given him some uneasiness, to the individuals to whom his letter was directed, is altogether gratuitous. The objectionable article was written by the present proprietor of this paper, in the absence, and without the knowledge of its former editors. We have no desire for contention with the 'Independent Messenger,' however, strongly we may regret and disapprove the *measures* of its senior editor and his coadjutors in their exertions to *divide* and *alienate* Universalists. The only knowledge which we have of that editor and the *only* objection which we have to his paper, has been created by his industrious exertions to scatter "fire brands, arrows and death," among our brethren. The *personal application* which Mr. B. makes of the allusion in our former article, is a matter which he must settle with the records of his own remembrance. We intimated, and we repeat the intimation, that the differences which at present exist and which Mr. B. is doing all in his power to *increase*, had their *origin* in *motives* which need only to be known to be despised. That certain "most respectable" gentlemen in the vicinity of Boston, are in the possession of a most unworthy enmity towards their clerical brethren whom they have considered as obstacles in the way of their *individual popularity*, is a *fact* which admits of the most positive proof. If the senior editor of the 'Messenger' has an inward monitor which tells him that he should make an individual application of this allusion, the writer has no objection to his doing so.

If he is particularly anxious to "kick against the pricks" which a more definite allusion to this subject would furnish, we will endeavor at some future time to gratify that anxiety. A more particular notice of his communication in the 'Messenger' will be taken in a future number.

H. J. G.

REV. B. WHITMAN.

Since the article which appears in our paper under the head of "Whitman's Letters" was in type, we have perused that portion of their author's reasoning which is connected with his assertion that "Universalism tends to suicide." That the reader may duly appreciate the superlative *piety* which our opponent lays claim to, we will copy the following extract from his recent publication :

"How many have no prospect before them but suffering, or ignorance, or punishment? Is it not the dictate of sound wisdom to shun the evil and seek the good? I cannot answer for others, but for myself I am willing to state my deliberate conviction. [A willingness which he very seldom manifests.] If I should ever be placed in such circumstances, and had a firm belief in your doctrine, I should not hesitate one moment. I should be most foolish not to escape from weeks of misery to perfect and endless happiness, when the simple act of releasing myself from earth would not cost me so much pain as I experience every hour. I wish to see every one enjoying happiness. I frequently meet with individuals whom I believe must have great torment during their earthly existence. If I had a firm belief in your doctrine, [universal salvation,] I could not help advising such to *suicide*. I should be bound to this course by my very benevolence. I see not how I could do otherwise, and act like a wise and good, and benevolent christian. If I know my own heart, (and believed in your doctrine,) I should act and advise as I have mentioned." Page 343.

The foregoing is a fair specimen of the kind of *argument* which cannot easily be lost sight of in the perusal of our author's production. We hardly know what reply to make to it. We are compelled to suppose that Mr. Whitman knows as much about his 'own heart,' and as much about the motives by which he is influenced as any one else, we shall therefore make ourselves contented with the belief that what he has said about *himself* in the above extract is true. He tells us in so many words that it is nothing but the *fear of future torment* which restrains him from taking his own life!! He tells us that he feels bound by his "very benevolence" to advise those who are not in danger of that future torment, to make their 'escape from earth' through the instrumentality of that "simple act." He tells us in one breath that he believes that 'suicide is a crime;' and in the next that it is nothing but the *fear of punishment* which restrains him from its perpetration. Now according to our author's account of his own character, he is worthy of the same respect that is

generally extended to that class of people who refrain from robbing their neighbors corn fields simply through *fear of the whipping post*. So long as Mr. Whitman retains his present acknowledged character, we know of no Universalist who has any belief in his salvation. We certainly have no anxiety to see him in a state of being where the fear of hell *will not exist*, lest he should there practice, what he here recommends to others. He certainly would not be a fit associate for a race of beings possessed of that love which 'casteth out fear,' for he tells us that he "could not help advising such to suicide."

We should think the Coroner of Waltham would feel himself under an everlasting obligation to his neighbor: should any cases of suicide occur in that vicinity hereafter either among idiots or children there will not be any doubt in future as to whose advice and suggestion the commission of that "simple act" should be attributed. When Herod, King of Judea, "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under," he was *practising* the piety which Mr. Whitman is so desirous to disseminate. They both regarded the doctrine of '*infant damnation*' as a 'very great error,' and would probably sympathize with each other in the inquiry 'how could I do otherwise, and act like a wise and good and benevolent christian?' What an unfortunate circumstance it was to the primitive christians that they were deprived of the additional illuminations of New England Unitarianism. We have inferred from their statements that they were '*confident*' of their *immediate* happiness after death. "For we know [not believe] that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5: 1. Mr. Whitman probably thinks the apostle was a "most foolish" fellow for not escaping from 'weeks of misery to perfect and endless happiness.' He would no doubt have said to St. Paul as he has said to us "I wish you to look at this point candidly, if I know *my own heart*, and had a firm belief in your doctrine (of immediate happiness,) I should *act and advise* as I have mentioned." Now we have not the slightest objection to Mr. Whitman's believing in any degree, or duration of punishment *for himself*, that he can conceive of, either from the penal code of Massachusetts, or the functions of the Assembly's catechism, so long as the safety of the community, in which he resides, is so intimately connected with the very salutary influence which the *fear of punishment* exerts over his conduct.

H. J. G.

STATE CONVENTION.

The Universalist Convention of the State of New-York, met a few weeks since at Utica. The session was attended by about forty of our ministering brethren. Brs. Le Fevre was chosen Moderator, T. J. Sawyer, Clerk, and P. Morse, assistant Clerk. Several interesting and important resolutions were passed. The proceedings of that body were conducted with prudence & we believe to the mutual satisfaction of its members. Letters of fellowship were granted to three ministering brethren; and ordination conferred upon three others. The minutes and circular were prepared by Br. Grosh and published in the 'Magazine and Advocate' from which we extract the following resolutions:

"Whereas, we feel the want of a suitable commentary on the New Testament, and whereas our rapid increase would, in our opinion, fully warrant the undertaking of such a work, therefore,

1. *Resolved*, That we recommend some qualified person to prepare in a popular form, a commentary on the New Testament which shall subserve the general cause of truth.

2. *Resolved*, That Br. Hosea Ballou, 2nd, of Roxbury, Mass. be solicited to prepare and publish the proposed work.

3. *Resolved*, That in our individual and public capacity, we will aid and encourage Br. Ballou in the furtherance of this design, by obtaining subscriptions, or in any other manner which the execution of the work may require."

Neither the seasonableness nor importance of the foregoing resolutions; or the success of the attempt to carry them into execution, will be doubted by any one acquainted with the present condition of Universalism in this country. In the single state in which our paper is published, there are nearly *one hundred* Universalist Clergymen, each of whom would take much pleasure in patronizing, and extending the circulation of the contemplated work. We doubt not that a *thousand* copies could be immediately disposed of in the State of N. Y., with as little trouble as this statement is made. A work of this character proceeding from the erudite pen of our worthy friend at Roxbury, would be like 'waters to a thirsty soul'; and as such it will surely be sought for with avidity and delight. We trust that no subjects of minor consequence will be permitted to divert the attention of our industrious Brother, from the prosecution of this much desired object. We would say to him, 'the Master hath need of thee.' 'We wish above all things that he may prosper and be in health.'

H. J. G.

PROSPECTUS

OF

THE GOSPEL ANCHOR,

Devoted to the Exposition and Defence of Universal Salvation.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

The third volume of this publication, upon an *enlarged sheet* and under a *much improved* appearance, will be commenced the first week of July.

In its general design and leading features, the work will not be materially varied from the preceding volumes which are already before the public. Its columns will ever be held subservient to the general interests of the Universalist connection, and to a scriptural and logical defence of their reasonable and consolatory views.

It will labor to excite and encourage a spirit of unrestrained inquiry into all subjects of a religious nature; and to enforce upon the minds of its readers the importance of a strict adherence to just rules of scripture interpretation.

Such intelligence respecting the state and prospects of our cause generally, or to the circumstances, the efforts, and the successes of different individuals within our order, which would be interesting to our friends will be duly noticed.

The Anchor will be zealously devoted to the inculcation of the distinctive principles of *Rational Christianity*, as distinguished from every prevalent system of doctrine which does not recognize the *UNITY* of God and the *PARENTAL CHARACTER* of the divine government.

The great aim of its conductors will be to detect and expose error, to discover and disseminate truth. To unveil the absurdity and incorrectness of various, discordant systems of religious faith, that stand opposed to the *unity* and *paternity* of God; and by candid appeals to scripture & the reason and fitness of things, to exhibit the impartial and illimitable benevolence of our great Creator; issuing in the eventual termination of sin and misery, and the consequent purity and happiness of all his intelligent offspring. With this brief though explicit avowal of its objects, the Anchor is respectfully submitted to the kind attention of its friends, with the belief that the intelligence of a liberal community will appreciate the importance of its continuance; and by their exertions secure to it a generous and permanent patronage.

H. J. G.

Original.

THE HOPE THAT MAKETH NOT ASHAMED.

I cannot in that hope rejoice,
So narrow in its view,
That God will make a partial choice,
And save a chosen few.

I cannot hope, redeemed from death,
And clad in robes of light,
That I shall gaze on worlds beneath,
Consigned to endless night.

I would not hope in bliss to go,
On ying seraphic borne,
And contemplate a gulph below
Where "countless millions mourn."

O! who could such a hope profess,
Yet bear the christian name?
The tongue that should this hope confess
Would feel remorse and shame.

A holier, happier hope is mine,
'Tis inspiration's voice,
It speaks in strains of love divine,
And bids the world rejoice.

It lifts the veil of future years
And points the mental eye,
When sin and sorrow, sighs and tears
And death itself shall die.

Be this "the Anchor of my soul,"
Here let my spirit rest,
And not a wave of sorrow roll
Across my peaceful breast." C. F. L. F.

The Proprietor, wishes it distinctly understood, that the several Gentlemen associated with him in the management of the Anchor, are individually responsible for such articles only, as will appear over their own initials.

The columns of this paper are accessible by any intelligent person who wishes in a candid manner, to controvert the views entertained by Universalists on the UNITY of God, and the PARENTAL character of the divine government.

The leaves of this paper should be cut and stitched together immediately upon its reception. If our patrons will pay a little attention to this suggestion, they will derive an advantage from so doing which will amply repay them for the trouble it will occasion.

The present form of the Anchor is certainly the most convenient for perusal, and unquestionably the most appropriate one for binding, of which we shall endeavor to make it worthy.

Those of our friends who have the names of new subscribers in their possession, will confer a favor upon us by forwarding them to this office as soon as practicable: and those who have not any in their possession, will also confer a favor by making a little exertion to obtain them.

ADVERTISEMENTS.—The fact that our paper is not intended for an advertising sheet, is the only apology we have to offer for discontinuing the numerous advertisements which regularly appeared in the last volume. We will endeavor to take such notices of new publications, as will be satisfactory to their authors. The small space in our columns which we design to devote to this object in future, shall be alternately occupied by our friends whose interests can be thereby promoted.

UNIVERSALIST BOOKS.

KEMBLE & HILL, No. 3, Washington Square, have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their Store as a general depository for Universalist publications from every part of the United States.

A general assortment of Books, Pamphlets and Sermons, kept constantly on hand, and will be sold either at wholesale or retail, at the publishers prices.

Orders from the country promptly executed.
June 29, 1833, Troy, N. Y.

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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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UNIVERSALISM.

Among the various and discordant systems of faith which have been presented to the religious world, no one exhibits so great a claim upon our reception as the sentiment expressed at the head of this article. The belief that sin and misery will eventually be so overruled as to result in the purity and happiness of every created intelligence, is certainly the most delightful contemplation, which could engage the attention or excite the credence of a rational being. Without this hope we should become of 'all men the most miserable,' and the cheering beams of the light of truth would be exchanged for the 'blackness of darkness forever.' Strip christianity of the parental character which constitutes its beauty and excellence and you leave us a system of faith, which would soon clothe the universe, in the midnight darkness of gloom and despair. Disconnect the religion of Jesus from the *universality* of its benevolent design and nothing would remain which would be worthy of our reception or complacence. A partial system might become an ingredient in the government of a merciless tyrant, but not in the administration of him, 'whose ways are equal,' whose wisdom is 'without partiality,' and whose goodness knows neither measure nor end. Universalism is emphatically the crowning excellence of christianity. It teaches us to look upon each other as brethren—as children of the same common parent, and as heirs to the same immortal inheritance. It inspires an unshaken confidence in the merciful disposals of our great creator, and an uncomplaining acquiescence in the dispensations of his parental chastenings. It places before us all the lovely attractions of virtue and religion, and imposes upon the disobedient, every rational restraint from sin. It excites the gratitude of the recipient to the beneficent author of our being and enjoyments, while it reminds us that the most acceptable return, which we can make for his blessings, is an earnest endeavor to extend their application, to those whom he has placed around us.

H. J. G.

FRIENDSHIP.

Surrounded as we are by the busy hum, and the restless inquietude of a bustling world; how pleasant to retire from its scenes of strife and contention, to repose beneath the wide spread foliage of the tree of friendship: where the gentle breezes of social intercourse come over the soul like the balmy breathings of a genial atmosphere. Under its benign influence misfortune and bereavement lose their poignancy—privation and suffering their terror;—the tear of affliction is dried, and even meagre penury is deprived of its scorpion sting.

'Tis friendship that raises us above the buffetings of vicissitude, and the peltings of the pitiless storm: and though an unkind world may frown malignantly; the benignant smiles of one on whose tender regards long experience has taught us implicitly to rely, will dissipate the gloom, and impart a luminous brilliancy to the joyous breaking forth of buoyant hilarity.

'Tis friendship that sheds a lucid and cheering ray over the graver scenes of temperate bliss that give substantial joys to domestic and social intercourse; enhances every enjoyment, and diffuses over the heart the perennial bloom of one eternal spring.

'Tis friendship that exhilarates the feelings—soothes the passions—and tranquilizes the mind.

Wealth, learning, wit, and even beauty itself, sink into insignificance when compared with this heaven-born virtue.

How inestimable then the friendship of those upon whose fidelity and attachment we can recline with unshaken confidence; those who delight to participate in our enjoyments, and mingle with our sorrows, their tears of sympathy.

Such are the joys of true disinterested friendship, and such the happiness it imparts to the heart susceptible of its exquisite enjoyments, and as the last balm it has to offer to expiring nature, points us to that bright star of hope, which glitters on that distant shore; where the sweets of friendship, experience no interruption, when the intercourse of congenial hearts is shaded by no intervening cloud, but where the fadeless blessedness of love unfeigned will unite every heart in the indissoluble bonds of an undying friendship.

H. J. G.

PLEASURES OF MEMORY.

The world in which we live, and the objects by which we are surrounded, are constantly presenting to our view a series of variations and changes. The sturdy oak which so long stood the monarch of the forest, whose firm and deep roots seemed to bid defiance to the tempest which raged among its branches, yields at last to the silent but certain devastation of time, and its prostrate trunk mingles with that very soil from which it derived its former nourishment. If we contemplate the proudest workmanship of the architect, we see the stamp of mutability placed upon it. The most glorious monuments of antiquity are now but a heap of mouldering ruins, and perhaps the panther and other ferocious beasts are making their habitation in those places which once were the abode of royal splendor. The domicile of a Semiramis and Alexander may now be the den of the ferocious tenant of the forest. Nor are empires themselves less fluctuating. In turn the Assyrian, Persian, Grecian and Roman empires have swayed the destinies of the world, and have at length been forced to yield to more powerful competitors. No nation now trembles at their name—their very language has followed them to the tomb—their customs have long since passed into disuse, and were it not that the Genius of history has handed down to posterity the records of their greatness, their name would have been borne away in that stream which has swept them to oblivion. But though there is a pleasing sensation of melancholy connected with reflections of this nature, and altho' a profitable lesson might be deduced, from their contemplation, yet the subject is become so common place, to require our further attention. While the theatre on which man acts is indeed "the ever changing scene"—while he himself is not the same being to-day that he was yesterday, while every hour of time is producing some unheeded change, how extraordinary does that faculty of the mind appear, which resists in a measure these encroachments on the merely material man, and enables us to contemplate not only that which is brought to our immediate senses, but that which has for many years ceased to exist.—This wonderful faculty not only disregards time and place and dwells at pleasure amidst those scenes which once afforded us joy and in which we ourselves participated, but by means of the memories of others, by written documents or by oral traditions, we can hold converse with the mighty dead, learn wisdom from their virtues and caution from their vices. Such are the powers exercised by this admirable faculty; and the pleasures which may be

derived therefrom, we should proceed to consider, after making a few remarks on the character and nature of memory itself.

It is the common fault of all theorists to be so fond of their systems, that they attach to them an unreal importance and magnify their advantages beyond their true merits.—From this mode of proceeding two inconveniences arise: First, a suspicion is entertained that the author is not himself satisfied with a cause which he has to clothe with false colors; and secondly, that since a part at least is unfounded, we have no security but that the whole may be so. We should, therefore, be cautious to invest memory with those attributes of perfection which can only appertain to existencies of a higher order in the intellectual scale of being. Excellent as it is, it partakes of the earthly character of its tabernacle, and like that, though in a less degree, is subject to decay. The existence of memory, separate from those very materials which supply its existence, is a chimera of the visionary's brain, and like the heathen fable of the *soul's immortality*, is only fit for the nursery. The remark of Locke with few exceptions is true, and experience daily proves it so—that "the ideas as well as the children of our youth often die before us; and our minds represent unto us their tombs, to which we are approaching; when though the brass and marble remains, yet the inscriptions are effaced by time and the imagery moulders away. The pictures drawn in our minds are laid in fading colors, and if not sometimes refreshed, vanish and disappear." I should be far from considering this an imperfection in memory. If every impression, however trivial, were to be so indelibly imprinted as never to be effaced, our minds would resemble a vast lumber room, in which an article would lose much of its value from the time occupied in searching for it; but under the present happy economy of this faculty, the light and trivial concerns of life pass off, without leaving a tract behind, while events of importance and interest are engraven with an adamant pen never to be erased.

It cannot be disputed but that memory is and may be a source of refined enjoyment.—But it is a matter of debate how extensive and pure the pleasure arising therefrom may be. The review of a life well spent will impart satisfaction of no ordinary character. The exclamation of the great apostle of the Gentiles may not be found to apply but to very few; but we trust, though in many things we offend all, there are a large proportion of mankind who can look back on the years that are past with feelings of satisfaction, and

scanning the motives of their conduct enjoy the approval of a good conscience. An hour thus blessed with the peaceful whispers of the "still small voice," is worth years of the existence of some, who profess to cull the flowers of pleasure which they are idly pursuing a phantom which eludes their grasp. The turbulence of passion, the delirium of mind in which the mere votary of dissipation plunges, should not be dignified with the name of pleasure, or be considered as affording real gratification to the mind which weighs every thing in the balance of sound judgment. It is the calm, gentle and abiding emotions which spring from the recollections of former occurrences and virtuous actions, which alone deserve the name of pleasure.

We have all noticed the increased size of the two great luminaries of heaven in their rising and setting moments. When the sun or moon have just risen above the horizon how much larger do they appear than when they have attained their zenith. This is a mere optical illusion. They are actually no larger, but the deception is complete, they appear so to us. Thus it is with events which are contemplated either in the long prospective of anticipation or the retrospection of departed years. They increase in size as they recede in distance, and an unreal importance is thrown around them. There is something in the remembrance of departed joys, sweet tho' melancholy, when the maturity of age has come upon us; when the companions of our youth are scattered over the earth; when those scenes in which we played such conspicuous parts are dropped and never to be acted over again, it is then that we can retire within ourselves, and calling to our aid that wonderful faculty, which like the fairy's wand, can transplant us where we please, we can hold communion with those, whose society formed the highest pleasure of our early years.

The question is often asked (and how vain the inquiry) shall we in another life remember the part we acted in the drama of our present existence? We might as well inquire whether we shall exercise any other faculties which are strictly dependent upon our present constitution and organization. The veil of futurity has not been raised and all speculations as to what we shall be are as futile as they are useless. We can only form adequate ideas of those things which are represented to our senses. We may dress up a phantom with all the trappings of a fertile imagination—fancy may breathe into it the breath of life; we may call our holiest and best feelings into operation to endow it with a moral image; we may baptize it with the name of perfection, and yet after all, it may no more resem-

ble the immortalized condition of man, than the visions of Mahomet do the joys of the true Paradise. It is after all an earthborn child, the creation of our own doting imagination and will never soar any higher than the brain that gave it birth.

I am willing to believe that if the memory of what we were here, is necessary either to add to our happiness or improvement, we shall retain that faculty. But I must confess that I do not see the necessity of it. It has been argued by theologians, but with little reason, that memory or the consciousness of our pre-existent state was necessary to constitute our identity. It might be with equal truth argued that a man does not possess identity, because he has no memory or consciousness of his infant state, or that after a night's rest he is no longer the same identical being, because he was not conscious of what he was during the hours of repose. There are many striking metamorphoses in nature, in which there is no resemblance in the two states of being. The chrysalis becomes an aerial butterfly; the egg produces the bird with its variegated plumage and melodious voice; the spawn floating on the river, gives birth to the finny tribe. In these instances we see no analogy or resemblance between the two states, we therefore submit the question, without pretending to make any affirmation respecting it. "Is it not possible that man in his resurrection state, will possess an entirely different nature from what characterizes him here?"

C. F. L. F.

PERVERSION OF SCRIPTURE.

In casting our eye upon Rev. B. Whitman's tornado against Universalism, our attention was diverted by his remarks upon the Hebrew term *Gehenna* rendered 'HELL,' in our common translation of the New Testament. The term *Gehenna* was made use of seven times by our Savior and once by the Apostle James, during the whole of their public ministry; and these are the only instances that we have any reason to believe, that term was made use of by any Scripture writer; and out of the record of these eight instances Mr. Whitman makes the amusing parade of "six classes" of texts which he says 'distinctly teach or plainly imply future punishment.'

Whether the doctrine of future punishment is true or false constitutes no part of our present enquiry. The question to which the attention of the reader is invited in this article is simply this: does the association of the term '*Gehenna*' with a warning of danger, necessarily imply that the danger to be avoided will be perpetuated in a future immortal state? The portion of scripture upon

which Mr. Whitman lays the weight of his reasoning to prove the affirmative of the question at issue is as follows: "Whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother Raca, shall be in danger of the council; and whosoever shall say thou fool, shall be in danger of the *Gehenna of fire*." Matt. 5, 22.

We deem it altogether unnecessary to make any effort, to satisfy any intelligible Universalist that the declaration of our Savior in the above passage has no reference to the imaginary retributions of a future life. We trust there is not an individual in the embrace of Universalism, so incorrigible ignorant of Jewish history, and so destitute of common sense as to suppose that the Judgment council and the gehenna of fire mentioned by our Savior had any existence in the eternal world. It is very evident from the character of Mr. Whitman's opposition to Universalists, that his principle object in his recent publication has been to strengthen the prejudices of the ignorant and to confirm the bigoted multitude, in the rejection of our views of the gospel; and to accomplish that object he has introduced many passages of scripture which the most superstitious ignoramus would be slow to apply to the transactions of eternity. That Mr. W.'s publication will be read by many who have neither the sagacity nor intelligence to detect the bombastic sophistry with which it abounds, or the bold and unparalleled arrogance which supplies the place of fact and sober argument, may reasonably be presumed. That many well disposed persons, from whose minds the "veil hath not yet been taken away," will apply the alarming passage introduced by our author, to that *fabled gulf* which delusion has located beyond the grave; is by no means improbable.

We do not ask such to be influenced by any thing which Universalists may say in illustration of the passage under consideration. All we desire, is their reception of the meaning which their own commentators have attached to it. There is not an *Orthodox* critic whose comments upon this declaration of our Savior have fell under our observation, whose admissions do not completely nullify all speculation about a future hell which is predicated upon it. So far as the writer of this is concerned, there is no objection to the belief in a future retribution (rationally understood) as an *inferential* opinion; particularly when the obligation to *prove* the truth of that opinion, devolves upon the ingenuity of others. We bespeak the attention of the reader to the following observations upon Mr. Whitman's quo-

tation, from some of the most respectable authority within the range of theological criticism.

Dr. Adam Clark, the Methodist commentator, whose erudition as a biblical critic has excited the veneration and respect of all denominations, explains this passage as follows:

"Shall be in danger of (or liable to) the *Judgment*; i. e. to have the matter brought before the senate, composed of twenty-three magistrates, whose business it was to judge in cases of murder and other capital crimes. It punished criminals by strangling or beheading.

* * * * * The Council—the famous council known among the Jews by the name of Sanhedrin. It was composed of seventy-two elders, six chosen out of each tribe. This grand Sanhedrin not only received appeals from the inferior Sanhedrins, or court of twenty-three, mentioned above, but could alone inflict the punishment of strangling. * * * * * 'Shall be in danger of hell fire,' or shall be liable to the hell of fire. Our Lord here alludes to THE VALLEY OF THE SON OF HINNOM. This place was near Jerusalem, and had been formerly used for those abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch—

* * * * * It is very probable that our Lord means no more here than this: If a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (burning alive) which the other must have suffered, if the charge had been substantiated. There are three kinds of offences here, which exceed each other in guilt: 1st. *Anger* against a man, accompanied with some injurious act; 2d. By contempt, expressed with the opprobrious epithet *Raca*, or shallow brains; 2d. By hatred and mortal enmity, expressed by the term *Morék* [thou fool] or apostate, where such apostacy could not be proved. Now, proportioned to these three offences, were three different degrees of punishment, each exceeding the other in its severity, as the offences exceeded each other in their different degrees of guilt: 1st. The *Judgment*, the council of twenty-three, which could inflict the punishment of *strangling*; 2d. By the Sanhedrin, or great Council, which could inflict the punishment of *stoning*; 3d. By the *being burnt in the valley of the son of Hinnom*." Commentary on the New Testament.

PARKHURST, the orthodox author of a universally approved Greek Lexicon, remarks that the phrase here translated "hell fire," "does, I apprehend, in its outward and prima-

ry sense, relate to that dreadful doom of *being burned alive in the valley of the son of Hinnon.*"

The same acknowledgment is made by the learned Grotius, Dr. Lightfoot, Dr. Hammond, & in fact by every other Orthodox writer who had any regard for his reputation as a critic.

"The different courts of justice, and the different kinds of punishment in use among the Jews, are supposed to be referred to in these expressions."—*Scott's Commentary.*

"He that calls his brother Raca, shall be in danger of the Council, of being punished by the Sanhedrin for reviling an Israelite; but whosoever saith 'thou fool,' shall be in danger of Hell fire, [Gehenna] to which he condemns his brother, if the charge be proved. The Jews had three capital punishments, each worse than the other, beheading which was inflicted by the 'JUDGMENT'; stoning, by the 'COUNCIL' or chief Sanhedrin; and burning in the valley of the son of Hinnon, which was used only in extraordinary cases."—*Henry's Exposition.*

We might produce an abundance of proof from other sources which would corroborate the above testimony, but our limits remind us that this article should not be protracted. A brief quotation from Professor Stuart, of the theological institution at Andover, must suffice for the present. The 'JUDGMENT,' says the Professor, "was a lower court,—viz: that of the *Septemviri* among the Hebrews. The 'Council,' the Sanhedrin or higher council, who could inflict severer punishment than the court of *Septemviri*, q. d. but he who shall say 'thou fool,' shall be obnoxious to the fire of the valley of Hinnon, q. d. to a still higher and more severe punishment, such as is inflicted by burning to death in the valley of Hinnon." See his exegetical Essays.

In conclusion it is worthy of remark, that the fear of the 'Gehenna fire,' mentioned in this passage, was in no instance preached to any individuals who were not amenable to the jurisprudence of the land of Judea. The reason of this procedure will be obvious when it is remembered that the Jews were alone subject to those laws the violation of which could place them "in danger of the council." During the whole of the Apostles public teaching among the GENTILES not a word do we hear about their danger of the 'judgment,' the 'council' or the 'Gehenna of fire;' and so far from warning his brethren at Corinth of the danger to which an application of the epithet 'thou fool' would expose them, we find the apostle making use of that very epithet himself. See I. Cor. 15: 36.

The simple circumstance of the liability to danger being connected, as it is in this instance,

with the Theocratic jurisprudence of the Hebrews, renders its application to the subject of future punishment, a manifest perversion of scripture. We have shown from the admissions of our enemies—from concessions made against their own interests and to the disparagement of their own favorite creeds—from the testimony of the most approved and most respectable biblical critics that the world has ever produced; that the original and etymological signification of the term 'Gehenna,' has no connection with the occurrences of a future state. We have shown, we trust, that the 'gehenna of fire' mentioned by our Savior was in reality nothing more nor less than the fire which was kept burning in the valley of the son of Hinnon, near the city of Jerusalem. That the 'judgment' and the 'council' alluded to, were in reality the higher and lower courts among the Hebrew nation. And consequently that any application of the passage we have been considering to the retribution of eternity is wholly unwarranted, both by the passage itself, and the obvious intention of its author. The only possible advantage which the advocate for a future Hell can derive from this passage is to resort to the unjustifiable practice of "spiritualizing" the plainest matters of historical fact into the most unmeaning nonsense. Some of the individuals whose criticisms we have given above, have been so anxious to prop up their favorite creeds with this portion of scripture, that they have spiritualized it into a figurative illustration of the doctrine of endless Hell torments; in addition to what they themselves acknowledge to be its original import. We feel under considerable obligation to the candor of their criticisms; while it may not be amiss to remind them of the richly merited rebuke of Professor Stuart on the double meaning of scripture.

"The consequences of admitting such an opinion should be well weighed. What book on earth has a double sense, unless it is a book of designed enigmas? And even this has but one real meaning. If a literal sense and an occult sense, can at one & the same time, and by the same words, be conveyed, who that is uninspired shall tell us what the occult sense is? By what laws of interpretation is it to be judged? By none that belong to human language; for other books than the Bible have not a double meaning attached to them. For these and the like reasons, the scheme of attaching a double sense to scripture is inadmissible. It sets afloat all the fundamental principles of interpretation, by which we arrive at established conviction and certainty, and casts us upon the ocean of imagination and conjecture, without rudder or compass."

H. J. G.

DREAD OF DEATH.

"I feel that I must die;
And tho' to me life has been dark and dreary,
Tho' hope for me has smiled but to deceive,
And disappointment marked me for her victim;
Yet do I feel my soul recoil within me
As I contemplate the dim gulph of death,
The shuddering void, the awful blank—futu-
rity."

It may appear strange, and perhaps wrong to some, that death by the inhabitants of this earth is universally dreaded. But scarce does existence dawn upon us—scarce do we know ourselves alive before we fear to die. Even to the infantile mind the thought of death is revolting. Witness the little urchin who perhaps has not yet learned his nature. See him weeping over the lifeless form of a tender lamb he loved. What awe and sorrow and fearful astonishment fill his mind as he gazes wistfully upon it. How mournfully he carries forward his thoughts to the time when that little animal, which once skipped and played so nimbly and so gay, shall moulder into dust, or be eaten up by worms. The thought is appalling, and suggests the involuntary query—what is death? He reads it in the solemn stillness of the form before him. It is to stop breathing, to stop playing, to lie down and rise again in sportiveness no more forever.—It is a dreaded something he cannot define. He turns away in silent grief. The reflection is natural that he too must die—become as cold and breathless as the lamb he loved: and he shudders at the gloomy thought.

The dread of death is universal. Whatever may be our circumstances in life, whether good, bad or indifferent, still we fear to die. Life may have presented but one continued scene of trouble and vexation—hope may have thrown around us her thousand gay illusions "but to deceive," and disappointment flung her keenest darts; yet still we cling to existence as with an iron grasp. We dread to step from the threshold of time into the "awful blank—futuraity." Every thing in regard to the grave is repulsive—the shroud, the coffin, the "deep damp cell," and the tumbling clods. Nor can all the blandishments of philosophy, nor the well grounded hope of the christian, entirely dissipate our fears. These may blunt the sting of death and render it far less abhorrent. The true christian, when by the eye of faith he takes a broad leap over the circumstances attendant on his final exit—when he looks not at the pangs of dissolution and the corruption of the grave, may think that he could meet the king of terrors without recoiling. But when the ghastly monarch comes in reality, and all the horrors of dying

are revived in his mind, he shudders at the sad recollection and fain would avoid the awful event.

Whence then, is this universal fear of death? The inquiry is sometimes tauntingly made,—Why are those whose faith includes the world of mankind in the purchased possession so afraid to die and go immediately to that inheritance they anticipate? The question is well, but we may retort. Why are any? why are those who think their regeneration in this life produces exemption from the pains of endless woe, and furnishes a passport to immortal glory, so afraid to take their leave of earth and go to bliss above? With such there is the same reluctance that pervades the breasts of all others. And why is it? The secret of this matter is not to be found in endless woe. The fear of death is instinctive. It "forms an elementary part of the nature which man possesses," and is interwoven with the very being of his soul. This is the true secret.—Why does the brute recoil instinctively from the approach of death? Not because he fears a future life of pain, but because he dreads the pangs of dissolution. He possesses the same constitutional dread of dying and of death that pervades the breasts of men. We drop from the forming hands of our Creator possessed of an innate love of life, and are so organized that death is attended with pain. Hence we part with life reluctantly, and dread the dying scene—the death itself. This is unavoidable; and here the question is answered. If endless misery were the cause, we should scarcely dread to die, but rather dread a resurrection.

It was a wise administration of divine providence that such was our organization. Otherwise we might unnecessarily throw away that life which God has given us for some wise and benevolent purpose. We should have no inducement to preserve it, especially in our days of trouble, vexation and distress. But in consequence of this instinctive fear, we are impelled to make every exertion in our power to preserve life until we are called upon to give it up, by him who first bestowed it. It was wise and benevolent therefore in our Creator that we are so formed as to seek the preservation of our lives from a principle inherent in the human constitution. The dread of endless misery could not secure it. Such dread is too little felt, even by those who profess to believe the doctrine. They never, or at least very seldom believe it for themselves; and hence would have no inducement to preserve their lives, but for their instinctive love of life and dread of dying—the pains of death and death itself.

R. O. W.

THE SODOMITES.

Among the many objections which have been urged against the belief that all suffering is confined to the present life; perhaps no one has been more frequently repeated, or adhered to with a greater degree of confidence and pertinacity, than that which has been deduced from the destruction of the Sodomites. That the circumstances attending the overthrow of that ancient people impart a *superficial* plausibility to the objection which is predicated upon them, we shall not deny. We are however inclined to the belief that the use which is frequently made of the case of the Sodomites to prove an *inequality* in the divine government during our present mode of existence, is more specious than tenable. The American Tract Society, have not been unmindful of the advantages which a frequent allusion to that occurrence has exerted upon the prejudices of the thoughtless and superstitious multitude. It is not long since we were presented with a little tract which was designed to inform us that the Orthodox think it very "*strange*" that the guilty Sodomites were speedily translated to heaven by fire, as a *reward* of their wickedness: while the Israelites as a *judgment* on their piety, were doomed to a continuance of their trials in this world of sorrow." As the Rev. B. Whitman, whose zeal in ridiculing Universalists entitles him to a passing notice, has seen fit to retail the rigmarole of the Orthodox by introducing this stale objection into his late publication; we have thought that a few remarks upon this subject would not be unseasonable.

Mr. Whitman appears very desirous to convince Universalists that the divine government is, in the present life, that of a very *unequal* and *partial* character. He tells us to "take the case of the inhabitants of Sodom as an example. They were exceedingly wicked—of course they were truly wretched. They were suddenly destroyed. What did they lose by the overwhelming calamity? Nothing but punishment. What did they gain? A release from torment and an admission to *unspeakable* felicity. Must we not consider *their* destruction from the face of the earth a *special favor* of heaven?" page 25.

Universalism knows nothing about 'rewards upon wickedness' or 'judgments upon piety,' any farther than to know that such retributions constitute no part of its theory; neither has it the least degree of sympathy for the pretence that the calamity which came upon the inhabitants of Sodom, was a "special favor of heaven." Our enemies are very fond of attaching any thing to Universalism which is likely to strengthen the prejudices of the ig-

norant and bigoted; and then of displaying their prowess in the attempt to refute a theory which they dare not attack under its true denominational signification. They also find it much easier to discover the 'mote' which ignorance has supposed to exist in our eye, than to remove the many 'beams' which obscure their own mental vision. The whole force of the objection alluded to, consists—Firstly, in the supposition that the punishment which was inflicted upon the inhabitants of Sodom as the consequence of their wickedness, was the means by which they were "speedily translated to heaven," and consequently that their punishment was a "special favor of heaven;" Secondly, in the supposed *inequality* and *partiality* of conferring that "special favor" upon the Sodomites, and dooming the "Israelites to a continuance of their trials in this world of sorrow." Now we are not disposed to say any thing to weaken the force, or to detract from the plausibility of this oft repeated objection to Universalism. Our good Presbyterian neighbors are welcome to all the advantages which it can possibly procure them. We would however inquire of them whether the case of Moses and Aaron, as recorded in the twentieth chapter of the book of Numbers, is not as much of an objection to their views as the case of the Sodomites is to the views of any portion of the Universalists? Is not the principle upon which the objection is founded, precisely the same in both cases? Our enemies entertain the same belief in regard to the immediate happiness of Moses and Aaron at their death, that some Universalists entertain in relation to the immediate happiness of the Sodomites. Now it so happened that Moses and Aaron were both taken out of the world *as a punishment for their wickedness*, in taking to themselves the glory which they should have ascribed to their Creator in relation to bringing the water out of the rock. We have not room for the whole of the record; we will quote a few brief sentences only, and leave it to the reader to peruse the history at his leisure.

"And the Lord said unto Moses and Aaron; in mount Hor, saying Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel. Take Aaron and Eleazar his son, and bring them up unto mount Hor; and strip Aaron of his garments and put them upon Eleazar his son: and Aaron shall be gathered unto his people and *shall die there*; BE-CAUSE ye rebelled against my word at the water of Meribah. And Moses did as the Lord commanded; and Aaron died there in the top of the mount."

We would now enquire of the American

Tract Society, whether their much loved objection to Universalism does not apply with equal force to their own system? Is it not equally "strange" that Aaron was (to use their own language) "speedily translated to heaven as a reward of his wickedness; while the Israelites as a judgment on their piety were doomed to a continuance of their trials in this world of sorrow?" Is it not evident that the case of Aaron and Moses, constitutes as much of an objection to the views of our opposers as the case of the Sodomites does to the views of any class of Universalists? Was not the punishment in the one case as much of a "special favor" as in the other? Is there not the same apparent inequality and partiality in removing the newly converted youth by death to heaven, and dooming the aged christian who has devoted a long life in the service of his master, to a 'continuance of his trials in this world of sorrow,' as is supposed to be connected with the destruction of the inhabitants of Sodom? If the government of the Almighty is, and for the last six thousand years has been, unequal and partial, what reason have we to suppose that it will ever be of an opposite character? If the retributions of the present life are not just and right, we have no reason to believe that they would be made so by being repeated in the life which is to come. As to the Sodomites, we can only say that so much as life is better than death, so much were they the losers by their destruction from the face of the earth. Our Saviour declared while on earth that 'had the mighty works been done in them,' which were done in the land of Judea, that 'they would have long since repented in dust and ashes;' which fact added to the declaration of the Almighty that he 'took them away because he saw good' leaves the unwavering confidence within our bosoms that in "the dispensation of the fulness of times" they will be raised to a pure and more perfect state of being; where they will participate in the merciful operations of that mighty working whereby our heavenly Father is able to subdue all things unto himself.

H. J. G.

BR. GREW—The question which stands at the head of the following article, is one; as you are well aware, which has caused much speculation in our day. The minds of individuals are more at variance on this subject, than any other which is agitated. Therefore, I send you for publication, the quaint reply of a celebrated divine to the perplexing question.

WHAT IS RELIGION.

A Clergyman who I well know once answered this question as follows: "It is fun

aliye, within—*hurra*!" However ludicrous such a definition may appear to most of us, I fear it is nearer our notion of the thing than we are at first aware. When I hear people complain of their preaching that it don't wake them up that it don't make them feel good, I am apt to think of this definition. Whatever religion may be, I apprehend that many persons look upon it as a 'kind of thing' to stir them up at stated times; and no sooner does their preacher fail to grant them their accustomed stimulus by some awakening discourse, than they begin to complain of their coldness, and say 'they don't feel good.' They have failed to lay up a stock of excitement upon which to draw during the week, and consequently they are unhappy. Now whether this is an error of the head or of the heart, it is certain that such persons possess wrong views of christianity. They appear to know but little of that mild, heaven-born spirit, which is the consequence of implicit faith, and compliance with the precepts of the gospel. With them reflection and meditation are dry, irksome kinds of business; and in order to be religious they must be at preaching or prayer meetings; there they can pray and exhort, and be as God-like as many be; but when at home they pay little regard to these things; then they must work, and buy, and sell, and get gain—"for he that provideth not for his own household, hath denied the faith, and is worse than an infidel."—Hence, the passion for public prayers, meetings, &c., while the religion of the family and the closet are comparatively neglected,—With regard to public meetings, we do well—but we should not leave the other undone.

The same principle is acted upon with reference to Sabbath-schools and Bible-classes. These are good, and should have a place in a system of religious education; but is it not a fact, that we are supporting these at the expence of family religion—that we omit private and social instruction, and depend upon the more public ordinances for religious information? Here is an evil that is fast growing in some parts of our country, and to which the attention of the Church should more frequently be called. The fact is, Sabbath-schools were never intended to supercede the private and family instructions; and the devil will have lost but little if we establish one at the expense of the other. The private as well as the public means of grace must be well attended—and the truly pious heart probably feels the power of religion more sensibly when alone, in communion with his God, than when engaged in the more public duties of the sanctuary.

[Communicated,

DIVINE PROVIDENCE.

"It is a pleasing and instructive view of the divine Providence, to consider one and the same great designs as carried on to maturity, in periods and by persons the most remote to each other, without communication of intelligence, without concurrence of exertions among themselves; to behold the great God moulding, guiding, subduing the various passions, purposes, and private interests of men, to his own sovereign will; to behold the building of God rising in beauty, advancing towards perfection, by the hands of feeble workmen, who comprehend not the thousandth part of the plan which they assist in executing, and who, instead of co-operation, frequently seem to counteract one another. One digs his hour in the quarry—another lifts up his axe, and strikes a stroke or two in the forrest—a third applies the square and compass to the stone which his neighbor has polished. But their labors, their views, their abilities, however different all promote the same end; and though they and their endeavors be frail and perishing, the work in which the Almighty employs them is progressive, is permanent, is immortal. Here a shepherd, there a king—here a little child, there a sage—here a legislator there a conqueror—here a deluge, there a conflagration, fulfils the designs of Heaven, and the glorious Redemption rises and rises, though patriarchs, and prophets, and apostles, sink, one after another in the dust. Man often begins to build, but is unable to finish, because he had not counted the cost; but God "seeth the end from the beginning."

He can never want an instrument, who has Heaven, earth and hell at his disposal. "Surely, O Lord the wrath of man shall praise thee." Satan is thy chained slave, and "ten thousand times ten thousand mighty angels minister unto thee." How then can thy aim be defeated? How can thy counsels fail?"

SAURIN.

This celebrated preacher, after having delivered a long sermon to prove the truth of endless misery, thus remarks, "I sink, I sink under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery, yet I find in the thought a mortal poison, which diffuseth itself into every

period of life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholly."

BIGOTRY.

We know not that we have ever seen a more forcible and true description of Bigotry, than is contained in the following extract from one of the speeches of Philips, the celebrated Irish orator:

"She has no head, and cannot think; she has no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruins; her prayers are curses; her communion is death; her vengeance is eternity; her decalogue is written in the blood of her victims; and if she stoops for a moment from her infernal flight, it is only to pause upon some kindred rock, to whether vulture fangs for keener rapine, and replume her wing for a more sanguinary desolation?"

God has engraved Universalism in living characters on the broad book of nature. Its glowing pages, tell of nought but power, wisdom, and loving kindness. The host of heaven shines alike on all, and earth sends forth her fruits and flowers for all, equally and alike. And shall man—vain, weak, presumptuous man, dare to question these immutable arguments in favor of the unlimited, impartial goodness of the Almighty?—*Gos. Herald.*

The new Church recently erected by our friends at Charlton, Saratoga Co. will be dedicated to the worship of the Universal Parent on Sunday next. The sermon upon the occasion will be delivered by Br. Le Fevre, whose desk in this city will be supplied by Br. R. O. Williams of Amsterdam.

DEDICATION.—The church recently erected for the First Universalist Society in Danvers, was dedicated to the service of God the Father, on Friday the 28 ult. Sermon by Br. Hosea Bollou, 2d. of Soxbury.

GENERAL AGENT.

Mr. Pardon Crandall of this city has been appointed general agent for this publication; and is fully authorised to transact any business with our patrons in relation to the 'Anchor' either in the city or country. H. J. G.

NEW SOCIETIES.—A new society has been lately formed in Stamford, Ct; another at Liverpool, N. Y.

JOB PRINTING neatly executed at this office.

INFLUENCE OF TRUTH:

There is not a sentiment in scripture more obviously demonstrated by fact, more intimately connected with the well being of man, and, at the same time more prophetic of the influence of truth in the renovation of the world of men, than the expression of Christ—"ye shall know the truth, and the truth shall make you free." Whatever may be said in regard to the application of this, to every member of the human family, it is certain, that so far as truth is felt and acknowledged, it maketh free, indeed. To the mind imbued with its renovating principles it secures liberty; nor so alone, but it exercises an influence in the promotion of happiness that continues through all the vicissitudes of life.

We need only look back over the history of our own lives to ascertain that truth is freedom. In error and ignorance there is something that approximates to bondage. A person under their influence, though in the fulness of self-conceit he may exult in his supposed attainments, is in fact a slave. He labors under mental servitude, in consequence of which he is confined within a very narrow circle, and seems compelled to run the good old way of his ancestors. And this servitude, especially when it is obstinately persisted in, is not inconsiderably criminal. Truth however tends to free the mind "from error's chains." When its irradiating beams burst upon it, the spell is broken and freedom follows. Such has heretofore been the effect of truth, wherever it was manifested and brought home to the understanding. If the mind is excited and kept in suspense with the expectation of receiving some intelligence, when that intelligence is actually received, though it may be of an unpleasant nature and occasion sorrow, yet if true it gives relief from the previous and far more oppressive suspense.—The doubt and fear connected with such suspense are at once removed.

The gospel, as a system of truth, is calculated to remove the gloom and doubt and disquietude that brood over the mind of him who is "without hope and without God in the world." If we have no satisfactory evidence of another existence beyond the bounds of time, our innate love of life brings us into bondage. We dread the grave because it is the supposed extinction of our being, and the blackness of darkness rests over it. Let the infidel prate as much as he will that death to him has no terrors; but nerved must be his mind to a desperate resolve if in that trying hour he does not shrink and wish himself a christian. How happy then is the effect of

that truth which dawned upon us through the resurrection of Judah's Counsellor. Its influence is felt by him who believes in every situation in which he is placed. It runs through all the veins of life, diffusing joy and satisfaction through the soul.

Truth is also calculated to free the mind from the "bondage of sin." We speak not of any one truth in particular. All have a similar tendency; though some perhaps excite a greater influence than others. Sin is servitude. "He that committeth sin is the servant of sin." And it is a burden that is grievous to be borne. True, it is sometimes contended by professing christians that its paths are peace, and its ways are smooth and easy. But the record of divine truth speaks only the language of every transgressor's experience when it declares that the "way of the transgressor is hard." When *this* truth is brought to the understanding, its natural tendency is to turn the mind from sin. The truth also, relative to the happiness of obedience, has an equally salutary influence upon the heart. Truth, indeed, in whatever form it may be presented, induces righteousness. The great truths of our holy religion—truths relative to the character of God, his purposes in reference to the children of men, his law and requirements, and the great plan of redemption which from the foundation of the world was devised, and, in the fulness of times, developed by Jesus Christ—these are truths calculated to call into exercise all the nobler powers of the human mind, allure mankind from sin, and make them free indeed. When these are brought to the apprehensions of men they exert a renovating influence upon the heart. Many, by them, have been made wiser and better, delivered from sin and drawn into the glorious liberty of the children of God. The obdurate heart has been subdued, and the penitent soul relieved and strengthened by the assurance of pardon. Such have been the effects of the glorious truths revealed in the gospel.

If then these truths shall ever be universally known, will they not exercise such an influence, as to bring every rebellious son and daughter of Adam, into submission to the will of God? It is error and that alone that occasions disobedience. The presentation of the character of God in a repulsive light, prevents man from becoming like him. Let then the truth be universally known, and the world of mankind would soon become "perfect as there father in heaven is perfect."

Whether the time will ever arrive, when mankind "shall all be taught of God," must be decided by the sacred word. That "God

will have all men come to the knowledge of the truth" is evident from the language of Paul. Whether this is his purposing or only a mere *wishing* will, must be left for others to determine. It may suffice to say, that the character of God scarcely admits, the possibility that his desires will remain forever unsatisfied—and that he is so nerveless as to be forever disappointed. The time then must arrive when knowledge shall cover the whole earth, as the waters cover the sea, and every creature shall know, and serve, and love the Lord and find eternal life.

Is it not the truth alone which can effectually remove the *guilt* of sin? The commission of crime is always followed by a feeling of remorse. And though we may have felt a deep contrition and sincerely repented of the crime, though we may have resolved to "go and sin no more," and even put that resolution in practice; still the remembrance of that crime is attended with, at least, a pang of regret. All who have sinned have unquestionably felt it, when they have called to recollection those sins of which, perhaps, they have sincerely repented. What then can remove these unpleasant and painful emotions, occasioned by the remembrance of errors past? Must every evil deed we have committed in life be wiped, forever out of the book of remembrance? Or has the truth a power sufficient to modify the remembrance of them, so as to obliterate every feeling of regret? If the latter—When? Where? How?—are questions that naturally occur. Here we shall leave the subject to the consideration of the reader, merely remarking a solution of the foregoing questions will be attempted in some future number.

R. O. W.

REASON,

The singular and comical definition of the human species given by a celebrated philosopher of old, by no means marks those peculiar qualities which distinguish man from every other class of animated beings. That "man is a two-legged animal without feathers, admits of no reasonable doubts; but still this philosopher was not a little puzzled when he was presented with a living bird, shorn of its feathers, and asked what it was? It was then found that some other descriptive term was necessary, to distinguish from all others the race of beings, he had attempted to define. Man was found to be endowed with certain mental susceptibilities, in consequence of which he appropriately receives the appellation of a *rational being*; reason then is his distinguishing excellence.—His mental powers are those distinctive quali-

ties, which mark the species and elevate him above the brute creation.

It is unnecessary to speak in regard to the general advantages of these faculties. Their use and value are acknowledged in their application to every subject save religion.—But our good orthodox brethren declaim loudly against the use of these in matters of religion. Reason they say is carnal, and therefore ought not to be exercised on such subjects. It is somewhat singular however—not to speak of the inconsistency of the thing—that those who profess to have a spark of light divine, should speak against that intellect which God has seen fit to give to man. How without the use of reason are we to know any thing in regard to religion or revelation? Even granting all they could ask, that we must bow with implicit faith to the dictates of a mysterious spirit; still the exercise of our mental powers is necessary, to ascertain whether such a spirit operates or not. Were reason extinguished, man would be as ignorant and degraded as the brute creation, and as little capable of understanding the truths of revelation or performing the duties of religion. The fact is, they never would decry the use of reason, if it did not operate against them, and act as a battering ram in demolishing their untenable positions. But when they find this to be the case, to support a sinking system they decry reason, and thus virtually adopt the ancient philosophical definition of the human species. At least they seem inclined to make the world believe that while they themselves are endowed with a good share of reason, the wicked are mere *two-legged animals without feathers*.

R. O. W.

NOTICE.

An extra association of Universalists will meet in the town of Shaftsbury on the 15th of August. All ministering brethren of the order are requested to attend. The brethren who have no acquaintance in that place will please call on Joshua Monroe or Loring Draper, of South Shaftsbury.—*Communicated*.

To our subscribers in Albany.

All who are indebted for the first or second volume of the Anchor, in Albany are requested to settle immediately with Ebenezer Murdock, Esq. who is the authorised agent for that city. As the paper has now passed into new hands, it becomes quite necessary that all arrears for the first two volumes should be promptly made up. We hope there are no patrons of this paper who require a stronger inducement to do right, than their moral obligations.

KEMBLE & HOOPER.

OF THE ARGUMENT IN FAVOR OF ENDLESS MISERY, DERIVED FROM THE PHRASE UNQUENCHABLE FIRE.

The following passages have been deemed decisive proofs of the endless duration of the misery of the wicked.

Matt. xxv. 41; "Depart from me ye cursed, into eternal or *lasting* fire." Jude 7; "As Sodom and Gomorrah are set forth for an example, suffering the vengeance, of eternal fire." This fire has been extinguished long ago. Matt. iii. 12; "But he will burn the chaff with unquenchable fire." Mark ix. 43—49; "And if thy hand cause thee to offend, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, *into the fire that never shall be quenched*, where the worm dieth not, and the fire is not quenched. And if thy foot cause thee to offend, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, *into the fire that never shall be quenched*. And if thine eye cause thee to offend, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, *where their worm dieth not, and the fire is not quenched*; for every one shall be salted with fire, and every sacrifice shall be salted with salt."

It is argued that our Lord in this passage repeats five times that the fire into which the wicked are cast, shall never be quenched; that three times he speaks of hell as a place where the worm dieth not, and that still farther to show the perpetuity of the sufferings of the wicked he adds, "for every one shall be salted with fire." As it is the property of salt to preserve, it is argued, that the inference justly deducible from this awful intimation is, that this fire, while it torments its unhappy victims, shall not put a period to their existence, but, contrary to its natural effect, continue them in being.

A careful examination of this passage will show that this argument is founded upon a false interpretation of the metaphors which are here employed, and that it is altogether fallacious. Jesus speaks of the wicked as being cast into the valley of Hinnom, the worm dieth when its food failed, and the pile on which human sacrifices were burnt to Moloch was often extinguished."—*Newcome*.

"These emblematical images, expressing hell, were in use among the Jews before our Savior's time. The son of Sirach says, vii. 7, 'The vengeance of the ungodly is fire and worms.' Judith xvi. 17; 'The Lord will take vengeance on the nations, &c. in the day of judgment, in putting fire and worms in their flesh.'" *Lowth's Note on Isaiah lxi. 24.*

When it is said that every one shall be salted with fire, or every sacrifice is salted with salt, this is to be understood, "not literally as the law requires, Levit. ii. 13, but figuratively, with the salt of divine assistance and instruction. Salt being a preservative of food from hasty corruption, was among the Jews an emblem of virtue and knowledge, by which the mind is purified. Coloss. iv. 6; 'Let your speech be always with grace, seasoned with salt.'"—*Newcome*.

That the phrase *unquenchable fire*, upon which so much stress is always laid in the argument for endless misery, does not denote a fire which shall never cease, is most certain. The following passages afford irresistible evidence, that it is constantly used in the Scriptures in a limited sense.

Jer. xvii. 27; "But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, *then will I kindle fire in the gates thereof*, and it shall devour the palaces of Jerusalem, and it shall **NOT BE QUENCHED**." Yet the same prophet predicts that Jerusalem shall be rebuilt, Ch. xxx. 18, &c.

Ezek. xx. 45—48; "Moreover the word of the Lord came unto me saying, Son of man, set thy face towards the south, and say to the forest of the south, Hear the word of the Lord. Behold I will kindle a fire in thee, and it shall devour every green tree, **THE FLAMING FIRE SHALL NOT BE QUENCHED**, and all faces from the south to the north shall be burned therein, and all flesh shall see that I the Lord have kindled it; **IT SHALL NOT BE QUENCHED**."

If it be supposed that these menaces were actually executed upon Jerusalem, and that when this devoted city was destroyed, the prophecy was literally accomplished, it must be admitted that the fire which consumed it is already extinguished, and that therefore the scriptural meaning of an unquenchable fire is not one which has no termination. If these dreadful threatenings be more justly considered as figurative, it must be allowed that they express the Divine displeasure, and the severity of the punishment which is inflicted on the disobedient, but not that they determine any thing relative to its duration.

Isaiah xxxiv. 9—11; "And the streams thereof (of the land of Idumea) shall be turned to pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. **IT SHALL NOT BE QUENCHED NIGHT NOR DAY; the smoke thereof shall go up for ever**; from generation to generation it shall be waste; none shall pass through it for ever."

But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stone of emptiness."

No fire, with which the wicked are threatened, is expressed in language so strong as this, yet it is obvious that this phraseology cannot denote a fire which shall never end; for if any one can believe that Indumea was really turned into pitch and brimstone, and set on fire, yet it is impossible to suppose, that it will continue burning through the ages of eternity; and if the denunciation be interpreted in a figurative sense, the calamities it threatens must be understood to be of a temporal nature, and therefore of limited duration.—*Smith on Divine Government.*

RELIGION.

He who would undermine those foundations upon which the fabric of our future hopes is reared, seeks to beat down that column which supports the feebleness of humanity; let him think but a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its little treasure from the bosom of poverty? Would he wrest its crutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged, at best; we tread lighter, however, by the prospect of the better country to which we trust it will lead. Tell us not it will end in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up as she pleases, but reason is unable to delineate; quench not that beam which amidst the night of this evil world, has cheered the despondency of ill requited worth, and illuminated the darkness of suffering virtue.—*Mackenzie.*

EXTRACT.

The world has nothing solid, nothing durable; it is only a fashion, and a fashion that passeth away. The tenderest friendships end. Honors are specious titles, which time effaces. Pleasures are amusements, which have only a lasting and painful repentance. Riches are torn from us by the violence of men, or escape us by their own instability. Grandures moulder away of themselves; and even Glory and reputation at length lose themselves in the abyss of an eternal oblivion. So rolls the torrent of this world, whatever pains are taken to stop it. Every thing is carried away by a rapid train of passing moments, and by continual revolutions, we arrive frequently, without thinking of it, at that fatal point, where time finishes and eternity begins. Happy then, the christian soul, who obeying the divine precept,

loves not the world nor any thing that composes it, who wisely uses it as a man, without irregularity cleaving to it as his end. Who knows how to rejoice without dissipation, to sorrow without despair, to desire without anxiety, to acquire, without injustice, to possess without pride, and to lose without pain. Happy yet farther the soul, who rising above itself, in spite of the body that encumbers it, remounts to its original, possesses without pausing, beyond created things, and happily loses itself in the bosom of its creator.

HOPE.

Immortal Hope

"Takes comfort from the foaming billow's rage

And makes a welcome harbor of the tomb."

There is, perhaps, no feeling which the human breast cherishes, so nearly connected with its happiness as Hope. And it was mercifully appointed that in a world, whose brighter vision of felicity prove but the shadow of a shade—while they feast the memory, leave the heart aching with a sense of its desertion, and whose parent enjoyments vanish ere they are grasped, and wither ere they bloom, some enduring realities should be held out to the anticipation of the spirit, fainting under weariness and disappointment. When sin entered the bower of Eden, and the primeval curse had been pronounced on the parents of the human race, Hope the young and beautiful offspring of untainted joy, sojourned with the exiles, and attended on their wanderings. She cheered them with the song of future and happier days pointed them to the horizon of eternal life, and showed the first glimmering of that bright and morning star which should rise on Bethlehem and set on Calvary, but whose brightness should remain, and whose memory should live, until eternity had lost itself in its own vastness. Since then she has trod a thorny path, and partaken deeply of the wretchedness of the world which she came to solace and to cheer.

It has been the christians bosom which has cherished best this worn and wandering pilgrim, who in her turn, has warmed and cheered the bosom which gave her shelter. And whilst Hope has listened to the tale of sorrows which the suffering children of humanity has poured into her ear, her eye was kindled with the brightness of immortality—her voice has trembled with the inspiration of prophecy, and she has infused into their "song in the house of their pilgrimage," the joy and peace of believing, and the assurance of eternal salvation.

RELIGIOUS EXERCISES.

'A STILL SMALL VOICE.'

The brief sentence, which stands at the head of this article, might safely be used as a motto to a very extensive essay on the subject of religion. It is selected from the history of the prophet Elijah, and seems to have been intended as a gentle reproof of his conduct in slaying the idolatrous prophets of Baal.—Elijah had been "very zealous for the Lord God of Hosts;" he was doubtless sincere; but his zeal, though honest, might have been too fervid, and led him to do what reason and benevolence would not justify. If this was the case, as we have cause to believe, nothing could more strikingly reprehend his conduct, than the sublime scene that he subsequently witnessed. "A great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord, but the Lord was not in the wind; and after the wind, an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire, a still small voice." The man of sensibility and reflection, will readily perceive the character and moral of this imagery, and make the application to the case, as we have briefly stated it.

But we may carry our observations still further and give a more extensive application to the sentiment before us. With many persons, the violence of religious exercises is the test of their value and importance. If the Lord be not in the wind, the earthquake, or the fire, they expect not to find him; and they are disposed to deny his being present with any who are not powerfully exercised in the manner which they consider necessary, to form the Christian character. We cheerfully admit that such persons may be sincere; we are disposed to admit that they are in general, honest, well meaning Christians. But still, we conceive, that they strangely mistake the character of religion. You must be almost incessantly employed in what are called the exercises of religion; you must be willing to permit conferences and prayer-meetings to interfere with your usual avocations, even to your injury; you must pray and exhort in a loud voice; you must exhibit proof of considerable agitation, and express great fervor and zeal, or you will not pass for a truly regenerate person. It ought to be considered, however, that in these views men are liable to be mistaken, and what is worse, their mistakes will lead to injurious consequences. The cause of religion is often injured by the practices we have mentioned. The man who regularly attends to the common concerns of life, is then as much in the way of his duty, as

when he worships in the house of God. Religion is the rule of life; its spirits must enter into all exercises and employments, and characterize every action. We are pleased to observe proofs of seriousness and reflection; it is gratifying to see the services of religion performed with life and zeal; but that zeal should be tempered with knowledge, and chastened by judgment. The ferment of the passions has no connexion with the zeal which the gospel recommends. Enthusiasm bears no nearer relation to religion, than insanity. Every one ought to know, that, to affect the passions, to agitate the feelings, and to produce violent emotions, are in many cases, things not very difficult to accomplish. Why then should we attribute to the immediate agency of the spirit of God, that which may so easily be produced by means merely human?

The kingdom of God cometh not with observation. The seed of grace "springeth and groweth up, we know not how." It was not intended, that religion should produce noise and clamor; nor that such as imbibe its spirit should be distinguished by that which is no real evidence of moral virtue. The spirit of religion subdues the passion, elevates reason; enlightens the mind, and reforms the heart. Her kind and benignant office is suited to the inward sight of the contrite heart, to the silent tear of repentance, to the secret, unostentatious prayer of the humble, to the soft murmurings of the midnight hour, and to the cheerful glow of gratitude and love that illumines the face of the Christian. And whether she speaks in rebuke, or utters the language of peace, her's is "a still, small voice."—*Evangelical Repository.*

RELIGION.

True religion gives an agreeable delicacy to our manners which education or nature may mimic but can never attain to. A sense of our infirmities and insufficiency makes us modest; a sense of divine goodness and mercy makes us obliging and compassionate; a sense of immortality makes us cheerful and happy. True religion is a principle of heavenly peace and light within us which expands itself over the human frame and conduct, and sheds light and beauty on all around us. At ease with ourselves, we cannot give others trouble; when the master is God, the servant is godlike; and if our conversation be in Heaven, the graces of Heaven will dwell on our lips, and shine forth in our actions. Religion, where it is sincerely embraced gives contentment and patience to the sick, joy to the penitent, strength to the weak, sight to the blind, and life to death itself.

ETERNAL PUNISHMENT.

The doctrine of *eternal punishment* teaches, that by far the greater part of mankind enter, after death, into a state of torment as horrible as the omnipotence of an angry God can inflict, as unintermitted as the flow of time, and as lasting as eternity. This doctrine becomes if possible more revolting, when connected with the doctrines of natural depravity and election, which assert that all men are liable to everlasting punishment on account of the sin of Adam, and that only a few who were elected before the foundations of the world, are to be delivered from this curse of their nature, by conversion or regeneration, without any regard to what they may have done or omitted to do. But it is not necessary to give the Calvinistic view of the doctrine. In its simplest form it is shocking enough; for in its simplest form it supposes that there are human beings, who, within the rounds of a few earthly years, can commit sin enough to render themselves worthy of ceaseless torment through the countless ages of eternity; and that no remorse, no repentance, no desire to return to God and goodness, will ever entitle them to the least remission or suspension of this inconceivable woe, nor to the slightest hope that it will ever be mitigated or come to an end.

The few arguments which I have to offer against this doctrine, are to my mind conclusive. They are drawn from the character of God, and from the true design and end of punishment.

We all believe that God is perfectly good, and perfectly wise, and infinitely powerful. Such ideas of the Deity do in themselves contradict the notion of endless misery; and I cannot see how any person can hold them all consistently with each other. If God is perfectly good, if he is the very essence of benevolence and goodness, he must have designed the happiness of all his intelligent creatures—he must have designed to make existence on the whole a blessing to all on whom he has bestowed it. If he is perfectly wise, he must have adopted the best method for securing such a result. If he is infinitely powerful, he must be able to guard against every circumstance which might defeat his purposes, and he must finally and inevitably accomplish them. These deductions appear to me to be drawn distinctly from the unquestioned premises, and to be as sure and as sublime as the holy attributes which furnish them. How can a Being who is goodness itself, form a creature who shall be even liable to everlasting wretchedness, and curse it with a life, which with the exception of a

mere point or two of time on this earth, may be to it an agonizing and intolerable burthen forever? It is impossible. And if he intends the happiness of every creature, and yet that happiness is not at last effected, he must be deficient in wisdom and power: deficient in wisdom to plan the means, and in power to produce the end.—Should it be asked, why there is any pain or suffering whatever in the world; why all men are not formed to be always and entirely happy without any liability to sin and misery; the answer is, that the scheme of Providence is evidently progressive, and we are bound to believe it the best which could have been adopted; that we see pain followed in many instances by the most beneficial consequences, and should conclude that under the administration of Omniscience this will be its final and invariable result; and that so long as there is a great and ever increasing preponderance of happiness in the existence of every individual, the gift of existence must be to every one an inestimable blessing. Should it be said, on the other hand, that the very principle that a certain proportion of evil is conducive to the greatest degree of happiness, may demand the eternal misery of some in order to secure the greatest general good—it is answered, that it is impossible to conceive how the infinite misery of the majority is to bring about the greatest sum of felicity; and further, that if the system of Providence does not tend to the ultimate good of all, it is not a perfect or a merciful system; and if there is a single person whose existence is on the whole miserable, the Creator is to that person a partial and malignant being; for what is it to him that the rest of creation are happy so long as he can never share their happiness. Happiness cannot be of this transferable nature. That God may be infinitely good, he must be good to every creature whom he has made; and he cannot be good to every creature if he even places one of them in danger of everlasting misery. From the acknowledged attributes of God therefore, I draw the conclusion that the doctrine of everlasting punishment must be false.

We may arrive at the same conclusion by considering the true nature and design of punishment. Punishment is the infliction of pain, with the intention of producing reformation. If it be not conducted with this intention, it is revenge. We say then that no other punishment can be employed by the all-merciful God, than corrective punishment. Like the figure of Jannus, it must have two faces; and while one of them looks back on the offence the other must look forward to the reformation of the offender. A purely

merciful being cannot make use of punishment which is merely vindictive. By inflicting pain on account of the commission of evil, he must intend to correct the cause of that evil. If with the intention of correcting, he does not at last correct it, he manifestly wants the power of effecting his end, and is no longer omnipotent. And ~~an~~ evil is corrected, the subject of the correction must become virtuous, and consequently happy; for to say that the cause is removed which produced misery will remain, is an absurd contradiction; it is to say that the individual has returned to virtue, without experiencing its necessary and constant influences and effects. In short, the very idea of corrective punishment contradicts the supposition of its eternity; and corrective punishment alone is consistent with perfect wisdom and goodness.

I know that it is common to say, that outraged justice demands the infliction of punishment without regard to correction. It is an abuse of the word. Justice demands nothing which is inconsistent with goodness. What indeed is the justice of the Supreme Being, if it be not the designs of his infinite goodness directed by his infinite wisdom, and accomplished by his infinite power?"

The foregoing very just remarks upon the subject of endless misery, are from the pen of Rev. F. W. P. Greenwood a Unitarian clergyman of Boston. We are happy to record his testimony in vindication of the truth, particularly as we have recently had occasion to allude somewhat particularly to the denomination of which Mr. Greenwood is a worthy and highly esteemed member. The only difference in sentiment which is exhibited in the foregoing reasoning and Rev. B. Whitman's "friendly letters," is that which distinguishes sincerity from duplicity, and the candid avowal of an honest opinion, from the hypocritical cant of a spiritual weather-cock.

H. J. G.

ANOTHER CONVERSION.—Elder Wyand, a free will Baptist in the vicinity of North East, Pa. says the Genius of Liberty, has lately embraced, and is now preaching to good acceptance, the doctrine of Universal salvation.

MARRIAGES.

At the Universalist church in this city, by Rev. C. F. Le Fevre, on Tuesday evening last, Mr. John G. Goodell of this city to Miss Hannah W. Williams of the city of New-York.

On the 26th of June, by Rev. C. F. Le Fevre, Mr. Peter Monteath to Miss Adeline Brown both of Albany.

From the Universalist.

SWEAR NOT.

'Swear not at all: neither by heaven, for it is God's throne: nor by the earth, for it is his footstool.'

Oh! swear not by your God, vain man!
Thy mightiest strength is frail;
The longest life is but a span,
A brief, a mournful tale;
But from thy lip be praises heard,
Not oaths or songs profane;
Remember He hath said the word,
'Take not my name in vain.'

And swear not by the holy heaven!
It is the Almighty's throne;
Nor by the burning stars of even,
For they are all his own;
Rather arise at early day,
Look on the glorious sun,
Swear not; but bow thee down and pray
To Him the Holy One.

Swear not by earth; the beauteous earth,
The footstep of his power!
He gave its every glory birth
In the primeval hour;
List to the loud rebukes that roll
From ocean, earth and air;
Let the deep murmurs move thy soul
To worship—not to swear.

Oh! swear not by our blessed One
Whom God, the Father gave,
His well-beloved and only Son,
A world from sin to save;
But weep that thou so oft hast bent
A worldly shrine before,
Turn to thy Savior and repent,
Depart and sin no more.

And swear not by thine own weak name!
For thou art but the slave
Of pain and sorrow, sin and shame;
Of glory and the grave;
Thy boasted body is but clay,
Born of the dust you tread,
And soon a swift-approaching day
Shall lay thee with the dead.

S. F. S.

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THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, JULY 20, 1833.

NO. 3.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,
I. D. WILLIAMSON, } *Associate Editors.*
R. O. WILLIAMS,

"FINALLY IMPENITENT."

Perhaps there is no theme upon which the opposers of the "final restitution of all things" are wont to dwell with a greater degree of earnestness, than the imaginary doom of those whom popular theology has denominated the "finally impenitent." The supposition that those who are taken out of the world, while in a state of unreconciliation to the government of their Creator, will forever continue the incorrigible violators of his laws, is one which has no foundation in Scripture, in reason, or in fact. Christianity has no where inculcated the sentiment that those who die in impenitence are *irreclaimable*. The supposition, however popular it may be, is one which has originated in the errors of a later age. It is in fact a denial of the Omnipotence of the Almighty, and equally deleterious to the rectitude of his throne.

We can hardly conceive of a greater degree of human depravity, than that which is exhibited in the history of the Sodomites. Yet our Saviour declared that "had the mighty works been done in them" which were done in Bethsaida and Capernaum that "*they would have repented long ago in dust and ashes.*" Here we have the testimony of the faithful and true witness that the individuals of whom he spoke: persons proverbial for the depth of wickedness in which they had plunged themselves, were not irreclaimable. The very supposition that they were so, is an impeachment of the divine character. Would a merciful & just Father inflict an inconceivable and interminable wretchedness upon those whose repentance & recovery to virtue, could be effected by extending the same advantages which had been bestowed upon others no less sinful themselves? Would a benevolent Father willingly bring into existence those whom he knew would in a few short years be placed beyond the reach of mercy—whose existence would prove to them an endless curse; and whose only portion would eternally consist in inexpressible and unmitigated woe? The declaration of the Almighty in relation to the inhabitants of Sodom was—"therefore I took them away as I

saw good;" but what 'good' could be connected with their overthrow if their situation was that which popular theology has represented it to be?

So long as the character and attributes of our heavenly Father remain unchangeable, just so long will the paternal discipline of his moral government be exerted to ameliorate the condition and character of his rational offspring. The common opinion that as death leaves us so shall we forever remain, is contradicted not only by scripture but also by the nature of the human mind. It is arrayed in direct opposition to the declarative purpose of the Eternal, and equally at variance with the nature and design of the mission of his Son. Man is constitutionally a progressive being and so long as he exists he will retain this character. If he goes into a state of being beyond the present life he will find in that mode of existence the same sustaining arm which has hitherto upheld him. He must be just as much of a moral agent in a future life as he is in the present. We regard the sentiment as unscriptural which teaches that those who close their earthly career in sin and impenitence, will be raised at the morning of the resurrection with the same unholy natures.—But admitting such an opinion to be true, it would by no means prove that such persons will be "finally impenitent." The declaration of the Almighty is "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear: *Surely shall say in the Lord have I righteousness and strength.*" The object of our Savior's mission, and the disciplinary nature of the Divine Government—the purpose of the Eternal and the tendency of those means which he has introduced to accomplish his purposes, are inseparably connected with the "final restitution of all things." If this "restitution" does not take place during one period of our future existence it must at another; or that which "has been spoken by the mouth of all God's holy prophets, since the world began," will fail of its accomplishment.

"The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.

H. J. G.

ON CONSCIENCE.

Conscience has been defined "the faculty, power or principle within us which decides on the lawfulness or unlawfulness of our own actions and affections and instantly approves or condemns them." We have no fault to find with this definition, and assuming it to be correct we shall proceed to offer some remarks, which have been suggested to our minds on reflecting on the subject.

The consciences of men ~~will~~ vary according to the circumstances under which they are placed. Where conscience approves the actions in another. This fact may be illustrated in a variety of ways all tending to establish the truth of the position. The Hindoo woman, who throws herself on the funeral pile of her husband and perishes amidst the devouring flames, and the Gentoo woman who descends into the grave in which her husband is to be buried, the living with the dead, both act agreeably to the dictates of conscience.—The internal monitor, which in the language of our definition "decides on the lawfulness or unlawfulness of our actions and affections certainly here gives its voice of approval.—The horrid mode of death to which they voluntarily submit, must establish in our minds the belief that nothing but a conscientious regard to what appeared to them to be a duty, could thus overcome life itself. In these instances conscience approbates the action.—Under the present economy of civil life, this act of self-immolation, would be considered suicide; conscience would condemn the act, and the christian widow while she listens to "the still, small voice," considers it her duty to repair the breach which death has made, by keeping company with the *living* instead of the *dead*—in plain language, she has no conscientious scruples against marrying again, if circumstances appear favorable.

Theft, in most nations and under all circumstances, has been considered as a crime and the thief has ever carried in his averted eye, the mark of conscious guilt. If, however, my memory serves me correctly, among the Lacedemonians, theft was only esteemed criminal, when it was detected, so that the *ingenious* pilferer was a virtuous man, while the *bungler* who was detected, was considered as a rogue. A story has been transmitted down to us, of a Spartan youth, who having stolen a young fox, hid it under his cloak, and such was his fear of detection, or to speak more properly, in accordance with the morality of that people, such was his love of virtue, that he suffered the animal to tear out his bowels, rather than be guilty of the ~~crime~~ of exposing his fraud. This *conscientious* youth thus fell

a *martyr* in the cause of *virtue*, as the Lacedemonians would say; but since new laws have been introduced into the court of conscience, he would now be looked upon as the *victim of crime*.

Many of our readers may smile at this story and pity *pagan* ignorance, but in the language of Cowper we say—

"You laugh, 'tis well; the truth applied
Will make you laugh on t'other side."

We can place a case before you, the morality of which nicely analysed is no better.—Two vessels leave the port of New-York for foreign lands. One of the vessels is commanded by a piratical captain and crew; they fall in with some rich merchant vessel, and having murdered the crew, they appropriate the merchandize and specie to themselves.—Conscious of guilt, they avoid every vessel of a warlike character, but they are overtaken at length by a man of war, their perfidy discovered, they are brought into harbor, tried, condemned and executed. The other vessel which left the harbor, instead of being *piratical* is a *privateer*. She too falls in with a merchant vessel, murders her crew in *honorable* combat and seizes on the spoil. Conscience now approves this act. The *gallant* captain and crew, instead of a halter, meet a crown of laurel and are left unmolested to enjoy their *lawful* prize. They feel no twinges of conscience in reflecting that they have made many a fond wife's heart desolate, and have taken the bread from many an orphan's mouth, while they are lavishing the spoil.—To the desolate widow and the destitute orphan, it can make but little difference, whether their protector and friend fell by the murderous sword of the pirate or the privateer's man. A deed of murder and robbery has been perpetrated, can it change its nature because it has been sanctioned by a nation?—Certainly not. Why then does not remorse of conscience pursue both alike? For the very reason that we first stated—that it varies according to the circumstances under which men are placed. It is in fact the creature of education.

But it will be inquired, is not conscience an *innate* principle? is not the "light within" or "the spirit," as it is called, a *certain* directory? We think not; and the reason why we think so, is found in the fact, that this light leads to directly opposite results.—While we are willing to subscribe to the definition of the term, that this faculty, or principle will accuse us or excuse us according to the lawfulness or unlawfulness of our own actions, as made known to us; yet we are far from believing that it will point out to every

man what is morally just and good.

Having made these remarks, we would enforce the important consideration of establishing the mind in correct principles. The annals of the gospel present a system of ethics which nothing ever has or will surpass. It is only the want of their *practical* application that makes the world a moral desert. If the benevolent spirit of that gospel animated all hearts, banishing revenge, murder, hatred, envy and malice, and transplanted in their stead, forgiveness, love, friendship, peace and good will, then indeed would the desert smile and the wilderness blossom as a rose.

C. F. L. F.

BRIEF COMMENTS. NO 2.

"*Blessed and holy is he that hath part in the first resurrection.*" Rev. 20: 6.

In the elucidation of this passage two inquiries present themselves for our consideration. Firstly, What are we to understand by the "first resurrection"? Secondly, Who are to be the recipients of its blessedness?

For a solution of these inquiries our attention must be directed to the connection in which the declaration of the Revelation is found. In the two verses immediately preceding the subject of these remarks, we read as follows:

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads; and they lived and reigned with Christ a thousand years: but the rest of the dead lived not again until the thousand years were finished?" The Revelator then adds, (verse 5th) "*This is the first resurrection.*" Nothing could be more obvious than the fact that the living and reigning here spoken of constituted the first resurrection; unless it may be the declaration that those who would participate in its blessedness, were those "that were *beheaded* for the witness of Jesus." The latter clause of verse 4th has given rise to those flights of the fancy which are connected with what is usually denominated the MILLENIUM. A certain period yet future, in which it is supposed the *saints* are to be raised from their graves and to reign with Christ personally upon the earth for a thousand years.

That such a state of society will literally exhibit itself during any period of human existence is a supposition, the correctness of which, is with us more than questionable. Whether it be true or false it is very evident that the supposition can derive no advantage from this portion of scripture, as the only

resurrection which it alludes to was confined to those who *suffer martyrdom* in the promulgation of Christianity. Those of our opponents therefore who so frequently allude to the '*first resurrection*' as an argument in favor of a partial salvation, must make themselves as contented as their self-conceited natures will permit under the reflection that *they* 'have no part nor lot in the matter;' as the number who were thus to live and reign were those, and those only, that were *beheaded* for the witness of Jesus.' We have no faith in the *literal* fulfilment of this prophetic vision: by the living and reigning of those that were beheaded &c. we are doubtless to understand the dominion and prevalence of those doctrines and that testimony which the *martyrs* had borne to the word of God. In Rom. 5: 14., it is asserted, that "*death reigned from Adam to Moses*"—the obvious meaning of which is, that during that period mankind were under the dominion of that power.—Grace *reigns* wherever grace abounds. So likewise the doctrines and precepts of Christianity, will *reign* and rule in the hearts of all who become its willing subjects. These are our views of the '*first resurrection.*'

We believe it to be a *moral* and not a *literal* one. That the scripture use of the phraseology employed in this *highly figurative* representation, will fully justify the rejection of its literal import, will appear evident from the following quotations.

'Ye *ARE risen* with him,' (Col. 2: 12.)—
'If then ye be *risen* with Christ, seek those things which are above,' (Col. 2: 1.) 'The hour is coming and now is, when the dead shall hear the voice of the son of God, and they that hear shall *live*,' (John 5: 25.) 'For now we live if we stand fast in the Lord,' (1. Thess. 3: 8.) 'Ye [the church at Corinth] have *reigned* as kings, without us [the apostles] and I would to God that ye did *reign* that we also might reign with you. (1. Cor. 4: 8.)

We might mention many more instances of the figurative use which is made in the New Testament, of the imagery employed in the high flown representation of the subject we have considered. Should the foregoing observations meet the eye of any one who is disposed to controvert their correctness we will render him any assistance within our power to gratify that disposition.

H. J. G.

New-Hampshire Convention—Met at Warner, N. H. on the 26th of June. Four preachers were received into fellowship. Adjourned at Meredith Bridge, on the fourth of June, 1834.

TRANQUILITY.

It is not only the spirit of Christianity, but of all true philosophy, to mitigate the woes and promote the happiness of the children of men as they journey through the vale of human life. Philosophy has put forth her strength, and exhausted all her energies in the noble enterprise; but it is left for Christianity to complete the conquest. Religion throws her charms around the heart to captivate and conquer. And when this "daughter of heaven" has succeeded in securing to each individual a tranquil state of mind, that shall continue undisturbed amidst all the vicissitudes of life, the object is attained. No greater bliss can be enjoyed on earth. It is the remark of an eloquent writer that "the highest happiness which is capable of being enjoyed in this world, consists in peace of mind." And every one, acquainted with the nature and diversified character of man, will admit the correctness of this sentiment. It is thus the very genius of pure religion "to guide our feet in the way of truth"—to chasten and tranquillize the feelings of men while they dwell in their tenement of clay. And Christians in every age, whose breasts have been inflamed with one spark of truth divine, even when that spark has been almost extinguished by the thick mist of erroneous creeds, have occasionally acknowledged that such was its end and aim. The promptings of nature induce every man to seek for peace. And it has been the constant endeavor of the wise and the good to secure to themselves the precious boon; and, by the inculcation of correct principles, to diffuse it through society. Few can read the following language of Dr. Blair without admitting the justness of the remark.

"It is the ultimate aim to which the wishes of the wise and reflecting have ever been directed, that, with a mind undisturbed by anxieties, cares and fears, they might pass their days in a pleasing serenity. They have justly concluded that, by enjoying themselves in peace, they would enjoy, to the greatest advantage, all the comforts of life, that came within their reach."

Such was the sentiment of this judicious writer. Notwithstanding his creed he sometimes felt and acknowledged and endeavored to enforce the true principles of Christianity. And when we look back upon the eminent of the Christian world in ages past, we find many of the same cast. Many have felt the glow of pure religion and sought to extend its influence through society. They have endeavored to remove the causes of fear, anxiety and disquietude from the human heart, and bring mankind into the enjoyment of peace.

But when we turn our gaze from such bright stars in the moral horizon, and take a view of the Christian world in our own times, how changed the scene! How different is the practice of many professing Christians of the present day; and how little do they seem to possess of the pure spirit of that religion which sometimes animated the breasts of men in ages past. It is not the aim of many, who, at this age of the world, are professedly "set for the defence of the gospel," to cultivate peace of mind. It is not their endeavor to instil that truth which tranquilizes the feelings and rejoices the heart. In proof of this we need only look around us upon the occurrences of almost every passing day. See the professed messenger of heaven with sanctimonious aspect enter the house of prayer where all is solemn as the vaulted sepulchre. His sole exertion is to excite the fears of men, and create anxiety and disquietude. And see his brethren, gathered in convocation, stand up and declaim for days and weeks in succession, in a manner most horrible and extravagant, as if to wage an exterminating war with human happiness. Every thing infernal and awful is laid before the mind to destroy its tranquility. And, but for a few faint rays of truth that glimmer through darkness of such almost unearthly exhibition of horror, we should be led to conclude that the genius of Christianity had forsaken the children of men and taken her flight to her native skies.

It affords a melancholy contrast to place such exhibitions of folly by the side of sentiments advanced in other days. And it shows too the deleterious influence of that corrupting error which has so long held dominion over the minds of men. When the popish yoke was first thrown off, mankind seemed to merge by degrees into a more healthy moral atmosphere. That atmosphere however is yet tainted by the corruptions which still adhere to the Christian system; and must be purified before the world will practically acknowledge that religion was designed to make us happy here on earth. The vision of endless misery is too favorable an engine to be left unemployed by those who seem desirous of making gain of godliness. It must therefore be effaced from the mind, or regarded as a mere fable—what it actually is—before mankind can fully enjoy that peace of mind which is the height of human happiness. Tranquillity can not spring from the horrors of such a notion. It results from the hope and possession of good, and not from the fear of evil. And would that mankind would say less about the "pains of hell," and more about the pleasures of religion. The wicked are more easily allured by love, than impelled by fear, into the

paths of wisdom. Slavish fear destroys their peace of mind, and with it, their love of virtue. Let those who are Christians in reality, endeavor to extend the influence of that religion which, while it subdues the stubborn heart, is alike calculated to quell the turbulence of passion, and secure to man a sweet serenity of soul.

R. O. W.

RELIGIOUS CONFERENCE.

Agreeable to the notice contained in the last number of the Anchor, a meeting was held during the 10th and 11th at Hoosick Four Corners, in the Baptist church. It affords us much pleasure to state that every thing conspired to render it indeed a "season of joy." The weather was exceedingly pleasant, and a large and respectable concourse of people assembled on the occasion. This meeting originated in a very general wish from the various denominations of professing Christians, to hear the doctrine of God's impartial grace plainly set before them. The Baptists, with a liberality that does them honor, permitted us to occupy a convenient and handsome church, newly erected, for our public services. A very general attendance took place, and though the season for the agriculturist was a busy one, yet it was not sufficiently so to deter them from coming to hear and judge for themselves. Six discourses were delivered on the two days by the Brethren in the order following :

1. Discourse—C. F. Le Fevre, Troy.
2. T. J. Whitcomb, Schenectady.
3. J. Bushnell Sullivan.
4. Calvin Gardner, Mass.
5. C. F. Le Fevre.
6. I. D. Williamson, Albany.

These services were listened to with the most profound attention, and we cherish the hope that they will leave a favorable impression on the public mind with respect to our sentiments ; while we feel confident that they will remove much of that prejudice which is entertained against us, and which owes its existence to ignorance of our views on these subjects. In short, amongst the numerous meetings which we have attended in different parts of the Union on every variety of occasions, it has never fallen to our lot to be present at any where more interest was evinced, or more general satisfaction expressed.

C. F. L. F.

MORE CONVERSIONS.

We have received the welcome intelligence of four Ministerial conversions to the cause of Universal grace. Their names and residences are as follows. Wm. McLealand, Pike, Allegany Co. ; Judah Babcock, Hume, same

Co. ; Orrin Marsh, Castile, Genesee Co. ; and a person by the name of Todd, Elliotville, Cattaraugus Co. The first was formerly a preacher among the Methodist for 13 or 14 years. The second has been a public speaker about 15 years, the first six of which he was connected with the Free-will Baptist, and since then he has not been attached to any sect until his arrival at Universalism. The third was a preacher in the christian connection, and the fourth a lay preacher among the Calvinistic Baptists. A society has also been formed we understand in Pike, to which Br. McLealand ministers one half of the time.

DEDICATION.

The dedication of the Meeting house erected by the First Universalist Society in Danvers, took place on Friday, 28th ult. The following was the order of services :

1. Anthem.
2. Introductory prayer, by Rev. S. Cobb.
3. Reading of Scriptures, Rev. D. D. Smith.
4. Original Hymn, by Dr. E. Hunt.
5. Dedictory prayer, by Rev. H. Ballou, of Boston.
6. Hymn.
7. Sermon, by Rev. H. Ballou, 2d, of Roxbury, from 1 Tim. iv. 10., "*We trust in the living God, who is the Savior of all men, especially of those who believe.*"
8. Anthem.
9. Address to the Society by Rev. L. Willis of this town.
10. Concluding prayer by Rev. S. Streeter of Boston.
11. Anthem.
12. Benediction.

The following is the original Hymn, above alluded to :—

- 1 ETERNAL SOURCE of Light and Love—
Of all we are or hope to be ;
Dwelling in Majesty above,
We dedicate this House to thee.
- 2 Hear us in Heaven our dwelling place,
When here we call upon thy name ;
And in our hearts let thy free grace
Kindle devotion's sacred flame.
- 3 A present in times of need,
When Songs are raised or vows are made ;
And when thy holy word we read,
Grant us thy blessing and thine aid.
- 4 Here may thy children often prove
All that thy gracious smile imparts ;
The kind expressions of thy love,
To cheer and animate their hearts.
- 5 O thou, O God, our shield and sun,
While through this vale of tears we rove,
When life's pilgrimage is done,
Receive us to thy courts above.—Obs.

DEDICATION AT CHARLTON.

The new Universalist Church recently erected at Charlton N. Y. was dedicated on Sunday the 14th to the service of the one living and true God. The sermon on the occasion was delivered by the writer of this notice. Our esteemed Br. Whitcomb who resides in Schenectady, devotes an equal portion of his labors to the society in Charlton. Great praise is due to our friends in that quarter for the exertions which they have made in the erection of this building. They have manifested a devotedness and perseverance in accomplishing their purpose, worthy of the good cause in which they have been engaged. The building is neat and commodious and will accommodate between two and three hundred people. At the dedication the concourse of people was so great after pressing as many into the building as could find room to stand, it is supposed that between one and two hundred had to go away, we pray the great head of the Church to bless this infant society and daily add to their numbers such as shall be saved from the slavish servitude of popular theology.

C. F. L. F.

GREEN MOUNTAIN ASSOCIATION.

This Association held its annual session in Weston, Vt. on the 19th of June. Br. Warren Skinner, was chosen *Moderator*, and Br. Wm. S. Ballou, *Clerk*. Sermons were delivered by Mrs. S. Clark, F. Loring, S. C. Loveland, W. S. Ballou and W. Skinner. A letter of Fellowship was granted to Br. Thos. Williams of Williamsville. There were ten ministering brethren present on the occasion.

NEW SOCIETY.

A Society of Universalists was formed in Georgia, Vt. on the 25th ult., bearing the name of the 'First Universalist Society in Georgia.'

RELIGIOUS NOTICE.

BR. LEFEVRE will deliver a lecture at McChesney's School House, Brunswick, on the evening of the 24th, Wednesday next. On Tuesday evening, the 6th of August, he will preach at Kingston.

GOSPEL OF CHRIST.

Christ came as a Messenger of Love. He spake of a kind Father who hath provided abundance of temporal and spiritual blessings for his evil and ungrateful creatures, and who "sendeth rain upon the just and the unjust." He persuaded men by the love of their Hea-

venly Parent, by the joys of virtue and the evils and unhappiness of vice, to forsake their idolatry and their wickedness, and turn unto him who is the "giver of every good and perfect gift." He exhorted them to the cultivation of enlarged views and an extension of their social feelings; to pursue virtue and to practice deeds of beneficence towards their fellow men. He went about himself "doing good," and administering consolation to the widow, the orphan and the distressed. He portrayed the character of the good Samaritan who bound up the wounds of the man who had fallen among thieves, when the Levite and the Priest had passed by on the other side, and commanded his hearers to "go and do likewise." He abjured the unchristian law of retaliation, which requires "an eye for an eye and a tooth for a tooth," and substitute instead thereof the law of Love, which taught men to "love their enemies and do good unto those who despitefully used and persecuted" them. He abolished the superstitious and foolish ceremonies of the Jews, and cleared the holy temple of those who defiled it by their corruptions and traffic, and who had made it a "den of thieves," instead of a "house of prayer." He taught that out of the heart proceeded those things that defile a man, and that the correction of depraved dispositions was of more importance than outward forms and ceremonies, which signified nothing. He taught humility of mind and conduct, even to taking the lowest seats at festivals; ate and drank with sinners; forgave their sins, and imparted to them the hopes and consolations of his gospel. He blessed the "poor in spirit," the "meek," the "merciful," the "poor in heart," and the "peacemakers." He not only taught, that men should not steal, or kill, or break any of the commandments, but that they who cherished the disposition to commit sin, were equally guilty with those who broke out in open violation of the Decalogue, thus striking at the root of all immorality and crime. He likewise taught the virtue of *Charity*, that greatest of all virtues. He encouraged the giving of alms, not ostentatiously to be seen of men, but with a pure desire of benefitting those who needed relief. He cautioned his hearers from taking too much anxiety for the future, but advised rather an humble confidence in the goodness of Providence who gives food to "the fowls of heaven and clothes the lilies of the field," which are arrayed with more glory, than are the princes of the earth. He taught the duty of forgiveness of those who trespassed against them, as they expected to be forgiven their trespasses against their God. He enjoined the duty of Prayer to their Hea-

venly Parent, not in the synagogues and at the corners of the streets, to be seen of men, but in secret, that their Father who seeth in secret might reward them openly. He rebuked all censoriousness and uncharitable judgment;—taught his followers to ask and it should be given to them, to seek and they should find of the blessings of a Merciful Creator, saying to them, "For what man is there of you, who, if his son ask bread will give him a stone? or if he ask a fish, will give him a serpent?" If ye then (said he,) being evil, know how to give good gifts unto your children, how much more shall your Father who is in Heaven, give good things to them that ask him; therefore all things whatsoever ye would that men should do unto you, do ye even so unto them, *for this is the law and the Prophets.*"

Such is the substance of that gospel which is "peace and good will to men;" and how excellent are the doctrines and how pure the ethics of such a system! Reader,—go and imitate the example, and practice the precepts of him of Nazareth, and true happiness will be thy reward.—*Gos. Witness.*

NATURE AND EVIL OF SIN.

The scriptures no where assert that sin is an infinite evil, nor is it possible it should be such, because it is the act of a finite being, and it is impossible that the action of a finite being should be infinite. The infiniteness of the divine lawgiver no more constitutes the transgression of his laws an infinite evil, than it does obedience to those laws an infinite good. If sin be in its nature an infinite evil, every sin must be such, and there must be as many infinite evils as there are sins; but if every sin be infinite evil, requiring an infinite satisfaction, how could one such satisfaction be more than an atonement for one sin? If every sin, or, at least, some one sin, be not an infinite evil, all the sins ever committed, taken in the mass, cannot amount to an infinite evil; for those things which are finite or limited, however added together or multiplied, can never become infinite or unlimited. Sin cannot be an infinite evil if it extendeth not to God, the only infinite Being, but it is limited to creatures who are all finite. Both sin, and the evil of it, that is, the mischief it does, are evidently bounded therefore not infinite. To say that sin is infinite, is to exclude all degrees in criminality and guilt, which is contrary to scripture, common sense, and evident matter of fact. If sin be not an infinite evil, it cannot expose the sinner to infinite wrath and punishment because, to be just, punishment must be proportioned

to crimes, and the scriptures throughout describes the punishment which God hath threatened as such.

Admitting, for argument sake, that sin is an infinite evil, and deserves infinite punishment, it by no means follows that God cannot pardon it without an infinite satisfaction; seeing he has no where said that he requires such a satisfaction. Before it be asserted that without an infinite satisfaction sinners cannot be saved, it ought to be proved, even on the supposition that sin is an infinite evil, that the mercy of God is not also infinite, and that the God of infinite mercy, whose prerogative it is to do whatsoever he pleaseth, cannot, in the exercise of his mercy, forgive sin freely, however great it may be; for until this be proved, such a satisfaction cannot be shown to be necessary.—*Christian Reflector.*

The return of Spring seems like the smile of the Almighty. It beams on every plant, and every bud. The rivers, the earth, the trees—the birds and beasts, and man; we feel the renovating sunshine and warmth; and nature, both animal and vegetable, revives.—Every man who witnesses the departure of Winter, with what Thompson calls his ruffian blasts, can feel in his own heart, and we hope with becoming piety, the truth of the Mosaic declaration—that when God saw the workmanship of his hand, he saw it was good. Such is the simple way in which the page of that great prophet records the wonders and glories which we behold; he saw the firmament—the earth—the sea—the trees—the animals, and the sun—the moon with all her sparkling myriads, and finally man himself, and they were all good, because they were the creation of his own Almighty hand. But man, as if made permanent in such works of glorious goodness, he created in his own image. The beautiful appearance of the heavens and the earth at this season, the deep cerulean blue of the waters, finely contrasted by the resuscitating green of the soil, is but the response, the echo of heaven and earth, to the voice of its Creator—God saw that the works of his hands were good.

NOTICE.

A Conference of the Universalist connexion will be holden at Salisbury, Herkimer county, N. Y., on the first Wednesday and Tuesday in August next; at which time Br. Gregory will be ordained to the ministry of reconciliation. Sermon by Br. J. Potter. Ministering brethren are generally invited to attend. Friends wishing to attend from a distance will be heartily received and accommodated.

FIVE CONTRADICTORY POINTS OF CALVINISM.

The *Five Points* of the Calvinistic System are as famous and as well known as the name of Calvin. It strikes me, however, that there are five other points in the system as worthy of fame as these. I shall attempt to set them before you, not troubling you with many remarks, as I think they will shine sufficiently by their own light. I beg leave only to say, that I have enumerated just so many and no more, not for lack of matter, but because *five* has long been a sacred number in the system, & it were a pity not to accommodate ourselves to it. Also you must not expect the same nice connexion and mutual dependence in these new articles, which is so admirable in the old; for I think it would require greater skill than mine to join together what nature has so far put asunder.

I. It contradicts **ITSELF**.—It declares that atonement has been made for none but the elect, and consequently that none others can be saved; and yet asserts that their perdition is their own fault; that all not elected are of course and inevitably destined to misery, and yet that they may be called on to escape this misery. It asserts that Jesus Christ has made full satisfaction to divine justice for the sins of the elect, by taking on himself the punishment of their guilt and paying their debt; and yet that God pardons them freely. It asserts that we are righteous to God's sight only by the righteousness of Christ imputed to us; and yet that every man shall be judged according to his works.

II. It contradicts **THE SCRIPTURES**.—The Scriptures tell us, that Christ died for *all*, tasted death for every man; is the propitiation for our sins, and not for ours only, but for those of the *whole world*. This scheme says, no; he died for the elect only. The Scriptures say, that God will give his spirit to all who ask it, that they who seek shall find.—This system says, that the spirit is given sufficiently to ensure salvation only to the elect, that to the rest it is so given as not to promote their salvation, but only so as to aggravate their condemnation. The Scriptures say, that every man shall be judged according to his own deeds and character; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But this system declares, that men are vile and depraved and liable to everlasting wrath, not for their own wickedness, but for the sin of Adam, *imputed to them*; and that they are righteous and saved, not by their own righteousness, but solely by the

righteousness of Christ *imputed to them* and so made theirs.

III. It contradicts **THE CHARACTER OF GOD**.—God is infinitely wise, perfectly just, completely good, impartial, merciful. And it is our duty not only to say this, but see to it, that we ascribe to him nothing inconsistent with these attributes. For it is worse to attribute to him evil conduct, than to call him by an evil name. But this system says, that he has condemned a countless multitude of the human family to hopeless and interminable woe, and has made even helpless infants and playful children, to deserve and receive his curse, on account of the transgression of the first man. Does not this appear to contradict a character of impartiality, justice, and mercy? Besides, if we know any thing respecting the holy and pure Sovereign of all, it is that holiness and purity are, above all things, his delight. But this system represents as having delighted in giving existence to a race utterly worthless and incapable of any good. And then, to direct opposition to his attributes of benevolence and mercy, though his name is Love, and he delights to forgive, it represents him as making no attempts to regenerate and purify any but a selected few, and as leaving all the rest to inexorable and endless wrath.

IV. It contradicts **THE BENEVOLENT PRINCIPLES OF OUR NATURE**.—God has been pleased to endow us with such principles, as a part of his own image; and they so notoriously oppose and deny the system of which I am speaking, that its advocates have found it necessary to decry them as a part of our original depravity, and the enmity of a corrupt heart to the truth! As if that benevolence, which is the glory of God's character, could ever be any thing but a good and right principle in the hearts of his children! As if, when commanded "to be merciful as our Father in heaven is merciful," it were intended we should be *less* instead of *more* merciful, than we are by nature! Let an earthly parent, thinking to obey this precept strictly, copy the example which this system sets before him. Let him, before his children are born, say, "I know they will be refractory, and selfish, and disposed to evil. Therefore, I should be justified in leaving them all to themselves, without attempting to correct them, or make them better. I will, however, favor two of them, will afford them every advantage, and instruction, will advise and warn them, and train them up to respectability and happiness. As for the rest, I will do nothing for them let them try to please me, I will not be pleased: let them ask instruc-

tion, I will not give it; or if I must, for the sake of appearances, yet I will take care that they shall not be benefited by it." Would not all the good and generous feelings of the heart cry out against such a parent? Are they not equally shocked, when such a system is attributed to the great Parent of all?

V. It contradicts THE EXPERIENCE OF EVERY DAY.—What says experience of that fundamental doctrine, total depravity? Are men so vile, so prone to evil, and evil only? Is there nothing good in any? Is there none that you can trust, none that you can love? Are vice and crime their only pleasure, their only end? Let any man look fairly around him, and bad as the world is—and truly it is bad enough—yet bad as it is, he will not find that it is entirely corrupt. Let him go into the bosom of his family, soberly ask himself, if experience has given him reason to believe, that his smiling and affectionate, though mischievous children, have nothing in them but a propensity to evil, no good dispositions, no virtuous desires; that the partner of his life, has nothing in her, which God can love; and that his friends are perfectly hateful in his sight. No man ever learned the doctrine from his own observation. And yet, if human character were such a mass of corruption, we could not avoid seeing and feeling it at every time. So far as daily experience goes—say what you please of human crimes, I know they are but too many, and too great, and too common—yet let every man judge from his daily experience, and he would as soon believe that heaven is the favorite home of pollution, as that the natural character of man is the abode of nothing but pollution.

Common observation is quite as adverse to the other doctrines of this system, and proves them to be little better than fictions. Common sense wonders at them. *Reason stands aghast, and Faith itself is half confounded.*—And there is no better evidence of the falseness of the whole scheme, than the fact, that it is not believed by the great majority of those who profess it. If you state it to them in naked terms, as it is written in the books, they exclaim against it as a misrepresentation, and declare that they have no such faith.—Looking to their Bible, and guided by their common sense, and native conscience, they essentially mitigate the doctrines, which they feel bound to receive. This justice I rejoice to do them. And I find in this circumstance a strong corroboration of my belief, that this system, with its five points of faith, and its five times five contradictions, is not the truth of the Holy Scriptures.

“Cease to do evil, learn to do well.”

“Objections against the doctrine of Endless Punishment, briefly stated.”

“To those who suppose the DOCTRINE of ENDLESS MISERY a scripture doctrine; an attentive perusal of the twelve following OBJECTIONS, and the scriptures therein quoted, are recommended by their Brethren and Sisters in Christ Jesus, composing the Universalists’ Corresponding and Religious Tract Society, Glasgow, Scotland.”

“1. You will have to prove that God did not create his rational creatures for his *pleasure*, contrary to Rev. iv. 11: ‘Thou hast created all things, and for thy *pleasure* they are and were created’—or, that he will be *disappointed* in his end respecting them,—or, that his *pleasure* was their eternal damnation.

“2. You must prove that God, *who is love*, never did love all his creatures, or that he is changeable in his nature, and will eternally hate those whom he once loved:—or, that though he loves them, yet he cannot recover them from sin and misery;—or, that he can, but will not, notwithstanding his love to them remains unchangeable.

“3. The scriptures declare, that ‘The Lord is good to all and his tender mercies are over all his works,’ Psalms cxlv. 9. Now you will have to prove that this is not true,—or that, though the very essence of mercy be to seek the good, and provide for the welfare of its objects; yet that the Deity will not seek the good, or provide for the happiness of the objects over whom his mercies, even his *tender mercies*, are extended;—or that, though he seek their good, and provide for their happiness, yet he will be eternally frustrated in his designs.

“4. You will have to prove *all* things were not delivered into the hands of Christ, as Mediator, contrary to his express declaration, Matt. xi. 27.—Luke x. 22.—John iii. 25, &c.—or, that *all* were delivered to him, that he might save only a very few of them, and consign the rest to endless misery.

“5. You must also prove, in direct opposition to the scriptures, that Christ did *not* die for all; that he did *not* give his life a ransom for all; that he did *not* taste death for a man; and that he was not the propitiation for the sins of the whole world, 2 Cor. v. 14, 1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2,—or, that he died for millions whom he never meant should receive any benefit from his death;—or, that he meant they should, yet that certain intervening circumstances, which he neither foresaw, nor could prevent or over rule, rendered his death and sufferings for them abortive.

"6. Though Christ is called the light of the world, Savior of the world, you must prove that this is not true, but that the world will remain in eternal darkness, eternal death, and will not to all eternity be restored; or, that by the world is meant only the elect, the church; though these are in the scriptures, uniformly distinguished from the world.

"7. You have also to prove, that though 'God be in Christ reconciling the world to himself,' 2 Cor. v. 19; and though 'it please the Father that in him (Christ) should all fulness dwell, that he might reconcile all things to himself, whether they be things in heaven,' yet that they shall not be reconciled to him, but that the greater number will continue at endless variance with him, and in endless hatred against him. Moreover, though God hath purposed in himself to gather together, or re-head, in one, all things in Christ, whether they be things on earth or things in heaven, Ephes. i. 9, 10, you must prove that his purpose shall never be accomplished, and that all things in heaven, and on the earth, shall never be gathered together, or reheaded, in Christ to all eternity.

"8. That when God said to Abraham, Isaac and Jacob, severally, "In thee and in thy seed (Christ) shall all nations, kindreds, and families of the earth be blessed," he meant only one individual, perhaps, in a thousand among the different nations, kindreds, and families of the earth.

"9. Though the Old Testament teaches us, in type, the connexion which exists between the first fruits and the future harvest, and the New Testament applies the type to that relation which exists between the church and the other creatures of God, who are in bondage; Lev. xxiii; Jam. i. 18; Rom. viii. 19—24; yet you must prove that this application of the type is wrong, and though the first fruits of men are now gathered in by the gospel, yet the harvest of mankind will be eternally destroyed.

"10. We are informed that the wages of sin is death—this includes both the first and second death; yet we are told that our Savior, Jesus Christ, hath abolished death—that he will swallow up death in victory—that death and our enemy shall be destroyed—that among the living there shall be no more death. Now, as death cannot be destroyed but by the prevalence of life, you will have this difficulty to reconcile with your doctrine of the endless reign of death.

"11. We read of the restitution of all things—of the dispensation of the fulness of times; in which all things are to be gathered together in Christ—of the disposition of the

ages for Christ Jesus, &c.—Now you will have to prove that there shall be no restitution of all things, no gathering together of all things in Christ; no times, much less a fulness of them, to be dispensed for this purpose; no disposition of the ages for Christ to do this work in, but that the proper distribution of the periods is time and eternity.

"12. Though we are informed that Christ shall reign till he hath put all enemies under his feet; till all things are subdued unto himself; till every knee bow to him, of things in heaven, on earth, and under the earth; till he hath made all things new, till there shall be no more curse; you will have all these things to contradict, and instead of saying with the apostle, "where sin abounded;" you have to say, as the conclusion of all, "though grace hath abounded, yet sin hath much more abounded."

"When you have done all this, and have proved that you have authority thus to reverse the scriptures, you will then overthrow the Universal Doctrine."

IMPORTANCE OF RELIGION TO SOCIETY.

Few men suspect, perhaps no man comprehends, the extent of the support given by religion to the virtue of ordinary life. No man perhaps is aware, how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and with what a fearful crash it would sink into hopeless ruins, were the ideas of a Supreme Being, of accountability, and of a future life, to be utterly erased from every mind. Once let men thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself with human affairs; that all their improvements perish for ever at death; that the weak have no guardian, and the injured no avenger; that there is no recompense for sacrifices to uprightness and the public good; that an oath is unheard in heaven; that secret crimes have no witnesses but the perpetrator; that human existence has no purpose, and the human virtue no unfailing friend; that this brief life is every thing to us, and death is total, everlasting extinction, once let men thoroughly abandon religion, and who can conceive or describe the extent of the dissolution which would follow? We hope, perhaps, that human laws and natural sympathy would hold society together. As

reasonably might we believe, that were the sun quenched in the heavens, our torches could illuminate, and our fires quicken and fertilize the earth. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of a day? and what is he more, if atheism be true? Erase all thought and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite, knowing no restraint, and poverty, and suffering, having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, principle, would be mocked and spurned as unmeaning sounds. A sordid self-interest would supplant every other feeling, and man would become in fact, what the theory of atheism declares him to be, a companion for brutes.

It particularly deserves attention in this discussion, that the Christian religion is singularly important to free communities. In truth we may doubt whether civil freedom can subsist without it.—*N. Y. A.*

REASON.

Whatever intelligence mankind possess seems given for valuable purposes, consequently they appear to despise the gift, who contend that it should not be used, and yet substitute nothing better in the place of it.—Whoever says no one should be guided by the light of a candle, because it does not afford the meridian blaze of day, conducts with the same propriety as he, who discards the light of reason because it does not shine with the splendor of heaven. Man is favored with no light which is more brilliant than reason, hence, by rejecting its cheering lamp, he deprives himself of the most certain means of information, and abridges the sphere of his researches. If reason is not to be used, its loss is of no consequence; then has God given something which is unnecessary, and only burthensome to those who have the misfortune to share of it. These are fair deductions from the position which is generally taken by those who contend that reason is absolutely useless in matters of religion, and that man must exercise faith without reason, or exercise unreasonable faith, in believing the scriptures of the God of reason. A reasonable God cannot require any of his rational creatures to believe without evidence, and no being can believe according to evidence, unless he employs his reason to ascertain its consistency and conclusiveness. If any pretend to possess faith in God which is not founded in reason, this faith is irrational, or if reasonable, they know it not. But it is utterly impossible for any to believe truth or falsehood

without evidence, and no evidence can produce conviction, without the operation of reason, hence, the disuse of reason precludes the possibility of belief. It must be evident to every unprejudiced inquirer that the apostle entertained a high idea of reason, and consequently said, prove all things; hold fast that which is good. If all things called revelations from God were to be received implicitly and without examination, he did wrong in requesting his brethren in Thessalonica to prove all things, and to hold fast those which they had proved good. If reason is to be thrown away in concerns of the greatest moment, the highest powers of man are to be neutralized when they are most needed, and he is left destitute of one rational hope.—From all these considerations it seems clear, that he speaks disrespectfully of God, who contends that reason and religion have no relation. Those who first advanced this idea wished to impose on the credulity of the ignorant a mysterious system, or, having little understanding themselves, believed all would be reduced to their standard, if they could be persuaded to reject their own reason. If mankind in religious concerns are denied the use of reason, and if the least attempt to employ its powers in matters of faith be dangerous; those are the most consistent christians who believe the most absurd propositions, and who have the most faith in impossibilities. But as the admission of this idea would destroy every evidence of the faith of the scriptures, of the advent of a Savior, and of a future state, we feel no disposition to grant it.—*Universalists Magazine.*

KNOWLEDGE.

Knowledge is certainly one of the means of pleasure, as is confessed by the natural desire which every mind feels of increasing its ideas. Ignorance is mere prevarication, by which nothing can be produced; it is a vanity in which the soul sits motionless and torpid for want of attraction; and, without knowing why, we always rejoice when we learn, and grieve when we forget: knowledge will soon become folly, when good sense ceases to be its guardian. It is for young men to gather knowledge, and for old men to use it; no man gives a fairer account of his time than him whose daily study it is to become better; and if nothing counteracts the natural consequences of learning, we grow more happy as our minds take a wider range.

A man that flattereth his neighbor spreadeth a net for his feet.

A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

JUSTICE OF GOD NOT OPPOSED TO HIS MERCY.

There is not, perhaps, in the whole range of school divinity, a more fruitful source of error, than the opinion, so generally entertained, of the opposing and contradictory qualities, influences, and requisitions of God's justice and mercy. To read the common *schemes*, as they are called, of theologians, one would imagine, that the divine mind was never at peace, that a perpetual conflict was kept up between its lenient inclinations, and the stern demands of what might not irreverently be termed a sense of duty, were it not more like the unbending fate, which was thought by the ancients to govern the determinations of their supreme divinity; for though not stated to be so, it certainly gives the impression of an external and independent power, which interposes itself to forbid the intentions of love.

This idea is not confined to written systems, and voluminous bodies of divinity; would that it were, for then its injurious effects might not be so extensive; but your children are taught to repeat it in their catechisms, yourselves repeat it in your church creeds, it is forced into the prayers of your clergymen, and they insist and dilate upon it in their lectures and sermons, over and over again. On the great subject of the mission, sufferings, and death of our Savior, who are constantly told, that God saw the sinful and wretched condition of men, that he pitied, and resolved to save them; but they had sinned, rebelled, and fallen; they had committed an infinite offence against an infinite Deity, and a frowning, unrelenting *Justice* interposes and calls for an infinite satisfaction, the sacrifice of his only Son. Mercy is obliged to yield, Justice obtains its demand; while, in the language of a bargain, the sacrifice is called an *equivalent*, and the whole transaction is termed a *merciful plan*, a *dispensation of love*! No wonder that there are so many infidels, when this is represented as christianity.

Without entering upon an examination of the several errors of this system, a few remarks will be offered on that, which may be considered as the fundamental and prevailing one, namely, the supposition of a disagreement between the attributes of God; the idea that his rigorous justice intercepts the benevolent designs of his mercy.

Is not this opinion, in the first place, degrading to the true character of Supreme Perfection? Does it not leave a blank in the description of Deity, which even our finite conceptions may fill? Is it consistent with the *unity* of his character, this to present one of its

principles in decided opposition to another? Is it consistent with the *loveliness* of his character, thus to present its severity overcoming its benevolence? Or is it consistent with the *dignity* of his character, thus to present its benevolence yielding to its severity? With such conceptions of God, can we feel satisfied, can we feel secure? Let any unprejudiced and thinking man ask himself these questions separately and seriously.

Is not this opinion, in the second place, at variance, not only with proper apprehensions of the whole divine character, but with a proper definition of the divine justice and mercy, singly considered? What is the justice of God, and what is his mercy? Does his justice demand inflictions, from which his mercy recoils? We think not. Does his mercy ask for indulgencies, which his justice refuses to grant? We think not. When justice is unfeeling, and regards not, as its sole and ultimate end, the happiness of its objects, it certainly is not just; it ceases to be justice, and takes the aspect and character of cruelty. And when mercy is short-sighted and partial, acts from impulse, rather than from a sense of right, and relieving present misery, rather than consulting for real and lasting good, it is no longer mercy, it has degenerated into weakness. Who will ascribe either of these dispositions to God? Who will say, that his justice is but wrath, and his mercy but anguished feeling? And this is virtually said by the common error which we have stated; it is virtually said by those systems, which make our redemption the result of opposing principles and counsels, and the performance of a previous stipulation. There is no getting away from these inferences. In the common systems of divinity, the justice and mercy of God are plainly represented as distinct and opposed. Now these qualities, in their perfection, never can be either distinct or opposed; for perfect justice will always have pity on weakness and frailty, and perfect mercy will always unfalteringly pursue the straight and only course, which leads to the best possible consequences.

The idea, therefore, of an opposition between the justice and mercy of God, arises from a gross misapprehension of those attributes themselves, and is unworthy of the divine character. If these propositions are established, it follows, in the third place, that it will produce injurious effects on our own minds. Religion is so important a subject, that religious error must be hurtful in some way or other, and in a greater or less degree. God is the object and end of all religion, and so far as a particular system of religion inculcates wrong conceptions of God, it

must be a false one, and false in its very foundation. God is the Supreme disposer; he governs our lives according to his will, and keeps in his own hands the entire regulation of our future destiny. We are weak and powerless; we cannot stand before him; we know that we cannot; unforeseen and uncontrollable events defeat our intentions, and defy our calculations; and death comes, we know not how or when, to close the present scene. It must affect us nearly then, to know what is the character of this Being; and according to the conclusions which we form will be in a great measure the complexion of our religious opinions, and the tone of our religious language.

If, then, we regard him as a monarch, whose resolutions are taken without reference to the nature and circumstances of those whom he governs, and whose inflictions are determined by a principle, which, however severe it may be, he is compelled to follow, we must of course regard him with feelings, which, in a great part, will be those of apprehension and dread, with feelings which ought not to be connected, no, not at all, with the Only Wise and Good, with feelings which are calculated to repress the confidence & grateful love, with which we should seek our Father, & which should not be suffered to mingle with the adoration of the heart. And this is the fact. And this is the explanation of many of the superstitious notions & observances, which reflect any thing but honor on the religion of Christ. The Savior has been prayed to, and the Virgin Mary has been prayed to, and hundreds of saints have been prayed to, in preference, yea, we scruple not to say, in preference to the great and only true object of worship; because a servile and unworthy fear was entertained of that object, and other beings and names were resorted to, in order to propitiate and favorably incline the Holy One, who is always more ready to hear, than we are to pray, and always more willing to forgive us our sins, than we are to forsake them. What is the language of nine out of ten of the hymns which are addressed to Christ, and sung in christian churches? Plainly this; that Christ is a merciful, benignant, and compassionate being, who interposed between the anger of God and the destruction of men, and offered himself as a sacrifice to that inexorable vengeance, which neither could nor would accept of any other. Is this reason, is this religion, is this christianity, is this in accordance with the language of him, who said: "Why callest thou me good, there is none good but one, that is God?"

Now what can be the origin of so monstrous an error? We conceive it to be occasioned by referring to the character and counsels of

God to the very imperfect standard of our own actions and feelings. By this, we mean, that instead of raising their own ideas to some understanding of perfection, men have brought down perfection to the level of their own ideas, or in other words, have submitted imperfection in its place. They have considered, not so much the true and abstract nature of justice and mercy which live upon earth, are conformed to their earthly residence, and modified by the passions, the weakness, the false judgment, and short-sightedness of man. It is true, that we must form our conceptions of the personal attributes of God, from corresponding qualities among ourselves; but then we must not confine them here, but remember that they are to be invested with omniscience and infinity; in short, united to one another, and united to God.

To illustrate by an example. Brutus pronounced judgment against his own sons, because the good of the commonwealth, as he thought, required that they should die. This act has been praised by some as *just*, and condemned by others as *unmerciful*. One will think that he displayed his heroism in sacrificing the feelings of a father to the existence of a state; and another, that the voice of nature should never have been so cruelly stifled at the call of a heartless theory, or the prospect of an uncertain good. But the fact is, we are not competent to decide at all on the case, because we can neither balance motives or consequences. Neither was Brutus capable of deciding whether he acted right or wrong, because he could not foresee effects, nor determine whether the father or the magistrate ought to have prevailed in the decision. He only acted according to the best of his judgment; and that is all which any man can do in a question of opposing feelings, interests, and considerations. But here is the error. Men have supposed the Deity to be placed in a certain situation; and then have undertaken to say how he must have been influenced, and how he ought to have determined, and actually did determine, under the existing circumstances. They have undertaken to say, from their own notions of what would have been felt and done in heaven; without reflecting that they were applying this rule to a Being, who is impassable and omniscient, and who could not, therefore, entertain any inclination in opposition to any principles, or be guided by any circumstances, of which he did not clearly see all the bearings, relations, and results.

We shall conclude this essay by giving such a view of the justice and mercy of God, as will form a summary of what has been offered on this subject. To speak strictly, we

should say, that justice and mercy were not separate qualities of the divine mind, but that although we used the names separately, for the sake of convenience and accommodation, they were, in fact, the same. The ways of God are right, and this expresses all that we mean, when we say that they are just and merciful. In the counsels of God, there can be no wavering, nor even deliberation; the course that alone is proper, the course that alone conduces to the best possible ends, in every possible connexion, and throughout all eternity, that course is alone pursued, and it is pursued exactly when its operation is called for by infinite wisdom. This course in just, at the same time that it is merciful, and merciful because it is perfectly just. It never deviates on account of motives, which we should call compassionate, because if it should ever deviate in the least, it would cease to be both just and merciful. It never can be swayed by sentiments of anger to revenge, because, as it consults the good of the whole, and the good of each individual, it must terminate in the happiness of all. Let us henceforth have mere enlarged and exalted conceptions of that Almighty Being, who is both Wisdom and Love; whose justice cannot be unmerciful, and whose mercy cannot be unjust; whose justice and mercy are one.—*Unitarian Miscellany.*

Extract from a sermon preached at the installation of Rev. Sylvanus Cobb, at Malden, July 30, 1828—By Rev. Sebastian Streeter.

UNITARIANISM.

As a system, does not answer to our views of Christianity. It is in many respects too deficient. It leaves out, if we are not mistaken, some important and even essential points of Christian doctrine. Its principles are not sufficiently positive and distinguishing. We seek for a knowledge of the Unitarian faith, and we learn that they do not believe in the riddle of the trinity—three infinite persons in one invisible God. This is very well, neither do we; but this does not inform us positively, whether the one God in which they do believe, will on the whole, do any better for the human race, than the three, in which the Trinitarians believe. They do not believe in the vicarious sufferings of Christ; but how are we to learn from this, that they do believe in any thing with respect to him, that will ultimately prove more available and efficacious towards the salvation of man? They do not believe in hereditary depravity, and so far we are with them—we do not; but does this give us any assurance that they do not believe in personal depravity equally disastrous to mankind? They do not believe in

particular election and reprobation; but does it necessarily follow from this belief that they do not believe in a volition and agency in men, the consequences of which will be equally fatal to him? They do not believe in any thing arbitrary, unjust, or even unkind, in God's treatment of his creatures, either here or hereafter; all very well—we are heartily with them—we do not; but if they do believe that the paternal, just, and kind dealings of the Almighty may consistently admit the endless continuance of moral evil and misery, how does it appear that paternity is at all preferable to despotism, justice to injustice, or kindness to cruelty? Surely nothing worse than endless sin and misery could result from the most unjust and cruel despotism that ever existed. They do not believe in a local material hell; but can we with certainty infer from this that they do not believe in a consequential and immaterial one every way as bad? Who can discover any cause of joy or triumph in the mere substitution of mental agonies for bodily pains?

But I need not proceed further with these inquiries. This system may, at first sight, appear beautiful and dazzling—but, on a closer inspection, it will, if I mistake not, be found at best but a good humored, pliable little thing, which may do but little harm, and can do but little good. It is however, quite too negative and powerless to be admitted by us as the real "gospel of God our Savior." It has but little, if any thing, distinguishing about it—nothing which is peculiar to itself. I mean, if we subtract from it what it holds in common with other systems, there is nothing left, at most, nothing but the name. But how different from this is the doctrine which the holy scriptures inculcate? This is founded upon positive principles which distinguish it from every other scheme ever taught, or which can be taught.

Our reasons then, for endeavoring to introduce and maintain a ministry, in some important respects different from that of Unitarianism, are very obvious. With respect to the unity and person of God, we believe this system to be true; but with respect to his will and agency in the great concern of eternal salvation, it appears to us to be imperfect; it is not sufficiently positive, definite, and effective. It depends too much on the creature, and too little upon the Creator. Human agency, according to this system, is the pivot on which millions of our race are to turn into everlasting life or death. Now the destinies of eternity, with respect to any creature, we believe, are not, ought not to be suspended upon any thing so frail, and feeble, and uncer-

tain, as the agency of man. They securely rest, as we understand the doctrine of Christ. upon the agency and will of God.

The doctrine of Universal holiness and happiness inculcates a truth which we should never cease to bear about with us, that sin and misery must go together.

This, and this only, can deter mankind from the rock on which so many thousands have perished—can stay the desolating flood of vice and crime that is now sweeping over our country, laying low earth's fairest, brightest hopes; and save faith, honor, and humanity, and the fair blossoms of youth and innocence from being thrown to the dust, and scattered abroad by the howling winds of the desert. Whenever we forget this maxim, whenever we decline to act upon it, from that moment vice takes possession of the soul, the foundations of virtue are undetermined, and one after another they moulder away, till the fair fabric of innocence is tumbled to the ground.

We stand upon a fearful precipice, unhallowed passions are at the bottom, like so many sirens to lure us into their foul and treacherous embrace; and one false step, one heedless turn, plunges us into misery's dark and dreary abyss. The sun of happiness is forever obscured, horror, guilt and remorse are enkindled in the bosom, and we are left to linger out the remainder of our lives in the full fruition of woful disappointment, and hopeless despair.

"All the joys of life are o'er,
From gladness chang'd to mourning."

But let us remember the inestimable and melancholly truth 'though hand join in hand the wicked shall not go unpunished.' Let our every action be guided by it, and as the smooth and placid stream glides peacefully along, disregarding the tumults of the distant torrent, undisturbed in its calm and quiet course until it is lost in the ocean, so shall we in such a situation glide down the stream of time, regardless of the raging of adverse storms, and superior to fortune's angry frowns, until terrestrial scenes are swallowed up in eternity, and the pleasures of life are lost in the boundless ocean of eternal bliss.—*Religious Inquirer*.

WHAT WAS THE CHIEF END OF OUR SAVIOR'S MISSION.

Most of the answers that have been given to this question involve the false principle that there was some *eternal* obstacle in the way of human salvation, which our Lord was sent to remove. Now all such answers as imply

this, all that refer to the guilt and penalty of a remote ancestor, to the machinations of a personal devil; to the nature of divine justice, divine wrath, divine law, and the like; all, in a word, that recognize any extrinsic difficulty, any thing *out of man* himself, to prevent his acceptance with God, we deem incorrect. The truth is, there is not, and there never has been, any obstacle in the way of our salvation, but the evil within us, to wit, *sin*. Accordingly, the chief end of Christ's mission was to deliver us from this, and to induce us to substitute holiness in its place. He came to save us, not by cancelling the effects of Adam's transgression, nor by purchasing our release from any outward foe, but by showing us how to save ourselves in abstaining from vice and practising virtue. He came to make us do our own duty, not to perform that duty for us; to induce us to obey the law, not to answer the claims of that law himself; to prompt us to personal obedience in the room of our own; to quench the fire of bad passion burning within ourselves, not that of God's anger; to enthrone the principles of justice in human breasts, not to satisfy the divine justice to win us to our heavenly Father, who is and always was, ready to pardon the returning sinner, not to alter the mind of Deity, by paying him an equivalent for man's transgression. He came in fine to destroy the kingdom of hell within us, and to establish there the kingdom of heaven by giving us a religion replete with directions, motives, and all needed assistances, whereby we might subdue the power of sin, eradicate false sentiments, be filled with the love of God, of man, and of Duty, and thus be put in the way of working out our eternal salvation.—*Gospel Luminary*.

AN ECDO TE.

A reverend gentleman, was once endeavoring to impress upon the minds of his hearers, their inability to do good, and the destiny which would probably await them, after all the exertions they could make. "You may go all the rounds of duty, (said he,) and be damned—you may visit the widow and the fatherless in their afflictions, & be damned,—you may feed the hungry, clothe the naked, and administer to the wants and necessities of the poor, and be damned." Upon this a venerable old man arose, and said, "and you may preach, and be damned, but I shan't stay to hear you."

MARRIAGES.

In this city on the 11th inst. by Rev. Dr. Butler, Mr. Gershom F. Holmes, of Lansingburgh, to Mrs. L. Weatherwax of Brunswick.

THE VOICE OF CONSCIENCE.

Thou who art treading the mazes of sin,
 Judged by the monitor speaking within:
 Dead to the joys that the virtuous find—
 Dead to the peace of an innocent mind—
 Conscience appeals to thy judgment and heart—
 O LET US DEPART!—O LET US DEPART!

Thou who art steeping a rational soul
 Deep in the fire of the maddening bowl:
 Dead to a pure and a sensitive fame,
 Buried in brothels, in sin, and in shame:—
 Conscience invokes thee!—O yield to her sway—
 Wake from thy stupor!—arise—and away!

Thou who art lured by the meteor light,
 Far in the depths of a deepening night:
 Quick-sands and pit-falls are thick in the way—
 Fiends there are prowling and howling for prey—
 Conscience beseeches!—she pleads with thy heart—
 O LET US DEPART!—O LET US DEPART!

Ye who are bound in the cells of despair,
 Breathing the foul and the pestilent air—
 Branded—despised—as to vassals of vice—
 Take ye of conscience the pleading of advice,—
 Haste ye—O haste ye!—why will ye delay!—
 Burst from your fetters!—arise—away!

Fearful and deep are the goadings of sin,
 Judged by the monitor speaking within:—
 Seared tho' the mind be, of nature sublime,
 Conscience refuses to perpetrate crime,—
 Vile tho' the passions, she pleads with the heart,
 Bidding the sinner ARISE, AND DEPART!

A. C. T.

The powers of the human soul are more extensive, than they are in general imagined to be; and he who, urged by inclination or compelled by necessity, must frequently exert them, will soon find that the highest felicities of which our nature is capable, reside entirely within ourselves. The wants of life are for the greater part, merely artificial; and although sensual objects most efficaciously contribute to our pleasure and content, it is not because the enjoyment of them is absolutely necessary, but because they have been rendered desirable by the effect of habit.—The gratifications they afford easily persuade us, that the possession of them is essential to happiness; but if we had fortitude to resist their charms, and courage to look within our own bosoms for that felicity which we so anxiously expect to derive from external objects, we should frequently find a much greater variety of resources there than all the objects of sense are capable of affording.

Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge, has any vigor, or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.—Josiah Quincy.

The death of near friends is an affliction to which the mind becomes but slowly reconciled. The burial of a stranger arrests the attention, and for a moment awakens serious reflection. The departure of those with whom we have been in habits of daily or occasional intercourse, affects us still more sensibly, and reminds us strongly of that verge on which we are tottering. But it is only when some near and dear friend is consigned to the solemn silence of the grave, that we feel the full force of that sickening sorrow, which hangs heavily upon the heart, as though it would press it down into that narrow space over which the spirit dwells in mournful suspense. There is an indescribable sensation of gloom attending such a scene, when, for the last time, we gaze on the features, so pale, cold and altered—when the grave is closed up, and the last sacred rights are finished.

How unwillingly the heart admits the belief, that here ends the feelings and affections to which it has so long clung! That all the little indulgencies and kindnesses of which we have so long partaken—the pleasures and sympathies mutually given and received—that they are all here to terminate—and how anxiously the mind seeks for some assurance that this is not a final and eternal separation, and admits the belief of a power which is able to take away, in some degree, the sting of death, and to rob the grave of an agony which, without such a belief, would be indeed insupportable.

NEW SOCIETIES.

Universalists Societies have recently been formed in Hastings, and New-Haven in this state, and in Phillipston Mass.

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C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

"ETERNAL REGRET."

The sentiment expressed above, may with much propriety be denominated the distinguishing feature of Unitarianism. Those of our readers who have had much acquaintance with that system are doubtless familiar with the argument which has been urged in proof of future punishment, from the 'miseries of memory.' The reasoning of those who make use of this argument could not perhaps be more fully expressed in a few words than it is in the following paragraph which we have taken from the 'Unitarian Monitor,' published at Dover, New-Hampshire.

"The argument drawn from the 'undying memory of man,' is to us conclusive. We all of us have sinned, and, if we will but recall what we have done, we may, any of us, know that the memory of a sin we have committed, sends a pang through the heart, though we have repented of this sin a thousand times.—The memory of past transgression is attended with eternal regret, and perhaps with the greatest regret to him who has most sincerely repented of it. This regret must go with us, wherever we go. If we are men, that is, the same kind of beings in the world to come that we are here, and if we have there any recollection of what we did here, the pang must be felt, the worm which never dies will gnaw within, the burning hell of conscience will flame within forever and ever."

However plausible this reasoning may appear to the superficial observer, we are inclined to the belief that it possesses more speciousness than solidity. In the first place it will be found much easier to assert than to prove, that man is in the possession of an 'undying memory.' We know nothing of the nature of memory excepting its operations within us; and who can say from those operations that the regret which it sometimes occasions will be perpetuated through our future existence? If contrary to our belief it could be proved that we shall retain an eternal remembrance of our past and present conduct; it would still be more than questionable with us whether that remembrance would be to us (under

the circumstances of a future life) a source of 'eternal regret.'

Memory like every other faculty which is interwoven in our existence was given us by our heavenly Father for our benefit; (not eternal injury) and like every thing else of his appointment must eventuate in some good end. Now what good end could be promoted by an 'eternal regret?' Certainly none: consequently the supposition that it will be inflicted is an impeachment of the divine character. It has been argued with some ingenuity that we must possess an 'undying memory' in order to constitute our identity. We reply: this is more easily imagined than proved. The writer of this is probably the same identical being that he was during the third year of his existence yet has not even an imperfect memory of events which transpired during that period.

The supposition that we shall forever retain a recollection of our past and present conduct, if true, does not warrant the conclusion which has often been connected therewith. We can all advert to the disobedience of our infantile years without feeling that 'burning hell' of which we have been reminded. Conviction and assurance that those follies of our inexperienced years are forgiven by those against whom they were committed has removed the unhappiness which under opposite circumstances would attend their remembrance. We have room for only two objections to the sentiment conveyed in the above extract.

1st. The supposition is unscriptural; as will appear evident from its general tenor.—

"I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins." "All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live." "In that day shalt thou not be ashamed for all the doings wherein thou hast transgressed against me."

2d. The supposition is unreasonable. No good end could possibly result from an 'eternal regret.' The felicity which could arise from the remembrance of our virtuous deeds would be eternally neutralized by the recollection of our disobedience. Such may be the heaven of Unitarianism, but such is not the felicity which flows from the exercise of those paternal principles by which the government of our heavenly Father is characterised. H. J. G.

SCRIPTURE ILLUSTRATIONS.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace.—Isaiah, IX 8.

The passage of Scripture which we have placed at the head of this article; is among the number of those which are supposed to teach, in plain language, the supreme divinity of the Lord Jesus Christ. The Trinitarian will inform us, that the passage gives him the name of the *mighty God*, and even asserts him to be the *everlasting Father*. Hence he concludes that Christ can be nothing less than the self-existent and eternal God.—We beg leave to offer a few comments upon the passage, which may seem to discover the impropriety of such an exposition.

1. There is no certainty in our minds that the passage had the least original reference to Christ. We should think that the preceding as well as the subsequent context afforded some evidence, that the prophet referred only to a temporal king who was to sit upon the throne of David, and rule prosperously in Israel after the rod of the oppressor should be broken. Of this the reader will judge by reading the connection. We would not insist upon this point, but it would certainly place the argument for the Trinity in a queer predicament, if it should happen to be shown, that the passage has no reference to Christ, and that the objection in his zeal for more Gods than one, had been striving to elevate one of the kings of Israel to a seat on the throne of the trinity.

We are willing to admit however, for the sake of the argument that the passage refers to Christ, and we will proceed to inquire whether it proves what the Trinitarian would wish.

2. The reader will please notice, the passage declares a *child* is born, a *son* is given. This is a plain statement of his nature. It tells us what that being was who was afterwards to bear these titles. He was a *child*, a *son*. Will the most zealous Trinitarians presume to say that the self-existent God is a *child*? a *son*? If so he must have a father and mother, and if the question would not be impertinent we ask should whose child he is, and how old his father might be?

3. The passage does not say that the government *moves* upon his shoulder, but that it *shall be*, which implies that he was to be raised to a dignity and authority which he did not then possess.

Was there even a time when it could be said with propriety of the eternal God, the government *shall be* upon his shoulder? No,

for it was always there. Now the government was not upon the shoulder of this child, who was born, but it was to be there. Hence this child is not the eternal God, else there has been a time when the government was not with God, which would approach near the dark borders of Atheism.

4. The reader is requested to observe, the passage does not say that the child actually was the *mighty God*, the *everlasting Father*, &c. but only that he should be so called.—These were the titles which he should bear when raised to his dignity. Call a child's name George Washington, and that does not prove that he is actually, Washington the great, nor yet that he is equal to him. Now allowing that the passage refers to Christ, and that his name should be called the *mighty God*, and what does it prove? It proves that *God exalted* him and *gave* him a name, which was above every name, but it falls infinitely short of proving, that he is the eternal God.

It might be well for those who contend that the application of these names to Christ, proves his supreme deity, to remember that though there be many that are called God, yet to us there is one God the father of us all.

They might also need reminding that our Savior said, "I come not in my own name, but in the name of him that sent me." What then if he was called the *mighty God*, the *everlasting Father*? It only proves, that he come in the name of that God who made heaven and earth, and exists at all times, but by no means prove, that he is that God.

I. D. W.

THE SAFE SIDE.

Truly, said friend doubtful, you Universalists seem to be very happy. Your doctrine is very pleasing and to tell the truth I should really like to believe in it, and be a happy Universalist. But I reckon it is always best to be on the safe side. If you are right, I am safe enough; but if you are wrong our system makes your case desperate indeed.—So I think I will keep my faith and be safe.

Once on a time, as tales usually begin.—Two men went fishing. A. had a good substantial boat that admitted no water, and B. was in a leaky old canoe, which would hardly sustain its own weight. A. caught fish in abundance, and had before him the prospect of a rich repast, but B. had no time for fishing. It took all his time to bail his crazy boat, and keep it above water.

Truly, said he, neighbor A. you are very happy there. You have got a good boat, and are taking fish finely. To tell the truth, I should like right well to be in your

boat ; but I reckon it is best to be on the safe side. If my boat ~~sinks~~ I can get into yours, and I know you have fish enough for us both. So I will stay where I am. If this boat goes down, yours will save me, but if yours sinks your case will be desperate. Your fish and boat are gone, my boat will not hold you, and as for fish, I have none for myself. The last we saw of poor B. he was bailing the old boat and enduring the pains of hunger for the purpose of being safe. "Whoso readeth let him understand."

I. D. W.

CONSCIENCE.

It has been a grand desideratum with the learned, to define conscience ; and to explain its operations, and its powers, in the mind of moral man. All the descriptions of this monitor within, that I have ever heard or read, seem to me, imperfect and unsatisfactory. under this impression, I humbly beg leave, to present my views on the subject. Conscience operates, or is put in action, when a person sits in judgment, on his own conduct. This requiring to account at the bar of justice, or sitting in judgment, presupposes a kind of tribunal, we must suppose a law, or value of judgment to be necessary ; a judge ; (in this case the person himself, under the reflecting power of mind ;) an accuser or judge-advocate ; (the business being done in summary way, the martial form seems the best,) the law here referred to, is the person's belief, of right and wrong ; or his faith as it is often termed ; if his actions comport with his belief of right, then conscience excuses, or does not ask a judgment ; if his actions have violated this belief, then conscience accuses, or requires a judgment against us. The assertion, (so boldly made by many,) that conscience is wholly, a creature of education, by our views of expediency, and by our circumstances and connections in life, I think, will be admitted by all. To exemplify this, we will suppose a man to be educated, and does really believe it to be necessary, to the welfare of his infant child, to have a priest put some water in its face ; when that child does not know its right hand from the left ; nor understand a word that is said on the occasion. ~~the~~ belief is the law, or his rule of action.

If he neglects the Baptism of his child, then conscience, arraigns him at the bar of justice. Another man may not believe in infant Baptism, he may think it useless, he may believe it is not commanded in the Bible, and of course he will not bring his child to the fount ; and yet he may feel as easy in his own mind, as the other.

When I say a man's belief of right and wrong, may be varied by education ; I beg leave to except the fundamental principles of virtue, such as justice, truth, peace, benevolence, industry, &c. &c. for these are the rules of moral rectitude, and universally pervade the mind, throughout the human family ; that is, these principles are venerated, by all the nations of the earth, and are eternal, unalterable and universal. Eternal, because emanating from the Divine mind, and ever the rule of righteousness ; unalterable, because bestowed by an unchangeable God ; who sees what is best for all men : universal, because none are exempt from the consequences of fulfillment or a violation of the moral law. These eternal principles of virtue, and our belief in the attributes of Deity, forms a great moral and theological code,* that infinite goodness bestowed on man, to guide him in his peace for a test to try his actions by, and for a rule of judgment, whereby he might receive the fruition, of rewards and punishments, according as he has fulfilled, or violated his duty.

Let me add in conclusion, that I cannot conceive of a greater punishment than to feel self-condemned ; for then there is no palliation for our guilt, no exemption from unalterable woe ; and we feel that we are condemned by a higher power, who will not give peace to man in his wickedness. On the other hand I know of no greater happiness, than self approbation ; for then we rest self-satisfied, under an assurance that the great moral Ruler approves us ; and who has given us joy and peace in well doing, to beckon us on to future bliss.—*Communicated.*

* Civilization and science, together with an education, may give man more refined views of this Divine law ; meditation or divine Excellence or attributes may give more effulgence to his mind ; but the principle is the same in all who have common sense.

RELIGIOUS INDIFFERENCE.

"LET every one go to heaven in his own way." This phrase I have heard used as intending a censure upon those, who take more pains than is commonly approved, to investigate the truth of religious sentiments. If it only meant, do not revile or persecute your neighbor, because his creed, or his form of devotion differs from yours, I should not feel any disapprobation. But I fear it is generally indicative of a disposition far less benevolent. It would seem, sometimes, to imply, that religion is a thing of so little moment, as to make it unwise to disturb one's

ing over a mixed multitude whose diversified prejudices it is desirable to conciliate are very far from being lost sight of by these 'judicious' theologians. We have often perused their artful replies to the question. "Do you or do you not believe in the ultimate restoration of all men to happiness?" And we so far as our brief experience and observation has extended, we have been led to believe that the confusion of language at the Tower of Babel was the most perfect harmony, in comparison with the variety and contradiction which those replies have exhibited.

In conclusion we would remark that however important or desirable a belief in the simple unity of the Deity may be, the doctrine would lose none of its excellencies by being distinguished by some other appellation than that which is now characteristic of a system, which can be perpetuated only by "walking in craftiness and handling the word of God deceitfully."

H. J. G.

ON THE TRINITY.

It is not our purpose in the present article to enter into a labored and minute investigation of the doctrine of the Trinity. So many able treatises may be found, in which all its fallacies have been exposed and all the sophisms used to support it, detected, that a long and particular discussion would be a work of supererogation. It may not, however, be either uninteresting or unimportant to our general class of readers, if we should lay before them a few plain reasons for our rejecting a doctrine which we have been taught to consider as the corner stone of Christianity. We shall first state the doctrine of the Trinity and then offer our objections. We shall refer our readers to the first article of the protestant Episcopal church for the definition. Other churches may differ in their respective articles in the form of *expression*, but in *substance* they will be found the same. The article alluded to, is in the following words:—"Of faith in the Holy Trinity"—"There is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom and goodness; the Maker and Preserver of all things both visible and invisible. And in the Unity of this Godhead, there be three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

Let the candid and impartial reader peruse this article, let him dismiss all preconceived opinions and educational prejudice from his mind, and we are disposed to believe that the following objections cannot be consistently answered in favor of the doctrine in question.

The doctrine taught in this article is contradictory and absurd. We are told that there is only *one* God, infinite in power and everlasting; yet at the close of the article we find two more possessing the same power and eternity, viz: the Son and the Holy Ghost. The former part of the article defines God as a being without body, parts or passions yet this declaration is flatly contradicted in the latter part which describes him as a *person* of one *substance* with the Son and Holy Ghost. How God can be a *substantial person* and yet possess neither body, parts, or passions is not a mystery so much as it is an absurdity. The Trinity in Unity sets all arithmetical calculation at defiance, and contradicts the plainest and simplest rules of numbers. In this respect it is opposed to arithmetical demonstration. To tell us that there are three persons, *all* infinite and yet whether separated or united they make only *one* infinite, should not be called an article of *faith*, but an article of *insanity*. We remember about the period in which we left the Episcopal church conversing with a neighboring clergyman on the Athanasian creed. He spoke highly in its favor, and remarked that the writer of it must have been a profound mathematician, to which we replied, that he who could explain it after it was written must be still more profound.—It is a truth, which none will dispute, that every effort which has been made to give a rational explanation of the subject has proved ineffectual, and the most eminent and cautious theologians who profess to believe it, are rather willing to let it repose quietly under the title of "a holy and ineffable mystery," than to agitate the matter before the community. Whenever it has been brought into the arena of public controversy, it has involved its advocates in inextricable difficulties; they have been driven from "post to pillar," and have seen the folly of attempting to reconcile contradictions.

We object secondly to this doctrine as useless. If God, as the article expresses it, is the Creator and Preserver of all things, and as such is competent to the work of creation, providence and redemption, what necessity does there exist for the union of two other infinite Beings, to take part in the work?—We see no necessity for this co-partnership. This doctrine was certainly not known to the Jewish people, and yet they were plainly instructed in the worship of the true God.—They often suffered when they left the worship of the *one* living and true God and wandered into the idolatries of their heathen neighbors, but we are not informed of their being either rebuked or punished for not paying ado-

ration to Three Gods, or to this fabulous anomaly—a Three-one-God. For four thousand years, then, according to the Trinitarian hypothesis, God was pleased to keep his peculiar people ignorant of the Being they worshipped, taking all the glory to himself, thus depriving his partners of their legitimate rights.

The co-eternity of the Son with the Father furnishes another very important objection.—Father and Son are relative terms and such as every man possessing common sense, easily comprehends. To talk then of the eternity of the Son, thus making him as old as his father, “shocks all common sense.” When we add to this that the son is the same being as the father himself, the only and eternal God, thus making him the son of himself or his own father, the climax of absurdity is attained, and the next step the disciple of this doctrine should take, would be into “the lunatic asylum.”

The strongest argument advanced by the advocates of this doctrine, is derived from the idea of an infinite atonement and vicarious sacrifice. Nothing less, it is contended, than an infinite sacrifice could atone for the sins of man. Our salvation would be hopeless, unless it is based on God himself. If we examine this argument, it will appear totally deficient. If it is inquired of the Trinitarian whether the Eternal God himself died, or in other words whether the divinity of Christ suffered death, he will tell you no; that it was only the human nature that died. This being acknowledged, the idea of an infinite atonement and vicarious sacrifice, vanishes at once. The man who should strip off his coat and give it a beating, might with as much propriety be said to have suffered himself, as that an infinite sacrifice was offered in the person of Christ, when it was not the *divine*, but the *human* nature of the man Jesus which alone endured the suffering.

The doctrine is farther objectionable as derogatory to the divine perfections. It sets the character of the Father and the Son in strong contrast, making the Father a cruel, relentless and vindictive being, and the Son all mercy, condescension and love. God is represented as being highly incensed against the dependent creatures to whom he has given existence, and nothing will satiate his appetite for vengeance, but blood. This is in modern theology called his *vindictive* justice. It is indeed vindictive enough, but how just will now appear. To satisfy this thirst for blood, he takes his own son, perfectly holy and good, and murders him in the place of the offender. The guilty are pardoned and the just con-

demned. We read in the language of inspiration itself, that “he who justifieth the wicked and he who condemneth the just even they both are an abomination to the Lord.” As this system attributes to God that very mode of proceeding which he himself so strongly reprobates, we have no hesitation in calling it “an abominable doctrine.” The very gratitude which we are led to pay to the son, for his mercy in saving poor frail man from everlasting destruction, abstracts so much from what we should otherwise pay to the Father. Indeed, according to the common sentiments, we owe no debt of gratitude to our maker. He has taken his pay to the uttermost farthing.

The doctrine is further objectionable as being unscriptural. There is no single place in scripture where it is plainly written in so many words. Every argument in its favor is merely *inferential*. Every passage adduced to support it may have a more natural and easy construction. Does not reason and wisdom dictate that we should accept that interpretation which is in general accordance with scripture teachings, rather than adopt a construction simply because it cherishes a favorite sentiment?

Lastly we object to the Trinity as contradicting positive and unequivocal declarations of scripture. “I am the Lord and there is none like me.” “Hear O Israel the Lord our God is one Lord.” Christ declared himself dependent on God for every thing. He never spoke more highly of himself than as the Son of God.” He plainly affirmed that “the Father is greater than I,” and if he said, “I and the Father are one,” he said the same of his disciples in reference to their union of purpose “I in them and they in me, that we may be one with the Father.” plainly showing that it was not a unity of persons, but of design or purpose.

These are a few of the objections which we raise against the Trinitarian scheme.—Could they be satisfactorily removed, we should have no hesitation in returning to a reception of it. Important as the subject may be, it is of secondary moment to the great question, will all mankind be holy and happy. If I am to be eternally miserable, it matters little to me whether the cruel treatment will be inflicted by God alone, or whether he will summon to his aid, his Son and the Holy Ghost. If sentence of death were passed upon a criminal, his chief concern would be to move the Governor for his pardon, and not to ascertain whether one or three hangmen were to be employed at his execution.

C. F. L. F.

ON LOVING THE WICKED.

"Do you think we are required to love those who set at defiance all law, both human and divine, and give loose reins to their unbridled passions in the commission of every foul crime that their foul imaginations can invent? And if so, are we not required to be in love with wickedness, and thus virtually give encouragement to irreligion in its every hateful form?" These questions were proposed to us not long since by an intelligent gentleman, who assumed the affirmative of the question in relation to endless suffering. We had been conversing with him in regard to the evil tendency of the notion that God loves only the *righteous* while the *wicked* are the objects of his hatred and deep abhorrence. We observed that this notion tends to foster a kind of spiritual pride, circumscribe the exercise of the benevolent affections, and generate ill will and intolerance; since mankind, inflated with the idea that they were the sole recipients of God's love, might think themselves justified in loving or hating those they consider the objects of his love or hatred.—This remark gave rise to the questions already expressed. To the first of these our reply of course was in the affirmative, denying at the same time the inference expressed in the last. Our love should extend to the whole human family; since all are children of one Parent, who is no more *our* Father than the Father of the meanest and most despicable of our race. Hence the common bonds of brotherhood lay us under obligation to regard the whole human family with fraternal affection.

We are not however required to regard each and all with the same *kind* of love. Theologians have very justly divided *evangelical* love into two kinds; which, for the sake of distinction, they have denominated the "love of *benevolence*" and the "love of *complacency*." The first of these is—what the word denotes—a good will—to wish well or desire the well-being of the individual who is the object of it. Such a love we are required to extend to the whole human race, even the most degraded and abandoned. If they are grossly wicked the obligation is still stronger to wish them well—to desire that they might cease their wickedness and become the humble and devoted servants of the most High. With such a love we have every reason to believe the Father of mercies regards his erring family. Since "God is love," it is absurd to suppose he created some men on purpose to make them the objects of his inveterate hatred.—Nor is he subject to the fluctuations of time, that the fountain of his knowledge should be dried up, and those who once were the recipi-

ents of it should no more taste the refreshing waters.

But the love of *complacency* is of a different character. The word literally denotes to be pleased with. This love then is a delightful feeling occasioned by some trait of character or quality in those who are the objects of it—delight accompanied with a desire of promoting their happiness. Now we cannot if we would, and if we could, we are not required to be pleased with the conduct of the wicked. We may be delighted with those who are adorned with the christian graces, and who, while with grateful hearts they lay hold upon the hopes and enjoy the privileges of the gospel, manifest to the world that they are the true followers of Christ by their deeds of charity and kindness to all by whom they are surrounded. It is very delightful to meditate upon the conduct of such. But, though we cannot be pleased with those of an opposite character, we are obligated to regard them with feelings of benevolence, and ever wish that their conduct were such as we could look upon with pleasure. Benevolence of this cast, so far from blemishing the christian character, or giving encouragement to wickedness, is in fact the very essence of pure religion. It is this which feels for the welfare of others, and calls into exercise all the energies of the soul in promoting the happiness, by improving the morals of men, even of the most abandoned and depraved. This is that expansive benevolence which, breaking over the barriers of partiality, seeks the good of all, and frowns alike upon spiritual pride, contracted benevolence and all the, not more odious, though far less *fashionable* acts of wickedness. And this is that which should adorn the character of every man, and especially every christian.

R. O. W.

UNITARIANS.

We purpose to say a few words in the future numbers of the "Anchor" in relation to the conduct of the leading members of the denomination known in this country under the above named appellation. We are compelled to this course by the disgusting maneuvering of certain luminaries in their connection, towards Universalism. To the primary and legitimate signification of the term 'Unitarian,' we are strongly attached; and so far as it is expressive of a belief that the glory and attributes of supreme divinity are confined to the *Father*, in contradistinction to the Trinitarian hypothesis of "three persons in one God," Universalists as a denomination are as much entitled to the name of "Unitarians" as themselves. We are willing to admit that there

is no *necessary* connection between a belief in the simple Unity of the Deity (abstract considered) and the doctrine of universal salvation; but we contend that the belief in the Unity of God, is associated with other sentiments and connected with certain principles aside from their distinguishing doctrine, by the great proportion of Unitarians both in this country and Europe which completely undermine the foundations upon which the doctrines which stand opposed to the final salvation of all men are built. There are in England something like three hundred Unitarian Societies, all of which we understand (and many of them we know) are the avowed advocates of Universal salvation. In our own country the case is widely different. However much they may differ among themselves in regard to the final destiny of the human family, the great majority, and in fact all that are considered "*judicious*" among them are well united in the artful policy of keeping the subject entirely out of view. They have discerned such an intimate relationship between the premises upon which their system is predicated; and the obvious and unavoidable conclusions to which those premises will lead all ingenuous inquirers; that they find it necessary to keep the doctrine of universal salvation as far in the advance of their credence as is consistent with the cunning craftiness which distinguishes their system from every thing of a candid, definite, or tangible nature.

When we speak of Unitarians we wish it to be remembered that our remarks are applicable to them as a denomination. There are individuals among them who are honorable exceptions to the hypocritical manner in which the ecclesiastical affairs of the denomination are managed. We know of a few among their number whose candor and sincerity excite our highest respect and esteem; and toward such we have never cherished any other feelings. Among that number we might mention several worthy believers in the endless misery, the ultimate happiness, and the annihilation of those whom a false theology has denominated the "*incorrigibly wicked*." These three classes however, taken collectively, constitute but a small proportion of the Unitarian denomination. No one has or ever will become popular among them, who can discover any necessity of stating his opinions definitely upon the question touching our future condition. The great secret in Unitarian theology is to become thoroughly acquainted with that spiritual chemistry which neutralizes all distinction between disingenuousness and fair dealing. Their periodical publications are all trained to an ambiguity of expression

upon all subjects which have a tendency to draw out their *real* opinions concerning the final happiness of the human family; which is far removed from frankness, and every other quality that bears its image.

In saying these things "*we speak that we do know and testify that we have seen*." If our readers are disposed to doubt their correctness we would suggest a method by which their truth can easily be tested. Let a few plain questions be proposed to any Unitarian clergyman who is regarded by the denomination as a "*judicious*" man; upon the final character and condition of the human race; and if the answers returned do not betray a studied craftiness, evidently designed to mislead the common hearer from the *real* views of Unitarians upon that subject; then will we acknowledge that the "*Ethiopian can indeed change his skin, and the leopard his spots*." It will avail them nothing to profess their belief in the "*endless consequences of sin*" to those who know that the interpretation which they reserve in their own minds for that sentiment, is perfectly consistent with a belief in the ultimate purity and felicity of all mankind. Whenever any apparent contradiction is discovered and pointed out, they have certain very "*cunningly devised fables*" with which to rectify all discrepancies. We have frequently listened to their preaching with peculiar satisfaction [for a very few moments at a time.] We have heard the most positive and conclusive arguments adduced by them to disprove the *eternity* of punishment, and at the conclusion of their reasoning we have witnessed the most subtle efforts to convince the opposers of universal salvation that Unitarians were as far from being in favor with that sentiment as the east is from the west. We have listened to their discourses in which the rankest Universalism has been inculcated with labored attempts at proof; which it was found necessary to conclude with the declaration—"these shall go away into everlasting punishment" in order to prevent the supposition that the speaker was a Universalist.

It matters not what language they make use of when speaking upon that subject so long as the meaning which they well know it will convey is directly opposite to that which is connected with their own mental reservations. It will require but a very slight acquaintance with the "*good policy*" of Unitarianism to discover that they are not strangers to such forms of expression as are well calculated to deceive the generality of common minds; by conveying ideas sufficiently various and discordant to render general satisfaction. The advantages of this mode of preach-

erally indicative of a disposition far less benevolent. It would seem, sometimes, to imply, that religion is a thing of so little moment, as to make it unwise to disturb one's thoughts about it. The various and discordant systems in which it is embodied, and the modes in which it is practised, are all perfectly indifferent, and, therefore, inquiry and discussion are useless.

If such be the purport of this saying, it appears to me unreasonable and unchristian-like. It savors too much of a cold, skeptical disregard of all the important evidencies of the divine origin of our religion. But what christian will say, that christianity, in any of its forms, is nothing more than a cunningly devised fable; and, consequently, that it is indifferent which of the dreams of its fanatical adherents are retained or rejected?

If the christian religion be a divine revelation, as it was first delivered to mankind, must be of unspeakable importance. If it was worthy of God to interpose to make them known to man, it surely must be worthy of much human pains, and labor, to ascertain these truths, and to distinguish them from the mistakes and falsehoods, with which they may have been intermixed. It is freely admitted, that men may go to heaven without having perfectly clear, and infallibly correct notions about points of faith. We leave to creed-makers the presumptuous work of prescribing how much a man must know, or believe, to entitle him to the divine favor. We are satisfied with Peter's doctrine, that "in every nation he that feareth God, and worketh righteousness, is accepted with him."

But is it not better for men to attain *right* views, than to remain under *wrong* impressions of truth and duty? Is not such improvement in knowledge calculated to promote both their comfort, and their virtue? Suppose a man to entertain improper and unfavorable views of the divine character: such as, that God is a wrathful, vindictive being, full of indignation against offending man, and resolved to glorify himself in his destruction—would it not be good to show him, that this is a sad misconception of the character of our heavenly Father, and that the very reverse is true? Would he not be likely to love God better, and serve him more faithfully and cheerfully, if he were persuaded, that his nature is all benevolence, that he is essentially good and ready to forgive, and desires nothing but the reformation and final happiness of his creatures?

Again, suppose such a one to entertain peevish notions about the service, which God requires; thinking that some unmeaning ceremonies, or inflictions of bodily severities, or

fastings, or pilgrimages, or making certain gestures, or repeating certain words, or believing some strange unintelligible propositions, may have influence to procure his favor and pardon—would it be of no use to undeceive him, and if possible, to impress the conviction, that the Being whom the heaven of heavens cannot contain, who fills immensity, who is unchangeable, whose nature is love and mercy—that such a Being can derive no pleasure from incidents like these, and that the only services, which can please him, are those by which man himself is benefitted, being rendered thereby wiser, better, and happier? We wish every man to go to heaven his own way; that is, in a way of his own choice from conviction; but we also wish that way to a rational one, worthy of the intellectual powers of man, and calculated, in his progress, to conform him to the image and will of God.—*Unitarian Miscellany*.

OF THE GOODNESS OF GOD.

Were it assumed that he who gave us existence, and bestowed upon us all things richly to enjoy, is a Being of infinite goodness, it would be only taking for granted what all Christians, and even all Theists allow. It may be proper, however, to state briefly the evidence of the perfect benignity of the Universal Parent.

Because the phenomena of nature cannot be accounted for without the supposition of a self-existent Being, the original cause of all things, we conclude that such a Being exists, and that since he is the cause of all other things and beings, he must be independent of them. Because he who could create such a world as this, must be able to do any thing which is not in itself a contradiction, we infer that his power is without limits. Because the exhibitions of wisdom in every part of nature with which we are acquainted, surpass all assignable limits, and because we cannot but conceive that the intelligence which is displayed in the constitution of the world, is adequate to the performance of any thing which is in its own nature possible, we conclude also that his wisdom is infinite. From these principles, his goodness as a necessary consequence.

For the original cause of all things being absolutely independent, being infinite in power and wisdom, must be good, since evil is the result of want, weakness or error. But he who is infinite in power can have no want; neither can he have any weakness; and he who created all things, and gave them the relations they possess, cannot but know them perfectly, and therefore must be incapable of error.

That evil can arise from no other sources than those which have been mentioned, will appear evident from considering the origin of any form of it with which we are acquainted. Whence, for example, arise envy, malice, hatred, injustice? Envy is a malicious coveting of a good possessed by another: something is desired which cannot be attained; he who has it in his power to obtain all good, must be incapable of envy.—Injustice is the withholding of a good, real or supported, from another whose right it is; he who has it in his power to obtain all good, must therefore be incapable of injustice: and the same may be said of every description of moral evil whatever.

If an intelligent being perceive perfectly the true relation of all things to each other, so as to be incapable of mistake, and if at the same time he have the whole of possibility in his power, he must in the nature of things be incapable of evil: because he cannot commit evil through ignorance, and there can be nothing to induce him to act with an evil design. This, then, is exactly the idea which we form of the Supreme Intelligence.

If this deduction of the goodness of God, from the other essential attributes of his nature, be just, it will be confirmed by the appearances of his works. What he has done, will satisfy us that we are right in our conception of what he is.

In endeavoring to ascertain from his works whether or not the Deity be benevolent, we must conduct our investigation in the same manner as when we endeavor to discover his other perfections. Because in the objects around us we perceive so many marks of design, such various and exquisite contrivance, we conclude that their author is intelligent. In like manner, if it appear that this design is good design, that this contrivance ministers, not only to convenience but to enjoyment, it will follow that its author is good.

Now there are two facts, of the certainty of which no one who examines the state of the animal creation can doubt, which place the goodness of the Creator beyond all question. The first is, that pleasure is imparted to animal sensations, when no cause can be assigned for it but the gratification of the animal: the second is, that there is more happiness than misery in the world.*

The first, if it can be clearly proved, affords a conviction, the certainty of which cannot be exceeded by any kind of evidence whatever, not even by that which we derive from geometry or from sense. The determination to create an animal, supposes a determination to endow it with all the faculties which are

necessary to its existence. These faculties, therefore, however multiplied, beautiful or exquisite, cannot prove the goodness of the Creator, because being necessary to the existence of the animal, they must have formed a part of any design to create, whether good or malevolent. But if these faculties be so constituted that they not only give existence, but make that existence happy; if in general they cannot be exercised without affording enjoyment as well as life, then there is not only design, but good design; then it is evident that the Creator not only meant to give existence, but to make that existence a blessing.

[*Smith on Divine Government.*]

*Each of these positions has been stated and illustrated, with admirable force and beauty, by Paley, in his *Natural Theology*.

HOW TO BECOME BETTER.

When any one in this day, has any serious thoughts of endeavouring to become better, such are his habits of thinking from what he has been taught, and from the practice of those around him, that the first idea that strikes him is, that he must go more constantly to meeting, join some religious body, and perform all the rights and observances which they may require. Having done this, he considers that he is much improved; that he has become religious, and is as good as his fellow professor. That he is as good as his fellow professors may by very true, but wherein is he any better, in point of virtue or true religion, than he was before? What is there in all he has done that makes him a better or a more honest man? He is not after all half as strict, and does not perform half as many religious services, as the Scribes and Pharisees, and yet Christ said to them, how can ye escape the damnation of hell,—and told his disciples that unless their righteousness exceeded theirs, they should in no case enter the kingdom of heaven.

If any one wishes to become in reality better, and have something that will meet with divine acceptance, he must follow a different practice from that which has been described, or else he might as well spare himself the trouble of ever striving to become any better, for there is no goodness and sometimes only evil in all such attempts to become religious. Our Saviour's sermon on the Mount, shows what people ought to do, if they would wish to do right and receive the divine approbation, and if they are so unwise as to neglect those important duties, enjoined by Christ himself, and substitute something else in place of them, taught by men, they will only experience the fate of such as are blind, when led by the blind,

CONSOLATION IN AFFLICTION.

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."
JER. xlix. 11.

"Are any afflicted, let them pray;"—for what? For misery? For grief? The heart is already surcharged. For consolation, then. Shall they pray in faith? A contrary petition would be only a recapitulation of their wrongs, and an accusation arrayed against the being who occasioned or permitted them. And it would be a just one, if an injury were done; and the wretched prospect for redress from a being so cruel as to intend and execute one. Is it the aggressor, to whom we apply for judgement and justice? Never! 'Tis the merciful and the humane, who are expected to sympathize in our afflictions, and grant assistance in the time of need. Who so able to help, as an Almighty God? Who so ready to help, as the God of love? And who so wise in his choice of seasons and method of binding up the broken hearted, as Him, whose wisdom is infinite? Who wounds but to heal; and kills but to make alive.

"Father of mercies," it is to thee, then, and to thee alone,* that the sufferer should go for consolation. Hast thou afflicted? Then it was for good. It was the "rod of a Father, and not the sword of a destroying foe." "I know that thy judgments are right, and that thou in faithfulness hast afflicted me;" should be the humble and contrite prayer, of the confiding sufferer. Thy wisdom saw but what thy power executed; and thy goodness prompted thee to wound that thou might heal, To kill, that thou might make alive! The imperfection of our vision prevents our penetrating into the counsels of thy wisdom, and marking, with thy precision, the moment, when thy chastening hand, in mercy shall sever the cord of human life, and remand the captive back to his kindred dust. But thou art God of our spirits,—the Creator of our being, and the Saviour of our souls. "Thou art our Father, and we thy offspring.—Thou the Potter and we the clay. Thou hast made us, and not we ourselves." Thy wisdom should silence our ignorance. Thy power preside, and not our impotence. And thy goodness order all things; for thou lovest with an everlasting love; and as far exceedest our affection, as the east is distant from the west.

Whatever may be the present consequence of the distrusts of ignorance—the fears of impotence, and the misgiving of error, the dawn of a never-ending day will dispel them all, and prove to congregated worlds, that the

"kingdoms of this world are become the Kingdoms of our God, and of his Christ."—Then, there will be no fatherless nor widows for thou wilt be all, and in all! No tears nor griefs—for thou, O God, wilt have wiped them from every eye!

"O worship the Lord in the beauty of holiness; fear before him, all the earth."—Gos. Herald.

ETERNAL PUNISHMENT.

The doctrine of future punishment, as held by our orthodox clergy is true, or it is erroneous. If it is true, it is from God and will harmonise with his character and attributes; and also with the word of divine inspiration. If it is true—the Almighty cannot be infinite in mercy; for there is no mercy in eternal punishment. If it is true, then that passage in the scriptures which declares that, "Jesus Christ tasted death for every man," must be erroneous, or Christ must have died in vain. If it is erroneous—it will partake of the wisdom of this world, of the earthly nature of man, and be inconsistent with the known and acknowledged character of Deity—with reason and with divine inspiration. I know of no better criterion by which to judge it.

If it is true, that man, in the little span allotted to him in this life, can, by disobedience, merit a never-ending punishment in a future state of existence; then I would ask, is this man's life a blessing or a curse to him? Further I would ask; can the Deity by creating a being to live in enjoyment (as those who contend for this doctrine think a life of sin to be) three score years and ten, and then consign him to as many millions of years of misery; be actuated by a principle of love towards him? The unprejudiced mind will immediately assert to the proposition, that this man's life cannot be a blessing to him, nor the Almighty be actuated by a principle of love in creating him. But how do those who hold to this doctrine of future never-ending punishment pretend to get over this self-evident conclusion, in all other cases but religion? It is by contending that God is a sovereign, and therefore has a right to do as he pleases. But how is this to alter the case? If we admit God to be a sovereign and to have the right to do as he pleases, does this sovereignty and power alter the name of God, or the course of nature? Does it change the love of God into hatred? Does it cause the sufferings of human beings to be enjoyment, or their enjoyment suffering? If it does not, then creating man liable to an eternity of suffering in consequence of the sin he may commit in the short span allotted to human life in this world, cannot be considered in any

other light, than a curse to him on whom the same is bestowed. Nor can we conceive how the creating a being, with the foreknowledge that this is to be his destiny, can be construed into an act of kindness or love in the Creator.

But says the objector, we have no right to scrutinize into the mysteries of God; it is impious to call into question his motive in bringing his creatures into existence, or to accuse him with exercising hatred in creating them? He is not accountable to his creatures for his conduct, but as a Sovereign, acts altogether for his own pleasure, honor, and glory. It is evident this objection ought not to have any weight. For we are certainly called upon to exercise our reason when we are commanded to love God because he first loved us; so likewise, when we are commanded to love our enemies, &c. "that we may be the children of our Father which is in heaven." If therefore God loves his offspring and commands them not only to love one another, but, even their enemies, that they may be like him? How is it possible, that he can so far derogate from the character given of himself, as to punish human beings, the work of his own hands to an endless eternity without mercy? Does he require of us to do that which he cannot or will not do himself? Does he require us to be better than he is? No, no! all he requires of us is to imitate his goodness that we may be like him.

But according to the doctrine of those who hold to future never-ending punishment, in what is the love of God shown? it surely cannot be in our creation, if we are finally to be endlessly miserable—nor is it possible for any man who shall firmly believe in a state of future and eternal punishment for *himself*, to love a being for bringing him into an existence subject to such torment. Those who hold to this doctrine therefore, cannot, nor do not, believe this punishment to be for themselves, as they are commanded to do in the sacred writings, they really become misanthropes, and glory in their infelicity.—They feel fully satisfied with the sufferings of others provided they are only safe themselves, and they look down with as much contempt on the being whom *they* judge to be the victim of divine wrath as possible, and like the pharisee of old thank their God that they are not like other men. Those who hold to this doctrine, are not aware that their doctrine, if true, would blast their hopes, and deprive them of the very felicity which they flatter themselves they shall enjoy. I call it theirs, for it is not God's doctrine, nor has it any gospel in it.—For if infinite love can be changed by sin, or any thing that man can do, or it be possible that it can be changed at all by any means,

what surety have we that the love we think our heavenly Father has towards us may not be changed in another world, and we become eventually as miserable as we expect others to be? The Almighty did declare to Abraham, that "in blessing, I will bless thee, and in multiplying I will multiply thee, and in thee, and thy seed, shall all the families of the earth be blessed." If therefore sin, or any thing can change him, that this promise made to Abraham will not be performed—you thereby degrade the Father of our spirits to a level with man, on whom no dependence can be placed, and destroy the very ground on which our hope of salvation is founded. As therefore this doctrine is contrary to the character of Deity, contrary to reason, and contrary to the gospel of divine truth; it is not of God, but the invention of man,—it is earthly, sensual, devilish.—*Universalist Magazine.*

A T H E I S M.

The existence of God is stamped in the most legible characters on the whole economy of nature—is written on the face of day, in characters of radiant light, by every sun beam which comes down to earth, and is reflected by every orb which glitters in the canopy of night. Had inspiration never revealed this truth to man, had the lips of the prophets never been touched with holy fire, still we had not been without evidence of the existence, the power, the goodness, and the providence of God, "strong as proof of holy writ." Let the gloomy atheist open his eyes that he may see, and unstop his ears that he may hear, and let him go forth and stand beneath the cerulean arch of heaven, surrounded by all the wonders of creation, and his proud philosophy will be rebuked—"I AM," is inscribed on the scroll of nature spread before and around him—there is an admonition comes up from the solitude of the forest—there is a voice in the breath from the hills—there is a language in the rustling leaf—there is a hand writing on the rocks—there is an expression in the silence of inanimate creation, to confute his false reasoning and reprove his errors; and there is stamped on every object above and around some attribute of the Creator, to inspire his admiration and to command his reverence.

And not only is the existence of God revealed in his works, but he is made manifest as "the high and lofty one that inhabiteth eternity:" He who creates all things, himself must be uncreated, existing in infinite majesty, living in the eternity of his own nature, reigning in the plentitude of his own omnipotence, forever sending forth the word which creates, supports and governs all things.

stores of his mind will be sources of added enjoyment, and his wisdom will not prove his sorrow.

So it is with the knowledge of the evil that is in the world. Though it may be perverted to harden the heart and blunt the moral sensibilities of its possessor, yet it may also be made to increase his happiness. If he has formed for himself correct principles of action, and is thoroughly convinced that virtue is the greatest good, he will not on the one hand, be corrupted by bad influences, and on the other, his knowledge of the forms and ways of vice will enable him to guard himself more effectually from its power, than if he were ignorant of its devices.

Examples might be multiplied; but the considerations already advanced will abundantly justify the conclusion, that instead of discouraging, religion commends and stimulates mental exertion, and is friendly to the cause of intellectual improvement. We are called on, therefore, as we regard the dignity of our nature, the interests of virtue, our own happiness, and the happiness of our fellow-beings, to push our researches after knowledge to the utmost, and to use every means in our power to communicate instruction, to enlighten the uninformed, and spread abroad the mandates of reason and truth. We must not heed the cry of prejudice, we must not fear the threats of bigotry, and we must not listen to the selfish whispers of a short sighted policy; because it is our sacred duty to go on with ardor, confidence and resolution, in maintaining as ably as we may, the claims and rights of the human mind.—*Unitarian Miscellany*.

ON PROFANE SWEARING.

"It chills my blood to hear the blest Supreme,
Rudely appeal'd to on each trifling theme!
Maintain your rank; vulgarity despise;
To swear, is neither brave, polite nor wise;
You would not swear upon a bed of death;
Reflect! your Maker now could stop your breath."

The excellent Mr. Howe, being at dinner with some persons of fashion, a gentleman expatiated largely in praise of King Charles the first, introducing some harsh reflections upon others. Mr. Howe, observing that the gentleman mixed many oaths with his discourse, told him that in his humble opinion, he had omitted a singular excellence in the character of that prince. The gentleman eagerly desired him to mention it, and seemed all impatient to know what it was. "It was this, sir," said Mr. Howe; "He was never heard to swear an oath in common conversa-

tion." The hint was as politely received as given; and the gentleman promised to break off the practice.

The same Mr. Howe, once conversing with a nobleman of St. James' park who swore profanely in his conversation, expressed great satisfaction in the thought that there is a God who governs the world, who will finally make retribution to all according to their works; and "who my lord," added he, "will make a difference between him that *sweareth* and him that feareth an oath." His lordship immediately answered, "I thank you, sir, for your freedom; I take your meaning, and shall endeavor to make good use of it," Mr. H. replied, I have reason to thank your lordship for saving me the most difficult part of the discourse, which is the *application*."

Another time, passing two persons of quality, who were talking with great eagerness, and *damning* each other repeatedly; Mr. H. said to them taking off his hat in a respectful manner—"I pray God *save* you both;" for which handsome reproof they immediately returned him thanks.

The truly honorable Mr. Boyle, as eminent for philosophy as for morality, was so careful to avoid this profane custom, that he never mentioned the name of God in his conversation, without making an observable pause before it, that so he might both feel, and diffuse among the company the veneration due to the sacred majesty of the universe.

The brave Col. Gardner took pains to prevent swearing in his regiment, at the head of which he would publicly declare his abhorrence of it; urging all his officers to avoid giving by their example, any sanction to a crime which it was their duty to punish. A number of military gentlemen once dined with him at his own house, when he addressed them with much respect, and begged leave to remind them as that he was a *justice of the peace* in that district, he was bound by oath to put the laws against swearing into execution; he therefore entreated them to be on their guard. Only one of the gentlemen offended on that day, who immediately paid the penalty, which was given to the poor, with the universal approbation of the company.

A moment's calm consideration will conceive any rational person of the impropriety of this custom: it is *inexcusable, irrational, vulgar and profane*. He, who said, "Thou shalt do no murder," hath also said "Thou shalt not take the name of the Lord thy God in vain"—and the awful sanction of this command is, "For the Lord will not hold him guiltless, that taketh his name in vain:" that is, he will punish him with signal vengeance—he

will make him feel the thunder of his irresistible and destructive power. Is the reader alarmed by the terrible sanction of the precept here cited? he has reason to be alarmed—yet let him not sink in despair “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.” Call no more upon God to damn your eyes—your blood—nor your souls—but consider what damnation is. It is a word of dreadful meaning. It is proper that if thou hast polluted thy life in time past with oaths and curses, that thou shouldst now weep bitterly, and repent sincerely.

The following very silly tale appeared a few weeks since in the ‘Evangelist,’ an orthodox periodical in New-York city.—Ed.

SELF TAXATION AND DIVINE ASSESSMENTS.

The Rev. Henry G. Ludlow thus writes to the editor of the N. Y. Evangelist.

A member of Dr. ———’s church, and a man who feels that the claims of Christ reach the purse as well as the heart, gave me the following facts from his own lips. Brother Peters visited P. for the purpose of presenting the claims of the A. H. M. S. and he was present at the meeting. So pressing were the arguments of that good brother, that he felt it a duty to become a life member; but to this “the flesh” made such a vigorous opposition, that it overcame conscience, and summoning all his powers, he finally resolved that he *would not* do it. Shortly after he left P. for the north with his wife, and who should be on board the boat to trouble him but good Br. P. Again conscience said “subscribe,” and his lady united her voice with that of conscience. The only answer however, was, “I will not.” On reaching their place of destination, he received a letter from the south informing him of the failure of his debtors, and his consequent loss of one thousand five hundred dollars. “Well,” said he, “wife, now I will do my duty. The Lord is chastising me for my sin in withholding what I knew I ought to give.” On his return to P. Rev. Dr. Rice visited that city for the purpose of presenting the claims of the same society and Br. D. went to hear him. After the sermon, he went and gave in his name as a life member. On his return to his house, he found a letter lying on the table, and opening it, received the intelligence that a debt of one thousand and five hundred dollars which he considered lost, had been secured.

Another of like contemplation, I received

from him in regard to another brother.—A president of one of our colleges called on him one day to request him to make up the amount still necessary to endow a professorship, five hundred dollars. “Sir,” said he, I cannot do it, I have given all I mean to give this year, and have made up my mind to give no more.” “Well,” said the president, “I only wish to present the subject, and leave you to do as you think best.” Before he had concluded his statement, Br. E. felt it his duty to put down five hundred, and acted accordingly. “And now,” said he, “I must go to work and make it.” He immediately left the store, and while walking in the street, met a stranger who inquired of him if he knew of any one who dealt in a certain article. “Yes,” said he, “I do;” and concluded a bargain with him, upon which he cleared a thousand dollars!!!

LOVE.

Experience abundantly warrants the assertion, that we cannot love what appears unamiable, or hate what appears lovely; hence it is impossible to love God, while he seems dark and unlovely: while he shows no sympathy for us, and while we can discover no expansion of soul or light of mind in pondering his works. His paternal character must be seen, his love to his creatures must be felt, or they can never revere him in their souls or make it the business of their existence to resemble him. The goodness or love of God, and that only, leads to repentance, moral improvement, and heavenly joy; consequently it should be held up in all the strength in which men can display it, that the sinner may be softened, reclaimed, and established in the path of virtue and happiness. Mistaken views of God and his revelation have filled the christian world with gloom, as misapprehensions of the true Divinity filled the Pagan world with blood, fire, slaughter, and untameable ferocity. If any would preach a religion that should unite hearts and spread a cloudless day over the moral world, let him present christianity in its native loveliness, as the image of its divine author, and God will recognize its heavenly origin in the blessings that shall accompany and follow its triumph.—*Rel. Inquirer.*

GOODNESS OF GOD.

God is the kindest and best of beings. He is our Father. He approves us when we do well; he pities us when we err; and he desires to make us happy forever. How greatly should we love so good and kind a Father! and how careful should we be to serve and please him!

THE GLORY OF TRUTH.

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

Heaven and hell, light and darkness, are not more opposed than the creeds of men, and the glorious gospel of Jesus Christ our Lord. The premises laid down by men, make the glorious purposes of God in redeeming the world from iniquity, and purifying them, that they may rise in the image of his Son, and *glorify him*, subservient to contingencies arising from the capricious and wayward conduct of blind and impotent man. This dishonors God and jeopardises the endless well-being of the creature, predicating the most momentous truths and falsehood, and causes, which are themselves effects of contingencies deeply buried in the womb of a blind and uncertain futurity. Not so the doctrine of Christ. His premises are interwoven with the counsels of eternity, and predicated on the immutable purposes and unbounded love of the great Jehovah. His language is, *"Father, glorify thy Son, that thy Son also may glorify thee."* Christ is the Head of human nature. The whole family of man are recipients of the great work of redemption. The Head is the first of the members in honor; and the glory of the Head is by affinity the property of, and enjoyed by the members. God glorified Christ, our Head, that Christ also might glorify him! Consequently, no man will ever glorify God, until God shall *first* glorify the man. God is the Sun of the spiritual world which he has created. Sin, or error, now eclipses the spiritual constellations, which otherwise would shine and reflect the divine and glorious light of the great Father of lights, who dwelleth in light inaccessible. He alone can "purge the visual ray." His hand must remove the covering that is over all people, and the veil that is over all nations; and wipe the tear from off every eye.

This sublime truth is in accordance with the scriptures, and harmonizes with the perfections of Deity. "God is Love." Every purpose which Love can devise, Wisdom plan, and Power execute, will be perfected in the "dispensation of the fulness of times," when God shall "gather together in one *all* things in Christ." Then will all be glorified of God, and all will *then*, as a consequence, glorify their Almighty Father, Redeemer, and Friend. Then will the time arrive of which Paul spoke, 1 Cor. iv. 5. "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then will *every man have praise*

of God." It is all of God as saith the prophet, Psa. lxxxvi. "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." God's is *Savior*. His name will be glorified when all creation shall arrive at the end of their existence, and "God be all in all. Who shall not fear thee, O Lord, and *glorify thy name?* for *thou only art holy*: for *all nations* shall come and worship before thee; for thy judgments are made manifest." Rev. xv. 4.—*Gospel Herald.*

RELIGION THE FRIEND OF MENTAL IMPROVEMENT.

There cannot be a greater mistake than to suppose that the scriptures speak unfavorably of human learning, and that religion looks with a cold or an angry eye on the efforts of the mind to cultivate and improve its powers.

False religion, indeed, will uphold ignorance, because ignorance is her best auxiliary and friend. Error can only be revered in darkness, and would therefore shut out with all possible care the beams of wisdom, lest they should shine in upon her deformity, and dispel the delusion of her worshippers. But pure religion seeks for knowledge as her companion; and truth rejoices in the light.

The passages which have been adduced from Scripture to prove that religion and human learning are opposed to each other, have in such instances been altogether misunderstood. Whenever the wisdom of man is spoken of with disparagement, it is either when it is compared with the omniscience of God, or when that vain, purblind wisdom is meant, which presumes to question the ways of Providence, and to unsettle the foundations of piety and virtue. With regard to passages of the first description, no pious man, of any sect or church, will think of comparing the knowledge of mortals, in its utmost extent with the eternal and unsearchable wisdom of Him who knows all things. And that other wisdom which questions the justice and rectitude of Heaven, or employs itself in disseminating bad principles, in putting darkness for light, and light for darkness, what is it, but the extreme of folly and madness? Who will say that it should not be denounced?

Instead, however, of depreciating real and valuable knowledge, the Scriptures are full of exhortations to the attainment of it. They tell us that it is better to get wisdom than gold; that the heart that hath understanding seeketh knowledge; and that fools hate knowledge. They tell us that Moses was learned in all the wisdom of the Egyptians; and that because Solomon chose wisdom

rather than riches or power, the Almighty rewarded him with those other endowments beside. Where is the source of all knowledge, but in the Deity himself; and for what were the scriptures given us but to communicate instruction?

It may be regarded, indeed, as one evidence of the Divine origin of the scriptures, that in every part they rise superior to the condition of the ages in which they were composed, and point forward to an improved state of society. Though in many respects adapted, as it was necessary they should be, to the mental advancement of the people for whose immediate use they were written, there yet may be discerned in them throughout a lofty and enlarged strain of sentiment and anticipation, which the world could not have received because it could not comprehend it. Each prophet seems to stand on a sunny eminence, and while altars are smoking, and victims are bleeding, and gorgeous vestments are glancing, and the shouts and hymns of the prostrate crowd sound like the murmur of a distant ocean, beneath him, to fix his gifted eye on a bright and calm and far off spot, and contemplate soothing visions of purity, simplicity, knowledge and truth.

What more interesting and appropriate relations has learning, than those which she forms with religion? When does the conviction of God's omnipotence and majesty fall so irresistibly on the soul, as when she is borne by science up among the stars, and sees each separate light a mighty and a breathing world, self suspended in illimitable space, preserving its own appointed bounds, and obeying with exactness the unuttered laws of its invisible Director. To what better conclusion can we arrive, when we observe in the animal kingdom, each creature fitted by its construction, its habits, and its instincts, for its respective element or climate, for defence against its enemies, and for procuring its proper food—to what better conclusion, I say, can we arrive, than that God the Creator is wise and merciful, and confines not the means of happiness, and the joy of living, to one part of his earth, or one class of his subjects, but scatters them with no stinted hand through every region of existence; whether it be under the burning line, the temperate zones, or the icy circles of the north and south; whether in the thin air, or the deep sea? And what more consoling reflection can we derive from our investigations into the laws and order of the universe, than that He who upholds all other things will not be wanting in his care of ourselves?

Let us instance again in that sublime revelation of Christianity, the doctrine of a future

life. If, out of all the animating conclusions which we draw from this faith, there is one more animating than another, it is, that the immortal mind will hereafter range through wider fields of knowledge, than those which limit its researches now; and that its faculties will expand with increasing luxuriance thro' heaven's eternal spring. We rejoice in believing that we shall be endued with capacities of discerning things which here are impenetrably concealed from us, and with powers of improvement which will raise us continually higher in the creation of God.

The connexion too which exists between human knowledge and human happiness, is proof in itself that mental cultivation cannot be hostile to the dictates of religion; for the design of religion is to advance the well being and true enjoyment of mankind. Now I will not say, that knowledge is always happiness; but I believe that I can with safety say, that knowledge may always be made conducive to happiness, if we take the proper means of bringing about so desirable a result. It depends on the dispositions and habits of our minds, and the application which we make of our advantages and acquisitions, whether knowledge is in any case to prove our bane, or whether it is to be a source of perpetual blessing. We hear it said, for instance, that such a man is raised by his talents and attainments above the condition of those around him, that he cannot participate in their feelings, prejudices, resentments, partialities, pleasures, interests or pursuits, and that therefore he is a solitary being, who has cut himself off from the blessed communion of human fellowship. But is not this his own fault? Why does he withdraw himself from the circle of his kindred? Where has he learned to slight the sympathies of even the least cultivated individuals of his race? What science has told him that simple minds have no mysteries, and simple hearts no gentle visitings? Can he despise the affections of the human breast, however rude may be the words in which they are clothed? Can he refuse to take an interest in those cares and duties, which, though humble, occupy the existence and constitute the probation of his fellow mortals? Then, with all his wisdom, he is but half learned. He has not learned the value of his own nature. He does not know that "man's heart is a holy thing." It does not follow, by any means, that because a man reads much, and thinks profoundly, and feels keenly, and is gifted with a bright and creative fancy, it does not follow, that he should be thrown out of the region, and the reach of human sympathies. The truly wise man will estimate and cherish them; and then the

From the Literary Gazette.

PITY.

How lovely in the arch of heaven,
Appears yon shining orb of light,
As darting through the clouds of even,
It gilds the rising shades of night;
Yet brighter, fairer, shines the tear,
That trickles o'er misfortune's bier.

Sweet is the murmur of the gale,
That whispers thro' the summer's grove;
Soft is the tone of friendship's tale,
And softer still the voice of love;
Yet softer far the tears that flow
To mourn—to sooth another's wo.

Richer than richest diadem,
That glitters on the monarch's brow;
Purer than ocean's purest gem,
Or all that wealth or art can show,
The drops that swell in Pity's eye—
The pearl of sensibility.

Is there a spark in earthly mould,
Fraught with one ray of heavenly fire;
Does man one trait of virtue hold
That even angels must admire;
That spark is Pity's radiant glow;
The trait, the tear for other's wo.

Let false philosophy decry
The noblest feeling of the mind;
Let wretched sophists madly fly
To prove a pleasure more refin'd—
They only strive in vain to steal
The tenderness they cannot feel.

To sink in nature's last decay,
Without a friend to mourn the fall;
To mark its embers die away,
Deplored by none—unwept by all.
This—is sorrow's deadliest curse,
Nor hate—nor hell can form a worse.

Take wealth—I know its paltry worth;
Take honor—it will pass away;
Take power—I scorn the bounded earth;
Take pomp—its trappings soon decay.
But spare me, grant me Pity's tear,
To sooth my wo—and mourn my bier.

POPULARITY.

It is a fact demonstrated by the history of mankind, as well as our own observation, that of all which excites men to action, a thirst for popularity bears a pre-eminence. Perhaps a more avaricious desire for this, no where exists, than among those who *profess* to be the disciples of the meek and lowly Jesus, who sought no worldly preferment. It is to be feared, that in too many instances, those who pretended to be teachers of the gospel, have sacrificed the principles of a good conscience, and gone counter to what they knew to be the truth as it is in Jesus, merely to gain the applause of a fashionable multitude. But how averse to the true religion of Christ, to the gospel in its primitive purity, is such *feigned piety*.

JOB PRINTING neatly executed at this office.

DIED.

In Duansburgh on the 15th inst., Mrs. Rachel Braman, consort of Dr. Joseph Braman aged 88. The deceased was an amiable wife, an affectionate mother, and has left an interesting family, and large circle of friends to mourn her departure. She died in full faith of a happy immortality, for herself, and the vast family of man. The consolations of the Gospel were tendered to the mourning relatives and a large concourse of friends, at the Church in Duansburgh, by Br. Thos. J. Whitcomb of Schenectady.

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THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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ORIGINAL ADDRESS.

Delivered before the N. Y. State Convention of Universalists,
assembled at Utica, May 20, 1833;

BY C. F. LE FEVRE.

The occasion which calls us together is one of no ordinary character, but marked with peculiar importance and interest. We have assembled from various parts of this great State, and, as the representatives of our different Associations, we have met together to advise, consult and mature those measures which may tend to promote the interests of that great cause in which we are so earnestly engaged. As the heralds of joy and peace, as ministers of a Gospel of reconciliation, we come to hold sweet communion and intercourse, and while we bring with us a cheering report of what has been done in the year past, we shall labor to adopt such wise and judicious measures, that our future success may be "still more abundant." May the blessings of the great Head of the church rest upon us while we shall be assembled; and when we shall return to our respective societies, may the pleasing contemplation arising from the present meeting inspire us with new zeal and renewed activity in the discharge of our various ministerial duties!

I know no way in which I can better comply with the spirit and intention of the vote passed at the former Association, than by confining my remarks to the Christian ministry. Indeed, if my memory serves me, this was especially mentioned as the subject for the present Address, though it was not recorded on the Minutes. In inviting your attention to this matter, I would at the same time beg to direct it to the consideration of the following propositions.

First. The objects of the Christian ministry.

Secondly. How these objects may be best promoted.

The first and most prominent object in the Christian ministry is obviously that of teaching and instructing the people from the divine oracles. To the preaching of the word, the minister's labors will therefore be primarily directed; and that he may be efficient and profitable to the people of his charge, he must be stud-

ious and diligent. There is, I am aware, a strong prejudice existing in the minds of many against any such establishment as a Gospel ministry, and I have no doubt that this prejudice is honestly and conscientiously entertained.

When we reflect how much intolerance, persecution, error and ignorance has been cherished and promoted by those who should have taught "a more excellent way," we cannot be at a loss to assign a reason for the indulgence of this prejudice. We should, however, bear in mind that the abuse of a thing does not demonstrate that the thing itself is bad. To admit such an opinion would be to strike a fatal blow at every institution founded either by divine or human wisdom; for where does not abuse exist? I feel confident on my own part, that under the present economy of human society, it would be impossible to dispense with it, without manifest injury to the welfare and morals of community. It may not be irrelevant to our present discussion to dwell a few minutes on this point. It appears to me that, under existing circumstances, the utility of the administrations of the "ministry of reconciliation must be obvious to every friend of liberal Christianity, and the increase of our numbers, instead of their abolition or diminution, seems to be called for from the exigencies of the times. Christianity has been transmitted to us, loaded with Heathen abominations and superstitions—her purity has thus been corrupted—her truths have been mixed with errors—her doctrines perverted to sanction the wildest and most unreasonable hypotheses—the wheat and chaff have been mingled together. To restore her to her primitive purity—to eradicate the errors which have been grafted on the true vine—to present her in her robes of light, arrayed in her beautiful garments, is a work worthy of the Christian philanthropist. To effect this desirable object there appears no way so efficacious as the establishment of a ministry. These corruptions can never be reformed—the abuses can never be remedied—the errors can never be corrected, until they are pointedly presented to the people and exposed in their true light. Now there are only two possible ways to bring the matter before the public eye: the one is through the press; the other, through the preaching of the word. The press may accomplish, and I feel grateful in saying, has already accomplished a great work; but its usefulness is necessarily limited. There are

many who do not read at all. Some have but little opportunity. The incessant care and attention to business of those who have to labor for the support of themselves and their families, present an obstacle in the way of mental attainments, by the means of reading. Again; when the ability is found to exist, a disposition to profit by the circumstance does not always accompany it. Still further; when there is both ability and disposition, the reading will be mostly limited and the individual will be naturally led to procure those works,⁵ the tendency of which will establish him in his preconceived opinions and foster his educational prejudices. The several statements which I have here presented to you are so obviously true, and so plainly within the sphere of your own experience and observation, that it is needless to dilate upon them. In these cases, then, (and be it remembered they include the larger proportion of the community,) the only practicable way of making the people acquainted with the great truths of religion is found in the public administration of the word. By this means, a large assembly are congregated in one spot, and instruction is conveyed in the most pleasing as well as edifying manner. Subjects are presented in a clear point of view, doctrines are discussed, errors are pointed out, practical morality is inculcated, and the hearer is furnished with profitable matter for future meditation. The labors of the Sabbath, thus open a field on which the contemplative mind can expatiate during the remainder of the week. To those who would still argue against the usefulness or necessity of a Gospel ministry, we would oppose the simple fact of what it has already accomplished. Let the mind revert to the period, by no means distant, when the revered MURRAY first visited this continent, and raising his voice, as it were, in the wilderness, prepared the way of the Lord, and made in the desert, a highway for the truth of God; and compare it with the present prosperous condition of our denomination, and a satisfactory evidence will at once be furnished, how much liberal sentiments have been promoted by the faithful "heralds of the cross."

The reiterated inquiry, "If Universalism is true, why preach it?" is answered in the very admission involved in the question itself—we preach it because it is true. Putting aside, for a moment, the positive good derived therefrom—that it opens a prison-door to those who are confined in the dark dungeons of ignorance and superstition; that it sets the captive free who has been weighed down with the galling chains of slavish dread; that it carries peace and joy to every bosom which receives it in sincerity and truth; that it exerts the best moral influence, by inspiring those

sentiments of love and charity which are the very bond of perfectness; that it wipes the tear of affliction from the eye of the weeping mourner, and lights upon his countenance the bright smile of hope and reconciliation under the most afflicting dispensations of Providence. Its negative effects must also be taken into consideration. By this expression I would be understood to point, not at what it has *done*, but at what it has *undone*, presenting, as it were an antidote against the moral poison that has been circulating in the social system. It has *pulled down* that huge fabric of superstition and incongruity in the dark chambers and retreats of which an avaricious and corrupt priesthood have forged those chains which, with too much success, they have succeeded in fastening on a trembling world. It has *unveiled* that system of mysticism and superstitious awe which crafty, yet grossly ignorant men, have invented to cloak their nefarious purposes, screen their imbecility and prevent the eye of inquiry and investigation from penetrating their deep designs. It has entirely *eradicated* that spirit of slavish fear which has for so many centuries laid her trembling hand on the seeker after truth. In short, in a few years, it has *undone* the labor of centuries and *overturned* the combined efforts of civil power, monied influence and popular prejudice in enslaving the minds of men and bringing them under ecclesiastical dominion. When the genius of history, at some future day, shall record the transactions of the last century—when her faithful pen shall note down the march of liberal principles through the land—when, with discriminating eye, she shall trace effects up to their respective causes—when she shall follow the fertilizing streams that have enriched the moral world, to the fountain-head from which they emanated, then shall the universal philanthropist have that justice done to him, which an enslaved world now withholds, then shall the advocate of a world's redemption occupy the most conspicuous niche in the temple of fame.

As much diversity of opinion exists with respect to that kind of preaching which may be considered as most profitable, it may be expected that I should not pass over this matter in silence. Some advocate doctrinal discourses, to the exclusion almost of practical ones; and others are so partial to practical ones, that they hesitate to introduce any thing of a doctrinal character. It is my individual opinion that both are equally imperative in their claims upon the faithful minister. My experience, limited I confess, has taught me that most success will attend our labors when the two are happily combined. To professed Universalists mere doctrinal discussions afford but little interest.

Grounded and built up in the faith, they have not again to lay the foundation, but, as the apostle observes, would "go on unto perfection." But very different is the case before a mixed congregation. In our evening meetings there are many present, whose sole object is to ascertain our sentiments and hear those particular portions of Scripture explained, which they have, from an early age, been taught as militating against the truth of our system. The same observation applies with additional force when we preach in the country, in unfrequented places, where the doctrine is new. A mere practical or moral discourse, on such occasions, can afford but little satisfaction. It can never open the eyes to discern the errors of their own system, and consequently cannot bring them into that truth which maketh free. "Sow not among thorns," is admonition as suitable to him who cultivates the moral soil as he who tills the land. It is not necessary that I should here enforce the obvious duty of exercising charity in our remarks. Let us spare the *errorist* while we condemn the *error*. The former is our brother—with the latter we have no kindred or affinity; indeed we are called upon to demolish it. I shall not detain you with any further remarks on this particular point. Good sense, guided by experience, will dictate the most judicious course.

In the views which I have hitherto presented to you on the importance of the Christian ministry, I have purposely omitted any appeal to the Scriptures of truth. I have adopted this course that I might establish my proposition on the simple basis of reason, and submit the subject to your candid consideration. Let it not, however, be understood that I have withholden the testimony of Scripture because I did not think its voice decisive on this subject; but in this particular part of the discussion I was unwilling to impose upon the mind by any thing which might be construed into a *religious sanction*. If we consult the sacred oracles, it appears to me that the evidence they present in favor of the views I am laboring to establish, will be decisive. The command to teach and instruct in Christian doctrines and principles is imperative. "The sure word of prophecy" has indeed pointed to a period when there shall no longer exist any necessity for man to teach his neighbor, "saying, Know ye the Lord, for all shall know him from the least to the greatest." But this happy period has not yet arrived, nor will that glorious epoch ever transpire, till the doctrine which we are now so busily engaged in propagating shall shed its benign influence over the family of mankind, then, indeed, will the knowledge of the Lord cover the earth, even as the waters

cover the face of the great deep; then, when universal love unites the world in the tender bonds of brotherhood, all will be disciples of the same master, according to his own emphatic declaration, "then shall men know that ye are my disciples, if ye have love one for the other."

The duty on the part of the *people* in the maintenance of the Gospel ministry does not enter into the subject matter of my present inquiry. Let every layman "in this thing" act the conscientious part. It, however, affords me excessive satisfaction in reflecting that the support which we receive is, in the strictest sense, a "free will offering,"—it is a spontaneous and voluntary tribute which is paid to the usefulness of our labors and the worthiness of our cause. We have no lessons of terror to teach in order to enforce contributions; we have no God to invoke by calling down his denunciations; we cannot impudently tell the people that to withhold their support from us, would be "to rob God." We present ourselves before the people as advocates for all that is noble, purifying and happyfying, and leave it for them to decide whether the cause is such as to merit their assistance in supporting those whose time and talents are exclusively engaged in promulgating its principles. I cannot, of course, answer for the feelings of others, but I am free to say for myself, that the condition of dependance, unpleasant under the most favorable circumstances, is in this instance happily relieved by the consideration that there are no other restraints between myself and the people of my charge than those of reciprocal esteem, no other bonds to link us together than those of friendship and brotherly love.

I shall pass on to consider another object in the Christian ministry, which is, to impart consolation to the mourner in the hour of affliction and bereavement. It is scarcely possible to advert to this circumstance without involuntarily associating with it the blessed character of that doctrine which it is our peculiar happiness to teach. Who can enter the house of mourning with so much grace as he who proclaims the redemption of a world from sin and misery? Oh, how delightful is the task of extracting the sting which sin has planted in the bosom of the mourner and pouring into the bleeding wound that balm of Gilead which is "for the healing of all the nations"! How animating the thought, that when the dark waves of sorrow, with overwhelming force, are threatening to sink the fragile bark of human happiness, we can stand, in all the majesty and power of our master, and still the tempest of the troubled breast, by directing the eye of faith to that Sun of Righte-

ousness, whose beams can instantly dispel the darkest clouds that overcast the mental horizon! How consolatory the reflection, that when a Brother or sister lies on the bed of death, when this world, and all that it possesses, is rapidly fading away before the dim eye of dissolution; when the night of death is silently but hastily drawing her dark curtain over the flitting taper of life, we can seize the lambent flame, ere it sinks into the socket, direct it to the inexhaustible fountain of life and love from which it emanated, and, in the beautiful and eloquent language of the bard.

"Allure to brighter worlds and lead the way."

In such labors of love may we ever stand conspicuous; in a cause so benevolent, so heavenly, so godlike, may it ever be our happiness to be engaged, and may we continue to deserve that title which, at an early period of our history, was attached to us as a stigma of reproach and an epithet of opprobrium, viz. "*the merciful doctors.*"

Having thus directed your minds to two of the most prominent duties of the Christian ministry—the instruction and consolation of mankind—I shall proceed to the consideration of the second proposition, "how these objects may be best promoted." This will naturally lead me to the consideration of the qualifications necessary for a teacher of the Gospel.—This part of my subject, I shall treat of under the following subdivisions.

First. His moral character.

Second. His mental qualifications.

It will require but comparatively little labor to show, that he who would recommend his views to others, should exhibit in his own conduct, the happy and beneficial influence which they have produced on himself. He is a poor advocate, whose life is at variance with the principles of the doctrine which he is endeavoring to recommend to others. He will be always obnoxious to the pertinent remark "*physician, heal thyself.*" Public opinion, by universal consent, has decided that no public teacher of morality should receive countenance, whose walk in life is marked by any moral turpitude. This is correct; it shows the deference which virtue claims from the world by common consent, when no attainments, however brilliant—no knowledge, however extensive—no intellect, however powerful, can make amends for the want of moral integrity. But here I must be permitted to remark that it is not to be supposed that the *truth itself* loses any of its intrinsic value from the inconsistent conduct of its advocates.—The argument does not support any such sentiment; it only shows that the advocate is

unworthy of the cause in which he is engaged. A jewel is a jewel still, though, to adopt the language of the proverb, "it is in a swine's snout;" but it will never *appear* to advantage and elicit that attention which it merits till it is removed from its degraded situation and placed in the diadem that surrounds the brow of chastity and virtue. The accredited author of Ecclesiastes, commonly called the Preacher, has left on record many excellent moral maxims, and yet, if history has not done him injustice, he was a miserable scholar to his own teachings. To recommend truth, therefore, it is of the first importance that its advocate should stand high in the public estimation, as a man of honor and principle; and consequently, from the days of the apostles to the present time, unblemished reputation has always been considered as an indispensable prerequisite for the Gospel ministry. Thus Paul, in his epistle to Titus, exhorts, "in all things shewing thyself a *pattern* of good works, in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having *no evil thing* to say of you." The propriety of these remarks is so very obvious that it would be a mere waste of time to urge the necessity of strictly regarding the injunction in reference to those to whom we grant letters of fellowship and ordination at the several Associations to which we respectively belong.—Let it be remembered that we have adopted that view of Christianity which permits no compromise with duty. We have no salvo for villainy—no refuge for infamy to shield herself—no atonement—no vicarious sacrifice—no imputed righteousness—no change of heart—no sudden conversions—in short, no juggler's tricks by which the unprincipled may put on the surreptitious garments of a false theology, and impose upon mankind under the sanction of *piety*. To us, then, it is of paramount importance that we take heed whom we receive, and "*lay hands suddenly on no man.*" That unworthy and unprincipled men will get in amongst us, we must expect. We are subject to accidents of this kind as well as the rest of the world; but let us have, at least, the consolation of knowing, when these unhappy circumstances transpire, that it is our *misfortune* and not our *fault*.

I shall pass on, secondly, to notice the *mental qualifications*. In approaching this subject, I enter on the discussion with a cautious step. I feel sensible that I am treading on *debateable ground*; but so important do I consider the matter therewith connected that silence on the subject would be treason to the interests of the cause. May I not indulge

the hope that discussing this question, in a spirit of candor and moderation, I shall escape censure in bringing it before you? The question resolves itself into two particulars.—*First*, Are any mental qualifications necessary for a candidate for letters of fellowship and ordination? *Secondly*, What shall be required of him in point of mental attainments?—The first particular will not require much canvassing. It appears to me that no man of common sense would seriously argue, that every one who should apply for ordination, whose moral character stands fair, even supposing him a dunce or ignoramus, should forthwith be received into fellowship and sent forth, under the sanction of an Association, as a public teacher. It has been argued that this is a free country and no one should be restricted from the privilege of preaching, if he saw fit. This we are willing to admit; but then this does not meet the question. The point in debate is, whether the recommendation and countenance of our Associations should be extended to those who are confessedly incompetent. The affirmative to this question lies open to two very serious objections—first, it would be detrimental to ourselves; and secondly, it would be injurious to the candidate himself. A successful teacher of any kind, must possess a moderate share of ability, and a competent knowledge of that science in which he is engaged in instructing others; and to admit to this office one who is manifestly deficient in both, is evidently injuring the cause we are desirous of promoting. Again, it would be an act of injustice towards the candidate himself. We are giving him a flattering acknowledgment for talents which he does not possess—a certificate, as it were, of competency, when we know his deficiency—and turning him upon the world to learn, by bitter experience, that to take a man from that sphere of life where he can acquit himself with credit, and transplant him to a higher, the duties of which he is utterly incompetent to fulfil, is neither an act of generosity or friendship.

I shall therefore pass from the consideration that some qualifications of a mental character are necessary, and proceed to institute the inquiry, What shall be required of the candidate for fellowship and ordination? Great judgment should be exercised in determining this question. On the one hand, we should cautiously guard against all restrictions but such as are absolutely necessary; and, on the other hand, we should be equally cautious not to throw open a door so wide that ignorance and fatuity may find a ready admission. This subject has of late been discussed, at length, our public journals; and many good argu-

ments have been advanced on either side. It must be our business to weigh them with candor, and the hope is fondly entertained by your speaker, that while each party is actuated by the highest motive, namely, *the good of the cause*, that a judicious and wise course will be pursued, which will promote the desired object in the greatest possible degree. It is not my intention, nor should I here consider it my place, to offer any advice in what the qualifications in question should consist. That must be a subject in determining which, the respective Associations will act as prudence may direct. There is, however, one reflection connected with this subject, exceedingly gratifying; I allude to the *fact* that our cause has assumed such importance, rank and character, as to make such debates necessary. But a few years since, and the cry was, Where is the man who shall declare to us the glorious message of a world's salvation? But a few years since, two or three giant minds stood alone in the moral wilderness, and gifted with Herculean strength, they grasped the serpent of bigotry and error which sought to strangle religious liberty in her very cradle. It has probably been argued from these *facts*, that any foreign aid, in the light of academic education or liberal instruction, is superfluous; and when a course of biblical study or critical analysis is recommended, we are always pointed to those who have done so much, with such limited advantages at their *debut*. I am of opinion that this reasoning is inconclusive. Such men as those to whom we are pointing, are not met with every day. They are stars of the first magnitude in the intellectual spheres. Nature has not conferred on the generality of mankind such powerful minds and logical heads; and the ill-fated adventurer who should be encouraged to enter into the arena of religious controversy with no other qualification than emulation for those bright examples, would surely have reason to repent his rashness. Let it also be remembered, that diligent and unremitting study marked their future labors, and they existed at a period when unavowed of their peculiar tenets would have expelled them from the seats of learning; But now the scene is greatly changed; we have Liberal Institutes and Academies, founded on the equal principles of republicanism, and to which we may bring our peculiar views of religion, without suffering for conscience sake. Wisdom surely dictates that we should make a profitable use of the means that are placed within our reach.

I shall no longer detain you on this subject. The frequency of the discussion precludes I am aware any thing of a novel nature, and

I will not tax your patience by listening to a "thrice told tale." In dismissing you from this attention, I will close by submitting the following remark:—

If the establishment of a Gospel ministry is worthy of public support, it cannot be a matter of indifference to the public what the character and qualifications of its ministers shall be.

GOD'S PROMISES.

When a promise is made, our confidence in the fulfilment thereof will in a great measure depend upon the moral character and the ability of the person who makes it. If the promise comes from a man of upright character who has always shewn a sacred regard to truth and whose words have never been forfeited, we may entertain a reasonable hope that whatever he has said, he will also perform. If in addition to this feature in his character, it is known that the promise which he has made, he is also abundantly able to perform, then we shall feel a moral certainty of its accomplishment. If on the other hand the person making the promise is of a doubtful character, one on whose word no reliance can be placed, and if he makes great promises, which appear to exceed his ability, then we shall have little faith in seeing them ever accomplished.

We find in the Scriptures, "exceeding great and precious promises," which claim God as their author. If the foregoing remarks be correct, we shall rely on these promises, in the exact measure in which we appreciate the moral character of Deity. If we doubt the promises, we doubt the veracity of him who makes it, and our rejection of it is a direct indignity offered to him who makes it. The promises of Jehovah are entitled to our special regard as being a God of Truth. "Has he said and shall he not do it, has he promised and shall he not perform?" If we hesitate to give full credence to his promises, we must harbour a sentiment adverse to his veracity. Our confidence is further enlisted from a consideration of his ability. "To God belongeth power." It often happens that man makes a promise, with the honest intention of keeping it, but some unforeseen event intervenes; and he is no longer able to perform it. With God, however, this cannot happen. He has within his reach all the means necessary to carry his designs into effect so that there can be no lack of ability in the performance. To be *willing*, with him, is to be *able*, for "he will do all his pleasure."

Keeping the foregoing remarks in view, we shall proceed to state one of the "exceeding great and precious promises" made known to

us in the volume of inspiration and having stated it, remove the objections which are generally raised against it. We shall only select one promise, because if that is fulfilled, it will establish all that our doctrine contends for, and if it fail, our hope in the accomplishment of *any* divine promise must fall with it.

God was graciously pleased in the early history of the world to promise to Abraham that in his seed, all the families of the earth should be blessed. We are not left in doubt what was intended by the seed of Abraham, for the Apostle Paul expressly says it was Christ. The extent of the blessing is made known in its application to all the nations and families of the earth. In this respect its character is universal. Its nature has by some been supposed as being only of a *temporal* character, but this is not reconcilable with acknowledged facts. Many kindreds, families and even nations have passed off the stage of existence without even having heard of the promise made to Abraham and have enjoyed no other blessings than what were common to all mankind before the promise was made to Abraham. The promise then must have a more enlarged interpretation and here we find the Apostolic comments in unison with the doctrine we teach. When Peter addressed the Jews, he declared the promise was the covenant which God made to their fathers, and explained the promised blessing by saying "God sent him to bless you, by turning every one of you from your iniquities;" and again, "the promise is to you and your children and to all that are afar off, even to as many as the Lord your God shall call." How many God had called to inherit this blessing, may be ascertained from the declaration "that the word had gone out of his mouth in righteousness and should not return unto him void, that unto him every knee should bow, and every tongue should confess surely should say, in the Lord have I righteousness and strength."

This consoling and glorious view of God's promise is objected to in the first place, as being of a *dangerous* tendency. It is portrayed to weak minds that no language is adequate to describe the wretchedness that would result to us, if at *last* we were found in an error. This fertile objection embraces many errors. It supposes that we have the power to believe or disbelieve without sufficient evidence. This is incorrect. We can only believe that which convinces our judgment and at least appears to us to be reasonable and if it does this we cannot withhold our assent. Secondly it supposes that God will treat his creatures harshly for being honest in his pro-

cession. This is a still greater error. We are commanded to seek after the truth and shall we suppose that a just and merciful God will punish us for complying with his own commands? If we are mistaken it is our misfortune and not our fault. But we may be permitted to ask why it is more dangerous for us to believe in these gracious promises than it was for Abraham. Suppose some one had thus addressed the Patriarch "Father Abraham, we hear that you have embraced the dangerous doctrine that in your seed all the nations of the earth shall be blessed. You had better give up this hope, it is dangerous." Abraham would answer in saying "give up my hope? disbelieve God's promise? what do you mean?" The objector replies, "why, father Abraham, if the promise is true, it will be fulfilled, so at all events you will be safe, and if it be not true, how fatal your error, you had better be on the safe side." A man who should thus have argued with the Patriarch in his day would have been considered crazy. Are they any wiser who make the same objection at the present period, against our faith in the promises?

It is objected that these promises are for the righteous only, or such as obey the law. Is this correct? Was not the promise made before the law was promulgated? How then could it effect the promise? The apostle asks "is the law then against the promises of God? God forbid." A subsequent law could not render void a previous promise. If a promise was made by the government to give freedom to all the slaves in the states, in the year 1840, no law could with justice be passed at any subsequent period that should make void that promise. Laws might be passed to fit their slaves for the blessings of freedom, but they could not render of none effect the previous promise.

Again some object to the fulfilment of this promise on account of the unbelief of man. But are we to suppose that because man is unbelieving, God will be unfaithful? If the unbelief of man did not prevent God from making the promise, we do not see why it should prevent him from fulfilling it. The reasoning of the Apostle is directly against this objection. He asks "what if some did not believe? shall their unbelief make the faith of God without effect?" God forbid; let God be true, but every man a liar." Lastly some fear the promise will be defeated by the sinfulness of man. But what does the promise imply? Is it not salvation from sin? Is not the blessing imparted by Christ, salvation from sin? "Thou shalt call his name Jesus for he shall save his people from their sins." And again

"he shall finish transgression, make an end of sin and bring in an everlasting righteousness." How contradictory then this argument appears. People do not believe the promise will be accomplished, because it is made to apply to the very evil for which it was intended. This would be as if a physician should prescribe for a disease and then doubt his remedies because the disease stood in the way.

From the foregoing considerations we implicitly rely on the faithfulness of Jehovah, we have no unbelieving fears, no guilty apprehensions; walking in the steps of our father Abraham, "we stagger not at the promises, through unbelief, but are strong in the faith, giving glory to God and being fully persuaded that what has been promised, he is also able to perform."

C. F. L. F.

CHRISTAIN PILOT.

This is the title of a weekly periodical published at Portland, Me. by Menzies Rayner, jr. and edited by Revs. M. Rayner and St. Brimblecom, whose interesting articles frequently made their appearance in the last volume of the 'Anchor.' The senior editor of the Pilot is one of the oldest clerical brethren in the Universalist connection. His writings exhibit an energy and force and withal a pleasing variety, which is seldom discovered even in the prime of life. We wish him and the periodical with which he is connected, the prosperity which their excellence and usefulness have rendered them justly deserving.

The 'Pilot' is now in the commencement of the 2nd volume, and is published at the low price of one dollar per annum if paid in advance. We should be happy to forward the names of any of our friends in this section who may desire to receive this (to us) welcome visitor, or to transact any business for its publisher, which may present itself.

H. J. G.

TO CORRESPONDENTS

The unknown Author of the poetic effusion which appears in our paper of this week, will accept our thanks with the assurance that a continuance of his (or her) favors will be very acceptably received.

The welcome communication which appears this week under the head of 'Conscience' was inserted with much pleasure. We hope to hear frequently from the worthy friend who penned it.

Several Editorial articles which we designed & prepared for the present number were crowded out by the unexpected length of Br. LeFevre's Address, the excellence of which will more than atone for their omission.

"THE PICTURE TO THE LIFE."

In looking over the Albany Journal and Telegraph for July 13, we find an article, under the above caption; which for the good sense, it exhibits is worthy of being remembered.

By the way, this Journal and Telegraph, is a thorough going Presbyterian paper, published in Albany. It is, as Dr. Ely would say, "Orthodox up to the hub," and withal, under the control of those who are strenuous in their opposition to the "new measures," and "new doctrines," introduced and advocated by the new school, and put in practice at four days meetings.

Na poisoned sain Arminian stank
It lets them taste
Frae Calvins well aye clear they drink
Oh! sie a feast.

Such is the character of the paper, and it comes out weekly, duly endorsed with the recommendations of some dozens of the most eminent clergy. Its columns are as a matter of course, generally filled with a "*quantum suf*" of missionary news and stories of the conversion of little girls, and great boys, with their subsequent liberality in giving their "*pennies*," to the church, &c. &c. In this paper we are glad however to see, now and then, an article that is characterised for good sense, and sound judgment. Such is the one that follows. We caught it with as much eagerness as we would a diamond from the mud; and we give it to our readers to let them see that we are not alone in our opinion respecting what are termed revival exertions. Here follows the article, and the only comment we have to add is in reference to the divisions among the Presbyterians, "a house divided against itself cannot stand."

I. D. W.

THE PICTURE TO THE LIFE.

The spirit and practical tendency of the new measures is so strikingly illustrated by the eloquent author of the "Natural history of Enthusiasm," that were it not that we know to the contrary, we should almost imagine that the author had mingled in the scenes and witnessed the devotions (if such we ought to call them) to which we have so often had occasion to refer in commenting upon the extravagances of new measure men. With a very slight alteration of a few terms, such as "enthusiast" for a "thorough going new measure man," &c. the application would be perfect. Take for example his remarks on prayer.

But there are devotional exercises which, though they assume the style and phrases of prayer, have no other object than to attain the immediate pleasure of excitement. The devotee is not in truth a ~~prayerer~~ *prayerer*, for his prayers

terminate in themselves; and if he reaches the expected pitch of transient emotion, he desires nothing more. This appetite for feverish agitation naturally prompts a quest of whatever is exorbitant in expression or sentiment, and as naturally inspires a dread of all those subjects of meditation which tend to abate the pulse of the moral system. If the language of humiliation is at all admitted into the enthusiast's devotion, it must be so pointed with extravagance, and so blown out with exaggerations, that it serves much more to tickle the fancy than to effect the heart; it is a burlesque of penitence, very proper to amuse a mind that is destitute of real contrition. That such artificial humiliations do not spring from the sorrow of repentance, is proved by their bringing with them no lowliness of temper. Genuine humility would shake the whole towering structure of this enthusiastic pietism; and, therefore, in the place of christian humbleness of mind, there are cherished certain ineffable notions of self-annihilation, and self-renunciation, and we know not what other attempts at metaphysical suicide. If you receive the enthusiast's description of himself, he has become in his own esteem, by continued force of divine contemplation, infinitely less than an atom—a very negative quality—an incalculable fraction of positive entity: meanwhile the whole of his deportment betrays the sensitiveness of self-importance ample enough for a God.

Who that is familiar with the extravagant ideas which these men have proclaimed in regard to the "prayer of faith," and known the familiarity, irreverence, and even rudeness which has been so often manifested in their addresses to the Most High, will not at once identify the following picture.

Minds of a superior order, refined by culture, may be full fraught with enthusiasm without exhibiting any very reprehensible extravagancies: for taste and intelligence conceal the offensiveness of error as well as of vice. But it will not be so with the gross and the uneducated. These, if they are taught to neglect the substantial purposes of prayer, and are encouraged to seek chiefly the gratifications of excitement, will hardly refrain from the utterance of discontent, when they fail of success. Whatever physical or accidental cause may oppress the animal spirits, and frustrate the attempt to reach the desired pitch of emotion, gives occasion to some sort of querulous altercation with the Supreme Being, or to some disguised imputations of caprice on the part of Him who is supposed to have withheld the expected spiritual influence. Thus the divine condescension in holding intercourse with man on the level of friendship, is abused in this

wantonness of irreverence; and the very same temper which impels a man of vulgar manners, when disappointed in his suit, to turn upon his superior with rude opprobriums, is, in its degree, indulged towards the Majesty of Heaven.

We may hereafter favor our readers with some few extracts no less striking and on points equally important; in the mean time we take the liberty of recommending the careful perusal of the volume to which we have adverted to all, and especially to our *new measure brethren*. It discovers on the subject of which it treats a master's knowledge of human nature."

WHITMAN'S LETTERS.

It is very obvious that certain 'friendly letters' as they are misnamed, have not met with a very 'friendly' reception even from the denomination to which their author is attached. The 'Unitarian Monitor' published at Dover, N. H. contains a review of Mr. Whitman's publication from which we extract the following:

"The Letters are twelve in number. The first states and illustrates Mr. Whitman's views of rewards and punishments. He does not consider them arbitrary; but natural; not directly bestowed or inflicted but consequential.

On this point, Mr. Whitman and the Universalist are agreed. The Universalist, as well as he, contends that punishment is consequential, and is dispensed according to those laws which Deity at first established. No Universalist expects rewards for virtue, except as the order of nature is such that virtue necessarily involves good to him who is virtuous. This principle we believe is sound, and is that which will ere long lie at the foundation of all systems of religion. It is the same as Isaiah has so well expressed. "Say ye to the righteous it shall be well with them, for they shall eat the fruit of their doings. Wo unto the wicked! It shall be ill with him; for the reward of his hands shall be given him."—Isa. iii. 10, 11.

The second letter is designed to prove that "no perfect retribution takes place in this life." In this Letter, with all deference to Mr. Whitman, we think him wholly unsatisfactory. There is a confusion in his statements, and a want of appropriateness in his arguments. He no where tells us what he means by a "perfect," or "equitable" retribution. From his reasoning, it would seem, that he considers a "perfect retribution," the giving to every one a certain amount of happiness, for a certain quantity of virtue, and the inflicting upon every sinner

a certain fixed amount of pain, for a certain amount of sin. Now, as we do not see the apparent happiness, nor the apparent pain, in exact proportion to the apparent virtue, or the apparent sin, it is inferred that there is "no perfect retribution in this life."

This is Mr. Whitman's argument, if we have been able to comprehend him, and we confess it does not satisfy us. We believe the laws of God are universal, invariable and immediate. Whoever transgresses them must suffer pain; whoever obeys them will receive good. This is fixed; experience proves it is so in this life, and we believe it will be so in the life to come. We have no means of knowing the exact amount of crime, of which any one is guilty, nor do we know *how much* pain Deity decreed should be inflicted, for his guilt. We have the principle on which rewards and punishment are dispensed or given; but the amount of the fine, or the premium, we do not recollect to have seen any where satisfactorily stated.

It is true, that there is much pain in this world, which should not be considered as the punishment of the sins of those who suffer. Still, there is no pain where no law of God has been violated. The law may be violated by the Father, and the penalty fall upon the son; it may be violated by a few, and the many be involved in the consequences; but still, the evil which comes, is the natural result of the breach of a law of God. The winged lightning has sped according to the laws of electricity; shall those laws be changed, because a Temple or a man is in its pathway? we are not, indeed, to measure a man's guilt by the amount of his suffering; but we are at liberty to infer that whenever we see one suffer, he or some one else has violated one or more of the eternal decrees of God.

But if it be clearly seen, that nature is so organized, that such is the character of the divine laws, that obedience to them will secure us enjoyment, and that transgression of them will bring pain, if this be seen to be true here in this life, we can say a *perfect*, a *righteous* retribution *does* take place in this life, that enough is manifested to vindicate the divine attributes, and to satisfy man's love of justice.

The Third Letter attempts to "establish a Future retribution by an appeal to common sense." The arguments adduced are the "common consent of mankind," "the impartiality of the creator," the "undying memory of man," and are drawn from the "nature of sin and holiness."

The "impartiality of the creator" is a proof that he will ~~and~~ all his children on the same general principles. The arguments and

illustrations of Mr. Whitman, under this head, forcibly reminded us of the complaints of the 'elder brother,' in the parable of the prodigal son. Goodness rejoices in the diffusion of happiness; we do not believe the good man in heaven would think himself hardly treated, because the prodigal should be raised to a degree of happiness equal to his own.— "There is joy in heaven over one sinner that repenteth." Nothing could more delight the good man than to see the lost prodigal, the last sin-lost soul return, find pardon and heaven. The increase of happiness to others will not lessen his own; it will enlarge it, and make him thank God that others share with him the blessedness of being good.— We think Mr. W. not happy in his argument.

Letter fifth, proceeds to adduce direct scriptural proofs that there is a Future Retribution. It commences with the remark that those to whom Jesus and the Apostles preached, were believers in a future retribution, and therefore the doctrine required no formal announcement; and inasmuch as they used language calculated to confirm belief in it, it is inferred that they recognized its truth. This argument will not satisfy the Universalist.— It is well known that the Jews believed in Demons; that a demon, or the spirit of a dead man, might possess the body of the living. Jesus did not correct this belief of his countrymen, but on more than one occasion used language calculated to confirm it. Must we therefore believe in demons, in the real possession? Jesus did not take it upon him to correct all the errors of his countrymen.— His object was to teach the truth rather than the detection of falsehood, and he seems to have confined himself mainly to disclosing the principles of all true religion, principles on which the holiness of one's character depends, leaving it to time and the progress of human reason to correct whatever should be found repugnant to them.

Under the head of scripture proofs, Mr. Whitman introduces six classes of texts, in which he considers a future reward is promised to the righteous and the holy. In this first class he quotes three in which the righteous are most certainly promised reward "in heaven:" but the term *heaven* often means a state or condition, which may be enjoyed even in this life. "The kingdom of *heaven* is within you;" "the kingdom of *heaven* is at hand," or approacheth. As this term is not confined in its meaning to the state of the blessed hereafter, Mr. Whitman was not judicious in relying on it, especially when the passages in which it occurs may be rather ably explained without giving to the world the meaning he

does. "Great is your reward in heaven." Matt. v. 11. 12. Does this mean any thing more than "Rejoice, be exceeding glad when ye suffer for well doing, for great is the reward which you will find the possession of that holy and happy state of the heart and mind, which impels you to labor for human welfare?" Every philanthropist who has persevered through scorn, reproach and persecution, in laboring for human happiness, knows that he *has* great "reward."

J. J. ROUSSEAU.

The following testimony to the character and person of Jesus, was the language of one of the celebrated Infidels of the age in which he lived.

However confirmed he might have been in his rejection of christianity it is certain that in his most sober moments the excellence of the mission of its author, was engraven upon his understanding.

"I confess that the majesty of the Scriptures astonishes me, that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomps: what a littleness have they when compared with this! Is it possible that a book, at once so sublime and simple, should be the work of men? It is possible that he whose history it records, should be himself a mere man? Is this the style of an enthusiast, of an ambitious secretary? What sweetness, what purity, in his manners! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what delicacy and what justness, in his replies! what empire over his passions!— Where is the man, where is the philosopher, who knows how to act, to suffer, and to die without weakness and without ostentation? When Plato paints his imaginary just man, covered with all the ignominy of guilt, and deserving all the honors of virtue, he paints Jesus Christ in every stroke of his pencil: the resemblance is so strong that all the fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness, must they have, who dare to draw a comparison between the son of Sophroniscus and the son of Mary! What distance is there between the one and the other! As Socrates died without pain and without disgrace, he found no difficulty in supporting his character to end; and, if this easy death had not shed a lustre on his life, we might have doubted whether Socrates, with all his genius, was any thing but a sophist. They say that he invented morality. Others before him had done this; he only read lessons on their examples. Aristides had been just, be-

fore Socrates explained the nature of justice; Leonidas had died for his country, before Socrates made it the duty of men to love their country; Sparta had been temperate, before Socrates praised temperance; Greece had abounded in virtuous men, before he defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality, of which he alone furnished both the precepts and the example? The most lofty wisdom was heard from the bosom of furious fanaticism; and the simplicity of the most heroic virtues honoured the vilest of all people. The death of Socrates; serenely philosophising with his friends, is the most gentle that one can desire; that of Jesus expiring in torments, injured, derided, reviled by a whole people, is the most horrible that one can fear. When Socrates takes the poisoned cup, he blessed him who presented it and who at the same time weeps; Jesus in the midst of a horrid punishment prays for his enraged executioners. Yes; if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Shall we say that the history of the Gospel is invented at pleasure? My friend, it is not thus that men invent; and the actions of Socrates, concerning which no one doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty instead of solving it; for it would be more inconceivable that a number of men one should furnish the subject of it, Jewish authors would never have devised such a manner, and such morality; and the gospel has characters of truth so great, so striking, so perfectly inimitable, that its inventors would be still more astonishing than its hero."

UNITARIANISM.

Present appearances seem to justify the belief that certain leading Unitarians are disposed to approximate more closely to Universalism. We have sufficient confidence in the 'signs of the times' to believe that a willingness exists to a considerable extent, to effect a union between those usually denominated "Unitarians" and "Restorationists." We have been somewhat amused of late by the adroitness of certain leaders in both ranks, in cooing and fawning around each other with an affection which baffles all attempts at imitation. The first appearance of the attraction which exists between these bodies exhibited itself in a discourse delivered some time since by Rev. B. Whitman at the installation of a Universalist clergyman at Mendon, Mass. After assuring his congregation that Unitari-

anism "regards the doctrines of total depravity, moral inability, and an **ENDLESS HELL as very great errors.**" He very earnestly entreated the society of Universalists in that place, to lend a hand to hasten the union "*of those who should not be separated.*"

The same object can be recognised in several recent occurrences, among which we might mention the selection of Rev. Samuel J. May, [a Unitarian] to extend the *(right hand of fellowship)* at a recent installation of a Universalist preacher.

Those of our readers who desire to become acquainted with the spiritual diplomacy connected with this contemplated negotiation, are referred to the following brief extract from the "Christian Register," a Unitarian publication at Boston.

"I should be glad if our brethren of the Restorationist denomination could feel justified in giving their distinguished doctrine a *less conspicuous place*, and in dwelling upon it with *less frequency*. They might insist upon the doctrine of a future righteous retribution without defining its duration; *neither asserting nor denying its eternity.*"

This proposal is so perfectly in character with the ambiguity and double dealing of its authors that we deem it worthy of preservation.

The plain English of the matter seems to be this: Reader, "hast thou faith? have it to *thyself*," but be very careful not to let it be known what that faith is. Believe in Universal Salvation as strongly as you please, only *keep dark*. Give the doctrine a "*less conspicuous place*," dwell upon it with *less frequency*," particularly upon such occasions as are not favorable to its acknowledgment; and if you are ever at a loss to know which side of the question would meet with the best reception, get along with both sides as comfortably as possible by "*neither asserting nor denying*" any thing about it.

So much for the "good policy" of Unitarianism. We can see no necessity for any exertion on the part of Universalists to effect a union with Unitarians. We know very well where they can be found at any future time. Only make Universalism rather more popular among the orthodox and these 'judicious' theologians will soon appear "the right side up." That they have at present any disposition to fraternize with us any farther than they can by so doing subserve their own selfish purposes, we can see no reason to believe. They have experienced the advantage of having "two strings to their bow" too long, to exchange their good policy system for any thing less accommodating. Their rule "works both ways,"

which is of as much service to them as a belief both in the negative and affirmative of the same proposition. A belief which is as highly valued by Unitarians as the "double chance" of the Orthodox; "if one fails the other will be sure to catch them." H. J. G.

LIMITARIANISM RUNNING DOWN.

We want no better evidence of the sinking state of what is falsely called orthodoxy, than the pitious mourning, that we constantly hear from its advocates. In this city (Albany) the merchantmen wail the loss of these streams of wealth and fortunes of power, that formerly made their faces to shine. They have not heard of a "revival" here for some months, nor can we learn, that the spirit has not entirely left the city. But we are saying more than we intended at first. We will give an instance on point. In the "Journal and Telegraph" of this city for July 13. We perceive a long article, lamenting that the fourth of the same month did not bring with it the accustomed religious exercises. That is to say, there were no six o'clock prayer meetings &c. But what seemed the unkindest cut of all, was that the Sabbath School celebration was not attended as usual. It has been customary we believe, to parade the Sunday School children through the streets on some occasions. This was not done, and the writer in lamenting this fact, has unwillingly told us, what we did not know before. Hear him,

"Sabbath School Celebration.—We have heretofore taken our turn in Sabbath school celebrations, and have found them productive of happy impressions, but at this time *we did not have any*, for how could we fall in with such an old fashioned practice, and are we not well enough off with seven schools in our Union, where we once had sixteen or more, and about some 800 pupils, where we used to muster upwards of 2000."

Really, this is a falling off indeed! We knew that Sunday Schools were running down, and had long been fully aware that the public mind was growing jealous of these engines of sectarianism; but we did not know, that in this city, the number of schools had fell from, sixteen to seven; and scholars, from 2000, to 800!! Yet such it seems is the fact. We hope our readers will not think us too positive, if we say, Limitarianism is absolutely running down. Sunday schools, are the main dependence of those who would uphold the tottering Towers of error. But even these are failing. Alas! for Babylon the great: She is falling! Can ye not discern the signs of the times?

I. D. W.

CORRECTION.

In a brief notice of the proceedings of the Green Mountain Association, published on page 38 of the present volume of this paper, it is stated that "a letter of Fellowship was granted to Br. Thos. Williams of Williamsville." This is a mistake. It will be seen by a reference to the minutes of that Association, published in the "Universalist Watchman" of July 6, that the name of the gentleman who received Fellowship is *Thomas Wheeler*. We presume the mistake originated with the worthy editor of the "Religious Inquirer," because in that paper we first saw it. We have some acquaintance at Williamsville, as that is the theatre of our boyish merriment, and gay visions of youthful fancy; and the residence of some of our best friends. And we know of no gentleman residing there by the name mentioned in this paper. We are, however, somewhat acquainted with the gentleman who received the fellowship of the Green Mountain Association; and, from our knowledge of his early history, his intellectual endowments, and intense application, we are assured that, in receiving him, we have received to our order an accession of talent, mental attainments, and moral worth that would do honor to any cause.

R. O. W.

A T H E I S M.

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity to float a moment upon its waves, and sink into darkness and nothingness. Else why is it, that the high and glorious aspirations, which leap like angels from the temples of our hearts, are forever wandering abroad unsatisfied?—Why is it, that the rainbow and the cloud comes over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars, which "hold their festivals around the midnight throne," are set above the grasp of our limited faculties—forever mocking us with their unapproachable glory? And finally, why is it that bright forms in human beauty are presented to our view and then taken from us—leaving the thousand streams of our affection, to flow back in an Alpine torrent upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings which here pass before us like visions, will stay in our presence forever.

CHARITY.

Happy is the man who has sown in his breast the seeds of charity and love! From the fountain of his heart rise rivers of goodness; and the streams overflow for the benefit of mankind. He assists the poor in their trouble; he rejoices in promoting the welfare of all men. He does not harshly censure his neighbor; he believes not the tales of envy and malevolence, nor repeats their slanders.

He forgives the frailties of men; he wipes them from his remembrance: revenge and malice have no place in his heart. For evil he returns not evil; he hates not even his enemies; but requites their injustice with friendly admonition. The grief and anxieties of men excite compassion; he endeavors to alleviate the weight of their misfortunes; and the pleasure of success rewards his labor.

He calms the fury, he heals the quarrels of angry men; and prevents the mischiefs of strife and animosity. He promotes in his neighborhood peace and good will; and his name is repeated with praise and benedictions.

DAYS OF PERSECUTION.

The days of persecution, it is to be hoped, and perhaps believed, have run their course. They have settled into the abyss of time, and will never again be drawn out to darken and disgrace the history of human nature. The hideous spirit of those days, whose poisonous breath infected all that was pure in the human heart, and blasted all that was fair and lovely in the christian scheme, is powerless, subdued by the majesty of truth, and the rising strength of unperverted reason. Heaven has smiled on the land, and the chimeras which so long brooded in the imagination, and settled upon the soul, have gradually dissolved and disappeared. If some traces of them still remain, they are like the inscriptions on the mouldering monuments of antiquity, losing something of their distinctness and form with the return of every sun. The finger of time will at length erase them, and leave a fair surface, on which shall be written, in characters that can never be defaced, the motto of all succeeding ages—truth and christian charity.—*Unit. Miscellany.*

A FRAGMENT.

"To enter this world without a welcome, —to leave it without an adieu—to suffer, and be unequal to your sufferings—to stand a sad and silent monument amid the joys of others, which you cannot understand nor conceive of—to carry within your bosom, the buried seeds

of happiness, which are never to grow, of intelligence which is never to germinate—to find even your presence afflictive, and know not whether you excite compassion or horror—a whole existence without one cheering sound—without one welcome accent—without one exhilarating thought—without one recollection of the past—without one hope of the future—Oh! what a cloud of wretchedness covers, surrounds and overwhelms such a deplorable victim of sorrow."

"Now, to throw over such a benighted being the sweet rays of intelligence—to open the intellect, and to let it gush forth in streams of light and joy—to rouse the affection, that they may know and love God, the giver of all things, and merciful in all his chastisements—to enlighten the soul, that it may see its origin and destiny—to cause the lips to smile, though they cannot speak; the eye to glisten with other emotions than those of sorrow; and the mind to understand, although it cannot hear. Oh! what a beautiful supplement to the benevolence of Heaven!"

A RIGHTEOUS MAN.

Plato, in the second book of his *Commonwealth*, when he would represent a righteous man, giving to the world the most unquestionable testimony of his virtue, says—"Let him be stripped of all things in this world except his righteousness; let him be poor and afflicted, and accounted a wicked and unjust man; let him be whipped and tormented, and crucified as a malefactor, and yet all this while retain his integrity." This so exactly agrees with our Savior's condition, that had not Plato written before his time, one would have thought he had alluded to it.—*Tillotson.*

ETERNAL PUNISHMENT.

The right that God hath in his creatures is founded in the benefits he hath conferred on them, and the obligation they have to him on that account. Now there's none, who, because he has done a benefit, can have by virtue of that a right to a greater evil than the good he has done amounts to; and I think it next to madness to doubt whether extreme and eternal misery be not a greater evil than simple being is a good.

Tillotson's Sermons.

"He that *will not* reason, is a bigot; he that *can not* reason is a fool; and he that *dares not* reason is a slave."

"He that believeth on the Son hath everlasting life,"—not he that believeth on an omnipotent devil.

FUTURE PUNISHMENT.

We have received the first of a series of communications from the '*Rev Geo. Campbell*' of whom mention was made in our first number, upon the subject of future punishment; in which he designs to prove that sin and misery will exist in that future *immortal* state which is to succeed the present life. The subject is certainly one of no mean importance. If the views in the defence of which our correspondent wishes to engage are scriptural truths, the sooner we become acquainted with them the better. If on the other hand, they are naught but groundless speculations on a subject upon which "it is not given us to know," and in support of which no scriptural evidence can be adduced; there certainly can be no harm in making it apparent.

We are particularly gratified in the reception of the communication we have mentioned by the sincerity and candor which it exhibits and which it shall be the endeavor of our reply to intimate. It is well known that some diversity of opinion exists among Universalists in regard to the question at issue. The course hitherto pursued by our friends upon the subject has in our estimation, failed to terminate in that satisfactory exhibition of its truth, which it devolves upon the advocate of future punishment to make manifest. It has been found much easier to unsettle men's minds than to resolve their doubts—to state an objection to one side of the question than to remove those which are inseparably connected with the other. Our only design in the present controversy with our Brother Campbell, is to test the strength of "the views entertained by him upon the subject of a future retribution." It is our sincere desire that he should do all that can be done in support of his theory—that the most conclusive arguments which scripture furnishes in support of his views may not be forgotten in his defence—that no stone may be left unturned the removal of which would discover to us the evidences by which the correctness of his views are sustained.

We shall commence the publication of Mr. C's. communications, with such remarks as we shall see fit to attach to them, as early as week after next. Our correspondent will say what he may think proper in defence of the opinion entertained by him, that sin and misery *will* exist in the future immortal state; and it will be our province to point out wherein we think his arguments unsound—his reasoning fallacious—his quotations misunderstood or erroneously applied. To the law and to the testimony therefore should our enquiries be confined. 'If we speak not according to this word it is because there is no light in us.'

H. J. G.

For the Gospel Anchor.

IMMORTALITY.

That man is destined to become the recipient of an immortal existence beyond the grave is not only proved by the express declaration of holy writ, but may be inferred from the revolutions of nature. The month of May presents to our view in all the beauty of life myriads of nature's fascinating symbols—the enchanting flowers of variegated descriptions, blooming with life and vigor, and purifying the floating breeze with healthful and sweet smelling odors. I have also seen man flourishing like these sweet symbols of nature. From the resources of his mind he has like the flowers enriched the world by the fragrant sweets of knowledge. Man flourishes like the flower of the field, and like the flower also he withers and goes to decay. I have witnessed the outgoings of but eighteen summers and have marked the flowers in the height of their vigor and bloom, and have turned from the picture to pursue the avocations of life. I looked again, & lo! they were vanished, and naught remained but a barren and leafless scion as a record of their existence. The sterile blasts of desolation had withered them; and they were gone. But will not these natural beauties be again revived? Shall not the iron chains of the destroyer be burst asunder? Ah, yes, spring will return—the voice of the nightingale shall again be heard in our land, and these sweet flowers shall live again. So it is with man. He may sleep like the flowers for a season & then be raised from his slumbers to the hopes and enjoyments of an immortal life—to participate in that eternal bliss which is free'd from the galling fetters of sensuality. Thus shall it be with thee O man! and so shall thy life be renewed.

A. C.

TRUE HAPPINESS.

They greatly err who suppose that there can be any substantial enjoyment found in any other way than in the way of duty. God has required nothing of us as a duty in which our own happiness does not consist. And it is because he desires human happiness, that he has seen fit to establish those rules for our conduct through which our enjoyment alone can come. He who disobeys his commands injures himself most—certainly he does not injure God. He is above being benefitted by our finite services, or being injured for the want of them. The way of the transgressor is and always was, and forever will be, a hard way; there may be allurements in it which deceive him who is tempted to go therein: but he will find them like the songs of the syren,

the authors of his ruin. Those who represent religion as a hard way, are unacquainted with it. "Great peace have they that keep thy law, and nothing shall offend them." True, the religious man may not always be the most prosperous in the pursuits of this world's goods. But temporal prosperity and real happiness are not twin sisters; and if they ever were, they have so often quarrelled and fallen out on the way, it is time all legitimate connexion between them were disowned. The poor man, with a good conscience, is infinitely happier than the rich man with a consciousness of guilt in his bosom. Guilt, like a viper, crawls at the very root of human happiness, and it is not in the power of all the wealth of the Indies or the honors of the most exalted stations to entice him away. Would you be happy, friend? Let, then, virtue be your guide, and wherever you may be led you will find the "peaceable fruits of righteousness."—*Christian Intelligencer*.

A few plain questions to the candid Christian public, of every denomination.

Query 1st. Had God any design in view in the creation of the human family? And if he had was it a good or a bad design?

2d. Would it not have been much better for the human family never to have existed at all, than for the greater part, or even any of them, to exist in endless and inexpressible misery?

3d. Did the Almighty absolutely know, when he created the human family, what would be their future destiny? And if so, could he have designed any thing concerning them that he knew at the same time would never take place?

4th. If any of the human family are finally lost, will it not be owing to one of those two things, viz: God could have saved them, but *would not*; or he would have saved them, but *could not*?

5th. If God knew, absolutely, when he created the human family, that a certain definite number of them would certainly be eternally damned, is it not a contradiction to common sense, and an insult to the feelings of that part of the community, to tell them they may be saved if they will?

6th. If God knew the definite number of those that would be saved, and those that would be lost, is not their salvation and damnation as certain as if they had decreed it? And if so, does not the uncertainty of the matter, with us consist entirely in our ignorance of the fact?

7th. Could not the Almighty, if he had seen proper have given such an energy to the gos-

pel, whereby it would have been the means of saving the whole? And if he could, and any of the human family are finally lost, for the want of the exercise of such energy and power, is it not because God would rather see them eternally damned than to have troubled himself any further about their salvation?

8th. Is it not possible that the christian world might have been mistaken, in thinking that the scriptures teach the doctrine of the endless damnation of any part of the human family? And if so, would it be any harm to give the subject a candid and impartial investigation?

The celebrated John de la Fletchere tells us, that Arminius, a protestant divine, in his controversy with Jansenius a popish bishop, about the doctrines of eternal predestination and unconditional election, admitted with Jansenius—that, according to the fore-knowledge of God, the number of those that are to be saved is certain and definite—that it cannot be added thereto or diminished therefrom. Q. If Arminius' disciples are all of his opinion, is not the controversy between them and the disciples of John Calvin a mere war of words? The manner in which Mr. Fletchere excuses this admission in Arminius is by saying that Arminius would contend that fore-knowledge is not fore-ordination. Admitted freely: is not absolute fore-knowledge as certain as fore-ordination can be? we expect to hear something from our brethren on the other side of the house, in relation to these matters.—*Star in the West*.

RELIGION.

Religion is amiable and lovely—when represented in a true light, it is the highest happiness of a rational being: it exalts the mind above the captivating and alluring vanities of this world, and prepares man to meet, with true fortitude and calm resignation, the unavoidable calamities which beset human life. The felicities attending conscious innocence, are permanent and substantial: the happiness of a mind that can survey itself with tranquility and self-approbation, is of all others the most desirable.

Aristotle's passion for study was so great, that in order to prevent sleep from engrossing him, he placed a basin of brass by his bedside, and when he lay down, extended one of his hands out of bed, with an iron ball in it, that the noise made by the falling of the ball into the basin, when he fell asleep, might immediately wake him.—*Rollin*.

A good name is rather to be chosen than great riches.

POETRY.

For the Gospel Anchor.

There are scenes of joy and mirth
Replete with pleasure here on earth,
And full of light and love ;
There's beauty in the cloudless sky,
And in the rainbow's crimson dye,
And spangled heaven's above,
In summer's evening, pure and calm,
When gentle zephyrs shed their balm.

There are young hearts whose joyful beat,
Of innocence the chosen seat,
Throb high with fancy's dreams;
And in the onward path of life,
With pleasure and enjoyment rise,
Hope shows its fondest gleams:
They're meteor like—time passes by,
They come not—or they come to die.

But there's a hope beyond the skies,
In the bright courts of Paradise,
Which earth can never give;
Ear hath not heard, eye never saw,
Man's heart, in fancy, cannot draw,
(No man can see and live,)
The things God has prepared above,
For those that seek his name with love.

Earth and its joys but bloom to die—
This hope is ever fixed on high,
"An Anchor to the soul."
'Tis present in afflictions hour,
Though storms may rise, and troubles lower.
It sheds its mild control,
'Tis pure as fading rays of even,
And points the panting soul to heaven.
Troy, July 14.

FRIENDS.

"Like wordly treasures, our best friends are sometimes deceitful ; for as riches and honor will flee, and leave a man destitute and powerless, so those, that are apparently our friends, will often forsake us in times of danger and distress. When we choose a friend, we ought to select one upon whom we can rely in all situations of life. If we are in affluence, in our reverses of fortune he may relieve or even comfort us. Liable to the tossing influence of fortune, it seems to have been, in the beginning, ordained by Providence, that human nature should be supplied with a staff to support him—a Friend to relieve him in adversity, and comfort him in affliction. 5-

UNIVERSALIST BOOKS.

KEMBLE & HILL, No. 3, Washington Square, have made arrangements for receiving every publication interesting to the liberal christian, as soon as published ; and intend their Store as a general depository for Universalist publications from every part of the United States.

A general assortment of Books, Pamphlets and Sermons, kept constantly on hand, and will be sold either at wholesale or retail, at the publishers prices.

From the Trumpet.

HELL TORMENTS OVERTHROWN.

JUST published, and for sale at This Office, "The Doctrine of Eternal Hell Torments Overthrown—in three parts—1. Of the torments of hell, the foundation and pillars thereof searched, discovered, shaken and removed, &c. 2. An article from the Harleian Miscellany on Universalism. 3. Dr. Hartley's Defec of Universalism." Pages 168—price 37 1-2 cents.

This is an amusing and entertaining work. "The Torments of Hell," &c. was written by Samuel Richardson, 175 years ago, in England ; and he then arrived at the same general conclusions concerning this subject, which Mr. Balfour has since defended. He has a great variety of novel reasoning. The clergy of that age are chastened with an unsparing hand.

The article on Universalism from the Harleian Miscellany, was found in Manuscript in the Earl of Oxford's Library at the time of his death. The author is unknown.

Dr. Hartley on Universalism. This contains all that part of Dr. Hartley's sublime work "On Man" which relates to the subject of Universalism. None of these have ever before been published in America.

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THE GOSPEL ANCHOR,

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THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, AUGUST 10, 1833.

NO. 6.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LEFEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

AN ADDRESS.

Delivered at the laying of the Corner Stone of the Universalist Church in the city of Albany, July 26, 1833.

BY I. D. WILLIAMSON.

It has long been a custom, in commencing the erection of public edifices, to honor the occasion with appropriate civil or religious observances. Of the propriety of this usage, it is unnecessary for me to speak. It may suffice to say that it comes down to us venerable for its age, and sanctioned with the approbation of the most enlightened and refined among the nations of the earth.

It is in accordance with this custom, that I stand before you on the present occasion.

We have assembled for the purpose of laying a foundation stone upon which is to be reared a superstructure which is to be dedicated to the worship of that God who made heaven and earth, and all that dwell therein.

The occasion itself is a sufficient hint to the subject upon which it may be proper for me to speak.

It is not to be expected that reasonable men will engage in a work of this kind without some definite object in view; and I doubt not that the inquisitive spectator may be disposed to ask, on this occasion, *Cui bono?*—What good is to result from the erection of this temple?

To this question, our reply is, that we intend it as a house of worship, where we can assemble, and pay our devotion to the great parent of the universe. Should the question be repeated, and the utility of such worship be demanded—Our reply is, that the moral improvement of our fellows, the promotion of present peace, and practical virtue, are all to be effected by the maintenance of public worship.

Man is naturally a devotional creature.—The humblest child of nature, sees in the works of creation around him, evidence of a higher power. He sees in the movements of the heavenly bodies, or in the noisy din of contending elements around him, as he gazes upon the rushing whirl of the tempest and storm; the hand of God, naked before him, and he is

drawn by the strong and irresistible impulse of nature, to "bow down before him and adore."

Hence it is that all nations, tongues and languages, have had a mode and a form of worship. Go where you will, and wherever you find a human being, with countenance erect, bearing the impress of his maker's hand, there you will find a worshipper.

There is an unseen power at work in every heart, that in moments of cool reflection, prostrates the proud monarch and the humble beggar, in acts of religious worship. The pale Laplander on his mountains of ice, and the sable African, who is scorched upon the burning sands of Ethiopia, are alike subject to its power, and controlled by its influence. It may not be doubted that a principle of human nature so Universal, and so strongly marked, was planted in the heart by the hand of the creator, and is capable of exerting an influence that shall raise man to the image of God, or sink him to a demon in human form. Now it is the object of the Christian worshipper, to seize upon this strange and resistless propensity of human nature, and turn it to a good account. It is to turn the stream of devotion that bears all on its tide, into its proper channel, and direct it to its proper object. Thus to bring all the glories of the divine character, and all the strength of this impulse of nature to bear, in moulding the character of man to the image of his creator, the greatest and best of all beings. To this end and for this purpose, this temple is to be erected.

Here we fondly hope that men will learn the character of God, and be conformed unto it, by meditating upon its beauties and adoring its glories.

Should it be said that all this can be done as well in private as in public, without as with houses of worship; we answer, not so.

Man is not only a devotional but a social being.

That men may worship God as acceptably in private as in public I would not deny. Indeed it gives me pleasure to be assured that

"From every place below the skies

The grateful sighs and fervent prayer,

The incense of the heart may rise

To heaven and find acceptance there."

I have no doubt that the song of thanksgiving, that rises from the humble wigwam of the poor; Indian, in the solitude of the western wilds is as acceptable to the Good Spirit as if

it were offered in a temple, garnished with gold.

I doubt not that the Christian who enters his closet and pours out his heart, where no eye can see but that which sees in darkness as well as light, holds sweet communion with God and is accepted of him. But it should be remembered that the influence of that spirit dies with the voice that utters the prayer.— There was no other heart to be kindled by these “thoughts that breathe and words that burn.”

It is in our social capacity alone that we feel and realize the full benefits of devotion. It is when multitudes meet and bend in solemn and joyful worship, that the scintillations of divine love are struck from the flinty heart, and kindling to a flame, consume the hay, the wood and stubble of iniquity. It is in the church where there is a community of feeling and an unanimity of heart with heart, that the power of religious worship is felt, in calming the boisterous passions, humbling the proud, and reforming the vicious.

But I apprehend my inquisitive friend will press his question for a still more definite answer.

He will tell me that he perfectly apprehends, why Christians in general should build houses of worship.

But he understands this house is to be erected by those who believe in the final salvation of all men. He is sure if this doctrine is true we are all safe, and he cannot conceive why those who believe it should trouble themselves to erect houses for public worship.— Justice to ourselves demands that we give an explicit answer.

Know then and understand, that gratitude to God for his abundant goodness, and not the slavish fear of his wrath, has impelled us to the commencement of this work. I am proud of saying, that this offering is not the extorted gift of the slave, but the free and liberal bounty of hearts that are drawn by love, not driven by the lash.

Is it a strange thing among you that Christians should be quickened to duty by love and gratitude? Alas! so long have men been driven by fear, that they hardly comprehend how it is possible that any other motive can be effectual.

But you ask what good can result from the erection of a house where the doctrine of universal salvation is to be proclaimed? My answer is that the spread of this doctrine will produce all Christian virtue.

“Love the Lord thy God with thy whole heart, soul, mind and strength, and thy neighbor as thyself, on these commands hang all

the law and the prophets.” Here we have a synopsis of the whole duty of man. It is to love God and our fellows.

Now if love to God and man is ever found in the human heart, it will be the effect of some adequate cause. What cause is sufficient for this work? Suppose you wish to make a man love God. How shall it be done?

Will you paint before him a semblance of creation's king clothed in all the garments of vengeance that imagination can invent? Will you tell him that God is his enemy, and all heaven storming with wrath, ready to break in an endless tempest upon his head? It will not do.

You may stand upon the scathed summit of Sinai, ruling with the storm, you may rend the rocks and split the mountain with the wind, the fire and the earthquake, but the still small voice of love must be heard ere the heart will be affected. Man must know that God is his friend and father before he can love him.

Do you wish to make a man love his neighbor. You cannot effect your object by telling him, that his neighbor is hated of God, and doomed to become a demon in the abodes of darkness. To sum up the whole in one word. If this wide world is ever regenerated, and men are taught to love God and their fellows, I fearlessly aver that it will be done by teaching them, and stamping upon the mind the conviction, that God is our father and man our brother.

Let men know that God is good to all, that he has no favorites to bless, but that we are all the children of our common father and together heirs of the same incorruptible inheritance; then and not till then, will men love God with the whole heart, and trust one another as brethren.

These are the doctrines that are to be proclaimed on this spot of earth, and I need say no more of their moral influence. They will produce that love which fulfils all the law and the prophets, and as for every other Christian virtue, they are but the streams which issue from this fountain.

Again; The doctrines that are to be taught here, will save men from doubts and tormenting fears of the future, make them happy in life and resigned in the hour of death.

Were we to search for the causes of human woe, we should find that a large share of the mental sufferings of man, originate in wrong views of the divine character, and dark superstitions relating to the future. Misguided mortals have raised the curtain of futurity; not to inspire men with confidence and lively hope, but to make them tremble with fear.—

Hence they have peopled eternity with horrors and spectres of darkness to torment forever. It is in these views of *fatality* that you will find the true reason why this world is emphatically what it has been so often called—"a *vale of tears*."

Adversity would be tolerable, and under the pressure of misfortune or bereavement the mind could be composed, but for the thought, that these are but foretastes of that endless pain that awaits us. This is the serpent that coils around the heart, and calls forth the tear from the widow and the loudest moan from the orphan. In the language of the eloquent Sauren, this is the "mental poison that diffuses itself through every period of life, renders society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter; makes some mad and others melancholy."

Now the object of erecting this house is to save men from these evils. Here the mourner shall find comfort, the orphan be taught to trust in God, and all the children of humanity to rejoice in the glowing prospect of the reign of universal holiness and happiness. May God give to the master builder and to the workmen strength and energy, and to us zeal to accomplish the work, and when it shall be completed, may it be to us the house of God, and the very gate of heaven.

STATE OF PROBATION.

With these who profess to see in prospective an eternity of suffering—not for themselves—but for the "ungodly," it is a much cherished opinion, that "our present life is a state of probation for a future one."* How far this life is *honestly* considered by such to be a state of retribution, it is not necessary now to inquire. It is certain, however, that, though, when contending with Universalists, in the warmth of excited feeling, they sometimes deny all divine retribution relating to the present world; yet, in their moments of sober reflection they freely acknowledge that rewards and punishment are, in some degree, meted out by the hand of God in this existence. Still the opinion is pertinaciously entertained that "our future interest is now depending, and depending on ourselves."† It is supposed that man is constituted just and free, placed on earth, and surrounded by innumerable temptations, dangers, and difficulties for the purpose of trial. On this trial depends his everlasting weal or woe. Such a state of trial necessarily supposes freedom of will, and the possibility of falling; and hence it is contended that man is a free agent, and has the power within himself to stand or fall—"the

power in which humanly speaking resides the *salvability* of the soul."

But the necessity and utility of such a state of trial are yet enveloped in the veil of obscurity. Why was it necessary that man should be placed in a probationary state of such awful and imminent danger, and surrounded by so many fatal temptations? Where is the advantage resulting from it? Unsatisfactory indeed is the only answer that ever has been, or ever can be given to this question. The usual answer is, that it was to prove mankind, and ascertain whether they would be firm, sincere, and willing in their obedience to the requirements of heaven. Without such trial, "—what proof could they have given sincere, Of true allegiance, constant faith, or love?"

"Thus man
Was made upright, immortal made, and crowned
The king of all, to eat, to drink, to do
Freely and sovereignly by his will entire,
By one command alone restrained, to prove,
As was most just, his filial love sincere
His loyalty, obedience due and faith."

This answer might do very well if given in reference to any being not omniscient. But in reference to God it is puerile. It must be admitted that, before he placed a single individual in such a state of trial, he knew what would be the result of it. From the very bosom of eternity he looked forward through all time, and saw who would breast the tug of unequal combat and withstand temptation, and who would not. A state of trial then could afford him no additional proof of the firmness, sincerity or loyalty of a single individual. It would rather, indeed, partake of all the characteristics of a deep laid tragical farce, devised out of sheer malice to make demoniac sport! That man should be placed in a probationary state, at the hazard of his eternal all, merely to gratify the whim of a capricious God and demonstrate to him what he knew before, is, of all the wild reveries ever hatched in the brains of man, to cover the deformities of a partial creed, the most ridiculous!

Nor is this all. A trial for such a purpose is unequal. It falls, perhaps, with the ponderous weight of endless woe upon some; whilst others do not come within the reach of it. To say the least, those who die in infancy are in nowise brought into a state of probation.

It must be admitted that they can have no trial of virtue, until they have arrived at the years of accountability—until they know what is right and what is wrong. Where then is their probationary state? They are surround-

* † Butler's Analogy, New-Haven ed. p. 102.

* Clark's Com. on Rom. 7: 19.

ed by no temptations, difficulties, or dangers—at least, none involving eternal consequences, into which they are liable to fall. Or if they are, no blame can attach to them if they do not avoid them; because they have not the power to do it. There is, therefore, no trial of their virtue or integrity—no test of their sincerity. It is unnecessary. Why then is it necessary that others should enter the long novitiate of “three score years and ten,” for the purpose of demonstrating to the Almighty the very thing he knew before! If infants are permitted to pass to realms of bliss, without going through a preparatory trial in this life, a trial of this character seems, in every instance, to be uncalled for. And indeed is there no injustice, partiality, and inequality in it? Then why charge God with injustice if, meteing out to all their due reward and punishment in this life, he should, at the resurrection of the dead, make every individual holy and happy; although to our imperfect apprehension there may, in this, be the appearance of inequality? There is surely no more the appearance of inequality in one case than in the other.

But there is another view in which the subject may be taken. It may be contended, as it already has been, “that our present state on earth is designed to be a state of discipline and improvement, in order to fit human nature for a higher and better state which it is to attain hereafter.”* But if this “state of discipline and improvement” is designed to form a spotless moral character, sufficiently perfect to be transferred to the immaculate courts of another world, it seems but poorly calculated to effect the object. Few in this life—none, perhaps, save him who was “without sin,” have ever attained that high degree of moral excellence which must necessarily characterize those who are “the children of God being the children of the resurrection.” While the majority have improved as much perhaps in vice as they have in virtue. If then the endless bliss of man depends on the perfection of moral character acquired in this life, few will ever reach it. But if their state of discipline was designed to test their moral worth, and ascertain what character they would form, it is only a device of the Almighty to demonstrate just what he knew before. And to say they were constituted free agents, and placed in a state of trial, surrounded by temptation to form their own characters—characters on which their eternal interests depend—which would secure them a passage to heavenly bliss, or sink them to regions of

hellish torment—is only to charge the Almighty with their endless ruin and fasten upon him the stigma of perpetrating sin and misery. He knew the deeds which they if left to themselves, would do; and he knew too the consequence. And if, under such circumstances, he has deliberately placed them in such a dangerous state of trial for the purpose of forming characters which he knew would be the ruin of some, he is, at least, *indirectly* the author of their woes.

And there is yet another difficulty attending this matter. It presumes that this state of discipline is essential to the formation of character for a higher and better state; and yet allows that many will enter that state who have not been subject to such discipline nor improved by it. It supposes the attainment of a happier world depends altogether upon the improvement in moral excellence of this life; and yet allows that some who have made no improvement will find acceptance there.—This observation is founded on the circumstance, that infant damnation is now very generally ranked among the wasted efforts of human intellect. Those who die in infancy cannot in this life be subject to that discipline and trial which will test their moral worth and improve their characters. If, however, the discipline of this life is necessary “to fit human nature for a higher and better state,” it must be as essential for the preparation of these, as for any others. To say that their situation is different from that of others, in that they have not arrived to the years of accountability, is no good reason why they should form an anomaly in the grand designs of providence. On the contrary, their being so circumstanced, rather shows the incorrectness of the principle, that our eternal interests depend upon the characters we form in this life. The accountability of mankind cannot effect an entire change in their whole mental and moral organization. Hence, notwithstanding their accountability there must remain in one and all the same redeeming qualities which, possessed by infants, render it unnecessary for them to pass through a preparatory state of trial and discipline before they can be permitted to enter the courts above. And if a state of trial is essential in consequence of their accountability, it is only so in reference to the probationary state itself. Consequently it can hardly be considered an unauthorized conclusion, that our present life is not a state of trial in which we act for another world, and which is to decide our eternal destinies for better or for worse.

That our present life is a state of trial is readily admitted—not of trial however whose

* Blair's sermons, Lon. Ed. 1804, vol. 4, p. 65.

issue shall perpetuate sin and misery, through eternity. Nor is it any more a state of trial than of retribution, we are placed amidst temptations to vice, and inducements to virtue; yet we are under a moral government, so arranged, that integrity and dereliction meet alike with a just recompense of reward or punishment. That one man does not know whether another receives the due reward of his virtue or punishment of his vice, is no proof that such retributions is not received.—For we are very liable to be mistaken in making an estimate of the amount of reward or punishment each individual merits or deserves. On our present trial then depends, or at least in a great measure depends our present happiness or misery. But our reception into a future state of bliss depends on something different, something extraneous, something not within our power.

Nor is our present life altogether disconnected with the future world. It is our humble opinion that great advantages will accrue to all, in a future life, from the diversified scenes of mingled good and evil in which we are placed in this lower world. We see no good reason for subjecting human nature to the pains and ills of life, unless these evils are calculated to work a "more exceeding and eternal weight of glory." Whether the memory of these will tend to sweeten the joys of the future, and increase their value in our estimation is a question we shall leave for the present to the speculation of the curious. It is a poetic sentiment, true, at least in reference to many events in this life that, "sorrows remembered sweeten present joys."—And with our present confidence in the wisdom and goodness of God, we are fully assured that, notwithstanding the ignorance of men in regard to design of their subjection to the ills and imperfections of human life; yet these will eventually be found to be an incalculable blessing to each individual who is subject to them.

R. O. W.

HINTS TO UNIVERSALISTS.

In the Religious Inquirer of July 20, we discover an article under this caption, and over the signature, 'A Universalist.' The article in question contains, what in common parlance we would call, some "broad hints" that certain individuals, are no better than they should be.

After saying that our societies have paid too little attention to the character of preachers, the writer proceeds to particularize.—His language is as follows:

"There are two instances of this sort, where preachers of bad or doubtful character,

are preying upon the good nature and good name of our people. One of these is a man of the name of N. Smith, who has recently visited this village* and once attempted to preach. This man resides somewhere in the vicinity of Albany. * * * His conduct while in this place was such as to bring deep disgrace upon the cause. *He was guilty of profanity, obscene discourse and blackguard demeanor*, and consequently was not suffered to preach on his second visit." Upon this portion of the communication of "a Universalist" we have only to remark, that the individual referred to resides in Albany. We know him well. He is an old man, and has labored in the ministry longer than we have been in existence. As to his moral character, no man hath ought to say against it. He belongs it is true to another generation, and of the learning and refinement of this day he possesses but little. Hence his ministerial labors are not as acceptable as they might be under other circumstances. But this we regard as his misfortune rather than his fault. With a head whitened by the frosts of near four score years, he still labors, and we doubt not with the best of motives and the purest zeal. We lament therefore that a "Universalist" should assail him, for he is well stricken in years, and has a heart that can pungently feel wounds in the house of friends.

The next case noted by Universalist, is in the following language:

"Another preacher of more than doubtful character, of the name of Cook, is now preaching at the south-west part of the State.

"This man left Boothbay, Maine, as I am informed, under circumstances of foul suspicion, being expelled from the presbyterian ranks for immoral conduct. The editor of a Portland paper says, that he *knows* (not guesses) that said Cook deserves a coat of tar and feathers for his improper conduct while in that section.' Now I do humbly conceive that Mr. Cook owes it to himself and the denomination he wishes to join, to clear up the just suspicions that attach to his character, before he can expect to receive their approbation. * * * Let Mr. Cook show that he is an injured man, by disinterested testimony from Boothbay."

We have recently had an interview with this Mr. Cook, and listened to his preaching, and examined his documents, and we cannot but offer a few comments for the consideration of "Universalist."

1. We do not like this manner of stabbing a man in the dark. We have too much confi-

* Collinsville, Conn.

dence in the editors of the *Inquirer* to suppose they would admit a communication of this kind to their columns without a responsible name; but we do think there are no good reasons why "Universalist" should not come out like a man, over his proper signature. If he is correct, Universalists will thank him for his watchfulness. If incorrect, let us know who it is that blindly scatters, "firebrands, arrows and death."

2. "Universalist" professes not to know any thing of Mr. Cook, but from "information" gathered from some of his friends and many of his enemies. Would it not have been well for "Universalist" to have waited till he *knew* Mr. C. or something of him, before he gives such broad hints, in disguise?

3. "Universalist" has misrepresented Mr. Cook. Mr. C. did not leave Boothbay on account of being expelled for immoral conduct. He was dismissed from Boothbay at his own request, and had been some months a member of "The Massachusetts Association of Restorationists," before he was expelled from the Presbyterian ranks.

4. "Universalist" intimates that Mr. Cook has taken no measures to clear up the suspicions that attach to his name. Such is not the fact. Mr. Cook carries with him the certificates of many of the citizens of Boothbay, former members of his church, voluntarily given, bearing testimony to his Christian character and faithfulness while in that place.—He has also the recommendations of Revs. Paul Dean, David Pickering and others, as well as of a committee of The Restorationist Association, appointed specially to investigate his case, all bearing testimony to his Christian character, as above reproach. Besides these he has the recommendation of many brethren, where he has preached as an able preacher of the New Testament, and worthy disciple of Christ.

What more can an innocent man do than he has done? We suspect after all, that "Universalist" objects more to Mr. Cook because he is a Restorationist, and as he says, calls Universalists infidels. We have the authority of Mr. C. for saying, he has not uttered such a sentence as his own. We are no Restorationist, in the sense that word is used at the east, but we say "fair play is the jewel." Give Mr. C. a chance for life. If he has done any thing worthy of death or bonds, let his accusers say what those things are. Let them state charges definitely, but do not, Brethren, disgrace the name of "Universalist," by using it as a cloak for union with Limitarian persecutors, in dealing out dark insinuations against a man who has done no evil. We would like

to know who wrote the article signed "A Universalist," in the *Inquirer*, I. D. W.

For the Gospel Anchor.

FUTURE RETRIBUTION.

N^O. I.

God is a Spirit. The human soul or mind is a spirit. Men are made after the similitude of God. God is the Father of the spirits of all flesh. The spirit of man comprises his intellect, moral powers and affections. The spirit is the sinner. Sin consists in the intentions of the mind. It is not sin to be tempted. But the sin is committed by the spirit yielding to temptation. The punishment for sin generally follows, and is often received some length of time after the sin is committed. For instance: Cain murdered his brother, and was punished for it for several hundred years afterwards. Punishment is disciplinary or amendatory.

Hence I infer that he who dies impenitent, his soul stained with the blood of a murdered brother, or under the condemnation of any other crime, in the act of committing murder, or any other crime, or with sin in the intention of his soul—must, like Cain, if he finds himself possessing the same soul or mind hereafter that he has here, and he *will*, (or to him there is no future existence,) suffer punishment for a long time after his crime; consequently after death; and his punishment must continue, severe and lasting, according to the turpitude of his guilt, until it proves amendatory.

The scriptures teach us most plainly, that Jesus is the only Saviour of sinners given under heaven. [See Acts 4: 12.] And salvation from sin is eminently moral in its nature. Hence, physical death cannot be the chief savor of the world. As it must be, if all who die impenitent are by this death freed from sin. G. C.

Cincinnati, July 17, 1833.

REPLY TO THE ABOVE.

Agreeably to our promise we give place to the foregoing communication as the first of a series designed to prove the infliction of misery upon a portion of our race in the future immortal state. We have only one objection to the sentiment above mentioned, and this is found in the absence of the necessary evidence to substantiate its truth. As we design to confine ourselves to the consideration of such arguments as our friend G. C. may advance in proof of his views upon the subject at issue, we will commence with a brief notice of his second paragraph.

There is no objection in our mind to the

position "that punishment is often received for some length of time after the crime is committed," provided that our opponent will admit that such punishment is either *consequential* in its nature or demanded by the impenitence of the subject upon whom it is inflicted. In order for our friend to derive any advantage from this truth it becomes necessary for him to show that one of these considerations are connected with his theory. Let it be shown from any scripture testimony that future punishment is a necessary consequence of those laws by which our future condition is to be regulated, or let it be made manifest from the same testimony that any portion of mankind will be raised at the morning of the resurrection with any of the sinful propensities which characterized them here, and all contention upon the question of their future punishment will at once be put at rest.

It is "inferred" (from premises much easier taken for granted, than *proved* true) that the case of CAIN with its attendant punishment, constitutes an argument in favor of the sentiment under consideration. Let us for a moment, advert to the history of that individual and inquire whether it contains that evidence of his future misery, which is necessary to justify the inference which our opponent deduces therefrom. We have no means of knowing, nor any reason for believing any thing concerning that unhappy personage excepting that which comes to us through the sacred record. "*A fugitive and a vagabond shall thou be in the earth,*" constituted the sum total of the punishment which was denounced upon his transgressions; not the least intimation is conveyed in the scriptural account of this transaction, that Cain became obnoxious to any other punishment, but that which was to come upon him '*in the earth,*' consequently the case selected by our friend G. C. in favor of misery *after death* affords no proof of that sentiment.

It is also inferred that 'those who die impenitent must like Cain, suffer punishment after death.' Would it not be equally becoming, and profitable for our friend G. C. to *prove* that Cain did thus suffer *after death*, instead of supplying the absence of fact and argument with his unsupported assertions?—In our humble opinion, his inferences would be equally acceptable, should it be shown that they are drawn from just premises.

Again, "If he finds himself [O that troublesome if] possessing the same mind hereafter that he had here, he must suffer punishment." To this we have no objection. If our opponent will only take the trouble to *prove* that the same unholy natures which our

earthly existence has exhibited, will follow us into the future world, the consequent misery will be readily admitted.

It is also very gratuitously assumed as true, that we must possess the same mind hereafter that we have here, "*or there can be to us no future existence.*" It is sufficient for us to know that if a man dies he will live again. It matters not with us whether that life be termed a "future existence" or a continuation of the present one. The assertion of our friend G. C. that we must possess in eternity the same unholy affections which we exhibit in our earthly state, in order to retain our identity, is, in our estimation, nothing more than the delusive phantom of a speculating vision.

We would as soon believe that the *endless* continuance of our sinful propensities was necessary to perpetuate our identity through our future existence, as to suppose their retention necessary for a limited duration. Man is a changeable being. The retention of a particular frame of mind is not essential to the preservation of his identity. The contrary supposition is contradicted by *fact*, and opposed by our daily experience. We frequently retire to rest with very different feelings within our bosoms from those which attend us upon the succeeding morning. As well might we affirm that there was "no future existence" to the apostle Paul *after* his conversion, from the fact that he did not retain the same persecuting disposition towards the early Christian that he had previously manifested.

We believe that 'God is the savior of all men'—that his salvation is of a 'moral' character—that it is to be effected by bringing mankind to a knowledge and love of truth; and so far as Jesus Christ is the appointed medium of accomplishing this object, so far may it be said that he is the 'chief savior of sinners.' "Physical death" can in no sense be considered the savior of men, any farther than natural birth is considered their creator. One is the medium through which they are introduced into their earthly state, and the other is the channel through which they are taken out. So far as physical death is the means of 'delivering us from the bondage of corruption,' just so far may it be considered as a prelude to that "mighty working" whereby we shall be made meet for the 'glorious liberty of the children of God.'

H. J. G.

SYMPATHY.—Where the sympathies of the heart have not been encouraged to expand, no cultivation of the understanding will have power to render the character eminently great or good.

RESURRECTION OF THE DEAD.

"If by any means, I might attain unto the resurrection of the dead." Phil. iii, 2.

It is of the utmost importance in illustrating passages of scripture, that we pay an especial attention to the context in which the passage is found. The same words are often used in the sacred writings but with very different significations. For example, we find the words *dead*, *death* and *resurrection*, bearing a meaning widely different from their common acceptation.

In the text which stands at the head of this article, we find the Apostle very solicitous to obtain a resurrection from the dead, and the question, to which we would desire to give a satisfactory answer, is what was the resurrection here signified? What was its *nature* and *character*? Did the apostle mean a *literal* or a *spiritual* and moral resurrection?

If a resurrection to immortality, incorruption, glory and eternal happiness depended upon any thing which the creature could perform, there is no sacrifice which we could make that would be too great, there are no penalties, pains and sufferings which could be accounted too severe in order to attain unto this state. The language of the apostle in the whole context goes to show that it was something dependent in a great measure on his own exertions. He selects as an appropriate figure to mark his work in the business, the efforts made by the foot racers in the Olympic games, who, "forgetting, or indifferent as to those things which were behind, and reaching forth to those which were before, pressed forward toward the mark, that they might obtain the prize." This text has been supposed therefore to teach that the prize of heavenly glory was dependent on the exertions of the creature. Under the influence of this sentiment the church in the ages of ignorance and fanaticism, has afforded strong specimens of the perversion of the human intellect. To this may be attributed all the austerities to which men have submitted, the flagellations which they have inflicted on themselves, and the voluntary death to which they have rushed. Only make mankind believe that Heaven and eternal happiness depend upon something that they must either do or suffer in this world, and they will be ripe for any extravagancies. It has been a great mistake in all periods of the church that something aside from moral excellence was necessary to constitute us candidates for heavenly enjoyments. It has been supposed that professions of faith, the performance of outward rites and

voluntary suffering, more more acceptable to our maker than acts of virtue and morality performed for the benefit of ourselves and our fellow creatures. To learn the age of grosser darkness and to look around us at the present day, we shall see the influence of this superstition in the demeanour of lives of many professing sects of christians. The most austere and by general consent considered the most pious, and those who deny themselves most enjoyment, abstain from all recreations, shut themselves up in the retirement of their own sanctity, will pass among the dominant sects of the day as reputed saints. We cannot for one moment suppose that the apostle Paul in the text and context ever meant to countenance much less to encourage, such a disposition as this, we never found him giving us any hints that immortality was based upon some meritorious act of the creature; that in order to partake eternal life, we must do "some great thing." The contrary from this generally characterizes his writings—he rather advocates the doctrine of *grace* than that of *works*, in view of future blessedness.

Whenever Paul speaks of a resurrection to a future life, he speaks of it as something that was certain and positive and not depending on any conditions or contingencies. Again he speaks of it as universal and not as if some should fail of attaining it. For example "as in Adam all die, even so in Christ shall all be made alive," read the whole chapter 1 Cor. xv. and no doubt will remain on the reader's mind on the subject of a general resurrection. We believe that the text, Phil. iii, 2, is misapplied whenever it is used in view of a future resurrection to immortality. Of what resurrection then does the apostle speak? This is the next inquiry. In reply we say a *spiritual* or *moral* resurrection, one that may be experienced from the death unto sin and a new birth unto righteousness. Paul himself confesses that sin had *slain* him and he expressly states that he *died*.

It was therefore a resurrection from the death of sin or from that death which is occasioned by sin, that Paul was endeavouring to attain unto. But he did not think that he had already attained unto it or was perfect. He wished however to be conformed to the moral image of his master. If a *literal* resurrection had been signified, it would have been useless in Paul to say that he had not already attained unto that, for every one must have been perfectly aware of this. The struggle then with Paul and the contention which he endured was to get the mastery of himself, and the mark for the prize of the high calling to which his effort were directed, was a conformity to

the moral character of his great exemplar.

A resurrection from *natural* death, is, in our estimation, the free, sovereign, impartial and universal gift of our heavenly father; and it is as independent of any exertions of the individual as his first existence was on the stage of being, we never in any other passage of the Apostles writings hear him express a doubt as to all being raised; nor is there an intimation to the contrary in any other scripture writing and from these considerations, we arrive at the conclusion, that it was a *moral* and not a *literal* resurrection of which Paul here spoke. C. F. L. F.

For the Anchor.

DOUBLE DEVILS.

Mr. Editor—At a recent dedication of the new Universalist Chapel in Charlton N. Y., a very pious orthodox lady by the name of C****, who is said to belong to the Presbyterian church of that place, attended the church during service of dedication. On her return home or shortly after she was heard to make the following declaration; she said she "saw two Universalist Ministers and they looked like four Devils, and further more they had a base viol and a flute in the singing and she has a great mind to get up and go to dancing." Query, did this lady think she was at a country dance where they had double devils for managers and Universalists for musicians, that caused her to be so joyful and merry, or did she think that she was actually in the congregation of the Lord, and like David of old dance and leap for joy?—For the orthodox often boast that their numbers are great and the Universalists are small, and where two or three are gathered together in my name there will I be in the midst of them, and the lady may have considered herself to be in that comparatively small number, and wished to shake her foot with such good company. But it would seem that her daughter wished to express her joy in a different manner; "she wished she had a pack of cards with her she would have had a game," whether whist or lien, we know not, but we presume lien as the orthodox are getting celebrated for gambling in order to get money to replenish the Lord's treasury. But there is one thing we wish the lady had explained, that is, in what particular manner the clergymen resembled double devils, whether they had cloven feet, or whether they were badly scorched and smoked with fire and brimstone. But at all events we presume the lady has seen the devil and is ready to perform the giddy dance with him. We shall be compelled to suspend this story until we can hear a description of

these ministers looking like devils, and if the lady gives no further explanation we must conclude that a certain Poet alluded to her, when he writes the following,

Now the devil tempted her,
By a High Dutch interpreter.

XENOPHON.

EXTRACT FROM BALFOUR'S INQUIRY.

2d, *Another fact is, that the salvation revealed by the gospel, is never spoken of as a salvation from hell or endless misery. No such salvation was ever promised or predicted in the Old Testament, and no such salvation was ever preached by Christ or his Apostles.* Our Lord received the name of Jesus, because he should *save his people from their sins.* But I do not find that he received this name, or any other because he should save them from hell. Our Lord and his apostles, in preaching, proposed by it to turn men from darkness to light; from the power of Satan unto God; from idols to serve the living God; from the course of this world; and from all sin to holiness; but where do we ever read of their saving them from hell? No such salvation was preached by our Lord. In all the texts where he speaks of hell, he was not preaching the gospel, but addressing the Jews about the temporal calamities coming on them as a people. In no instance did he ever exhort men to bring forth fruits worthy of repentance, because they were exposed to hell torments in a future state.—So far from this in nine instances out of eleven, where Gehenna is used by him, he was addressing his disciples. It is of no use to observe, that his apostles never made use of the punishment of hell to induce men to repentance, for they do not once name it in all their writings. James is the only exception, who mentions hell once, and that only in a figurative sense. Nothing is said in our Lord's commission to his apostles about hell, and as little is said of it by them in their execution of it. To Jew and Gentile, bond and free, they are all silent about it. *It is never mentioned by them to any persons, on any occasion, or in any connexion, or on any subject.*—This silence of the apostles respecting hell, could not be because the people in those days were all so very good, that they did not need to be saved from hell. No; the whole world lay in wickedness around them, yet not a word is said of the torments of hell to alarm their fears, and to turn them from sin to God. No calculations were then made, as in our days, of the number who were daily and hourly going down to hell to suffer eternal mis-

ry. No; nor was such a variety of schemes adopted by the apostles to raise funds to save men from hell, as we see resorted to in our day. As they expressed no alarms about the vast crowds going to hell, so we do not find them expressing their joy because any were saved from it. They were deeply grieved to see men living in sin, and their spirit was stirred within them to see whole cities given to idolatry; but they never assert that all such were on the road to hell. They had great joy to see men walking in the truth, and often congratulated them on account of their being saved from their former course of life, but not a syllable escapes them, that such persons had been saved from endless misery.—

To search the Scriptures is vain to find a silence where the apostles make any allusion to the work on the fears and feelings of men by giving terrific descriptions of hell, or the horrors and howlings of the damned. As they never held up the torments of hell to make men Christians, so we never find them using it as an argument to induce Christians to love and to good works. The latter are often reminded that they formerly were idolaters, working all uncleanness with greediness, to induce them to holiness; but where do we find a word said of their being saved from hell, as any inducement to it?—In view of these things, permit me to ask, how are we to account for them, if they believed hell to be a place of eternal torment for the wicked? Is it possible that they believe this, yet preserved such a dead silence on the subject? This silence is an indisputable fact. To account for it, is above my comprehension."

"There remaineth a rest to the people of God."—Heb. iv. 9.

To the Jew, tired of his travels in Arabian deserts, and of wars with savage idolaters, a prospect of repose in the land of Canaan, was extremely grateful. To the Christian, wearied with the toils, and sick of the amusements and flatteries of the week, how welcome the return of a day which is graced with the name of his Lord! Yet neither of these rests is permanent or satisfactory. The man of faith and righteousness aspires to an happier country, than was ever found on the banks of Jordan, and after a more quiet and glorious sabbath, than Christendom affords; and blessed be God, he does not seek in vain. For him, there is in reversion, a state, in which there will be no labour but that of love, and no business but that of praise; a day succeeded by no night; an eternal round of pleasure unmingled with pain; an age of peace, virtue and consolation; where ignorance will give place to knowledge,

the slumber of sloth to perpetual wakefulness and activity, the pangs of remorse to the approbation of the virtuous, the malice of enemies to the support of friendship, and the distressful apprehensions of poverty and death, to the possession of an imperishable inheritance, and an interminable life.

The certainty of such a state is manifest from various appearances in the natural world, from ancient opinion, the longing desires of every bosom, the present inscrutable government of an impartial deity, and especially from his express revelations concerning it by Jesus Christ, "whereof he hath given assurance unto all men, in that he hath raised from the dead."—*Christian Messenger.*

Standing as we are upon the ruins of the past year, amid the wrecks of mortality,—where every object is mouldering and wasting beneath the harpy touch of the destroyer and is hastening to destruction, how joyful the reflection, that we have a Rock, the rock of ages, upon which we can rest our hopes; a refuge which has stood from everlasting, and will remain forever! We have looked upon the pleasures of life and they have vanished from our sight; upon the works of nature and have seen uncertainty and decay engraved upon them; on the monuments of art and they have crumbled to powder; on friends whom we fondly loved and they have gone from us; on ourselves and we were following fast as the wheels of time can move: we have looked upon every object upon which we could fix our anxious eyes and all was frailty and imperfection! from these we look to the throne of God: change or decay have never reached that: the revolutions of earth and the violent convulsions of this lower world have never moved it from its abiding place: the waves of an eternity have been rushing past it, but it remains the same; the waves of another eternity are rushing towards it, but it is fixed and abides forever!!

A N E V I L E Y E .

"Is thine eye evil, because I am good?"

This was an evil indeed. Those labourers who had agreed for a penny a day, were dissatisfied, and murmured at their employer, but because his goodness bestowed the same on those who had wrought but one hour. If we are correct in the observation, which we have made, regarding the spirit of opposition to the divine goodness, which is equally distributed to all mankind, the same evil eye is constantly employed in looking up arguments to show that it is not right for God to bestow the same favors on all men, as are expected by those, who are persuaded that they are

more righteous than their neighbours. There are many who profess a great deal of piety, much vital religion, an uncommon zeal for the cause of truth, who offer many prayers and thanksgivings to the Father of mercies for his favors, that cannot bear to be told that their neighbours are the objects of the divine favor equally with them.

PIETY OF GOD, THE FOUNDATION OF GOOD MORALS.

Where can any object be found so proper to kindle all the benevolent and tender affections, as the Father of the Universe, and the author of all felicity? Unmoved by veneration, can you contemplate that grandeur and majesty which his works every where display? Untouched by gratitude, can you view that profusion of good, which, in this pleasing season of life, his beneficent hand pours around you? Happy in the love and affection of those with whom we are connected, look up to the Supreme Being, as the inspirer of all the friendship which has ever been shown you by others; formerly the supporter of your infancy, and the guide of your childhood; now the guardian of your youth, and the hope of your coming years. View religious homage, as a natural expression of gratitude to him for all his goodness.

VIRTUE

"There is but one pursuit in life which it is in the power of all to follow and all to attain. It is subject to no disappointments, since he that perseveres makes every difficulty an advancement, and every contest a victory; and this is the pursuit of virtue. Sincerely to aspire after virtue, is to gain her; and zealously to labour after her wages, is to receive them.—Those that seek her early, will find her before it is too late; her reward also is with her, and she will come quickly. For the breast of a good man is a little heaven commencing on earth; where the Deity sits enthroned with unrivalled influence, over safety from danger, resource from sterility, and subjugate passion, "like the wind and storm, fulfilling his word."

When neighbors dwell together in peace, visit in friendship, converse for useful improvement or harmless amusement, take part in each other's prosperity and adversity, concur in government of their families, are candid to excuse and careful to conceal each other's trivial or accidental failings, studious to reform real or dangerous faults; when all abide in their own business, a blessing will attend their labors, and success will smile on their designs,

their intercourse will be easy, pleasant and virtuous, and a foundation will be laid for the happiness of succeeding generations.

But if each is bound up in himself and looks with unfeeling indifference on all around him, or beholds his inferior with contempt, his superior with love; if every meeting is filled with impertinent or angry controversy, and every visit employed in tattling and backbiting; if neighbor defames neighbor, and each watches for advantages against another; if every brother will utterly supplant, and every neighbor will walk with slanders, one had better seek a solitary lodging in the wilderness than dwell with such neighbors.—*Uni. Magazine.*

LACONICS.

There is more poison administered through the ear than down the throat.

There are three things, respecting which mankind are very apt to err in their dealings. Time, health, and money. In the first place they purchase a useless quantity of the third, at an enormous expense of the two first; and then they call in the doctor, and bargain to give him so much of the third for a recovery of the second; but he is unable to gratify their wishes, for Death stands by the bedside of the foolish miscalculators; and then, oh, how willingly would they give all they have amassed of the third, for but a small portion more of the first.

NOTICE.

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. Persons wishing to subscribe for them or to make donations in aid of the good cause in that city, are requested to call at the store of Stephen Van Schaack No. 392 South Market-st, where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

NEW MEETING HOUSE.

On the 25th of July last the corner stone of a new Universalist Church was laid with appropriate ceremonies by our friends in the city of Albany. The House is to be built of Brick, 80 feet by 48, with a neat and imposing cupola. It is only about three years since the formation of the society, whose energy and zeal is now directed to the erection of their second house of worship. The faithfulness and decision of character which has ever marked their course is worthy not only of our grateful remembrance but of our implicit imitation,

FALLACIOUSNESS OF HUMAN HOPE.

The world in which we live is a perpetual scene of change. As a bright morning is often succeeded by a dark and tempestuous day, so the most promising worldly prospects are liable to be suddenly clouded by the gloom and cheerlessness of affliction. But notwithstanding this truth is attested by the voice of universal experience, we still form our purposes and lay our plans with as much confidence, as if the calamities of life could never reach us. When we are young, we look forward to the period of manhood, and form a multitude of plans for more advanced life, without hardly dreaming, that they may never be realized.—The man who has advanced to mature life, and even the grey headed veteran, whose life is near its end practises the same delusion. But every thing teaches us how visionary are human expectations. This truth is proclaimed from a thousand scenes of worldly disappointments, from the bed of disease, and the lips of the dying, and is inscribed in legible, gloomy characters over the gates of the grave.

The hopes, which men form with respect to the present life, are various and often very sanguine. Some of them relate to those things, which are in themselves desirable, while others pertain to objects and purposes, which are sinful and dangerous. Some of them are altogether unreasonable in themselves and are contradicted by universal experience, while others seem to be warranted in some degree, by the order of providence. It is natural that we should hope for the enjoyment of health, for the affection of friends, for an exemption from adversity, for a comfortable share of the bounties of providence, for long life, and for a serene and tranquil old age.—It is natural for the good man to hope to be useful; to have his lot so arranged by providence, that he may be instrumental in doing the greatest good to his fellow men; to see virtue and piety flourishing around him, and the church growing in numbers and purity.—But how often are all these hopes suddenly, and to the eye of man, prematurely blasted.—How often are the hopes of the robust and vigorous man destroyed by sickness; the hopes of the man, whose heart is set upon the world, destroyed by the sudden or gradual inroads of poverty; the hopes of the man, who was surrounded by a family whom he loved, destroyed by death; the hopes of the christian whose affections are all given to the service of his God, destroyed by the general prevalence of vice and irreligion. And these hopes are often blighted suddenly and with

little premonition. The brightest sun of worldly prosperity that ever shone, may in one sad hour disappear from our view, and with respect to us, may hide itself forever amidst the clouds and tempests of affliction.

We have seen the young man of promise coming forward into life, under circumstances peculiarly auspicious. He is blest with an ingenuous temper, with an active mind, and a benevolent heart. His friends and the community look forward to the day, when he will be actively engaged in doing good, and will be hailed as the ornament and pride of some useful profession. But before he has commenced his career, and while the eyes of all are fixed upon him in anxious expectation, he sickens and dies. His own bright hopes are blasted; his friends and the public mingle their tears at the common loss. Had he lived, they are ready to say, he might have reformed the disorders of the state, or he might have converted many souls to righteousness, or he might have shed a benign and salutary influence through every department of society, which his example or exertions could reach.

Or it may be, that this young man whose opening prospects appeared so bright, has fallen into habits of vice. He may have formed some unhappy connexions, or been placed in circumstances of peculiar temptation; and he may have thrown off the restraints of a good education, and gradually become a scourge to the society in which he moves. Instead of realizing the hopes, which we had formed, and of seeing the world benefited by his example and influence, we strike from his company, and guard our children from it, as we would from a deadly contagion. How many hopes were centred in this promising youth, and how many hearts bleed on account of his miserable end.

You are a husband, or a wife, and have set out in the world with the fairest prospects of domestic enjoyments. Your hearts have been bound together by a tie, the strength and tenderness of which you had never realized, till you had been taught it by experience. You had formed a thousand plans, in which you were mutually interested, and had looked forward with joyful and sanguine hope of their consummation. But the experience of a few months, or years perhaps, has proved all this a delusion. A most disastrous change, in the very morning of domestic life, has broken up all your plans, and disappointed all your hope. If you are a husband, you may have seen your wife sink into the grave, and leave you in solitude and grief; or if you are a wife, you may have watched around the dying bed of your husband, may have wiped from his face the

cold damps of death, may have received his last look, or heard him falter out his last expression of tenderness on this side of eternity; and you may be left with a little group of helpless orphans, in whom you can trace the image of their departed father, and whose happiness and usefulness in life, under God, seemed greatly to depend upon a father's care.—Oh what a destruction of fond and interesting hopes is here! Well may the weeping husband or wife look up to God from such a scene of desolation, and exclaim, "Thou destroyest the hope of man."

You are a father, or a mother, and have watched the little object of your affection with the strongest feelings of parental tenderness. It has insensibly entwined itself with all your affections, and purposes, and hopes. You become interested in its little sports; you look forward to the time, when it shall reach the maturity of life, and perhaps be the staff of your declining years. It had hardly occurred to you, that it was a tender shoot, which one untimely frost might blast forever. But what has experience taught you? It has proved, that all these fond expectations were visionary; and that this blessing, which you valued so much, was held by a thread so brittle, that it could hardly withstand the pressure of an atom. In an unexpected hour, you have seen it falling under the power of disease, and perhaps even before your fears were awake, it has been still and lifeless in the arms of death.—Is not here, too, a destruction of interesting hopes? Let the bleeding heart of the mother, and the agonized bosom of the father, return and answer.

One reflection, which is very obviously suggested by the preceding remarks, is, that we should learn to recognise the hand of God in the destruction of our hopes. Because sickness, and death, and afflictions, for the providence, we are too much inclined to overlook the direction and agency of God altogether.—But such conduct is totally inconsistent with a right use of afflictions.

I need not tell the Christian, that there is no other refuge amidst the dark and disastrous scenes of life, but in the providence and faithfulness of God. You may well afford to see your worldly plans defeated, and your worldly hopes blasted, if you can exercise the confidence of a child in the government of God, and can feel an assurance, that you shall know the reasons of all his mysterious dispensations at last.—*Unitarian Miscellany.*

RELIGIOUS DISSIPATION.

There are many people who are never easy unless they are attending some religious as-

ssembly; hearing a sermon, a lecture, or a prayer; going about to all kinds of missionary meetings, and all sorts of clerical conventions; receiving exhortations, and perhaps making them; listening to the recital of *experiences*, and then in turn reciting their own; crowding round a show of Cherokee children, or conversing with a convert from New Zealand; never easy in fact, unless while they are trespassing on their real duties, by the fruitless performance of imaginary ones. They must have the bell of the meeting-house rung every other day, and the doors of the school-house open every other night; but their own house may take care of itself. The Choctaw youth must be attended to, it would be a sin to neglect them; but in the mean time their own offsprings are running wild, and making rapid advances toward a state of barbarism, or, which is still worse, by being obliged to go through the same round of, to them, insufferably tedious ceremonies, are imbibing a fatal distaste for religion itself, which they will perhaps never get over as long as they live.

I am quite ready to allow that a large portion of such people are sincere in these practices, and that they go to meeting every day in the week with the best and most serious motives in the world. Without, at present, saying any thing of the erroneous views of this portion, I intend to take some notice of another, equally as large, whose conduct is not so purely actuated, and to enumerate some of the worldly and selfish motives, which, I have every reason to believe, enter into, and alloy, their perpetual attention to religious forms and exercises. In doing this, I shall not merely propose, unless I greatly deceive myself, a captious and groundless theory, but shall draw my inferences and statements from what I have myself remarked of the characters of those persons, who are wonderfully busy and punctual in every spiritual observance, commanded and not commanded, especially the latter, without being at all more virtuous and pious, so far as I could see, than their neighbors.

I am pretty confident then, that motives of *vanity* have considerable influence over this class of devotees. It is not enough that they are seen in the house of worship one day in seven. Every body else is seen there too, and they are not noticed in the crowd. This gives them no distinction—they have nothing to do—people are on that day assembled together to worship God, and not to talk about themselves, and there is no opportunity to exercise any particular gifts, or show off any remarkable graces. Neither can they, on the Sunday, expect to obtain any special attention from the clergymen, nor hold any discussions with

the elders, or deacons, or heads of the parish, but are compelled to go home in the returning throng of men, women and children, and pass their thresholds in quietness, and sit down to their Bibles in silence, and, if possible, with humility. This will not do at all; there is no relish, no savor, in it; nothing to lift up the hearts of little men, or satisfy the greedy self consequence of bustling and insignificant women. But at a conference meeting, a prayer meeting, or an inquiry meeting, held by a select number, at an unusual season, or in an unusual place, the scene is reversed, and they can make themselves of some importance.—The spell of silence is taken off, and they can display their acquirements and their acuteness, and can handle the most knotty points of divinity without the least symptom of fear or modesty, and can measure their spiritual growth with much apparent meekness, and confess the wiliness of their nature, and the enormity of their sins, with much real pride, and while they are calling themselves *worms*, mean all the time that they are the chosen of God's creatures. "In the multitude of dreams, and many words," says the wise man, "there are also divers vanities." It is no small thing for those, who could never have hoped for distinction in any other way, to be accounted in their neighborhood cunning expounders of Scripture, or astonishingly gifted in prayer, or fearful wrestlers with Satan. And even if they do not happen to possess any great flow of words, or store of superficial knowledge, they can at least be gratified by the personal attentions of the minister, and gain considerable credit for unusual piety, and remarkable absorption in heavenly things. Now in common concerns of life vanity is bad enough, but what shall we say of those who introduce it into their religion, and before the presence of God? And are there not many such?

Another motive with a number of these constant frequenters of religious meetings, is a love of excitement, change, novelty, and gossiping. That same restlessness of temperament, which is the root of all dissipation, is also the origin of its religious variety; for what is the spirit and essence of dissipation of any kind, but a perpetual desire of finding that pleasure abroad, which cannot be found, or which cannot be felt, at home? And where is the mighty difference between the dissipation of the church, or the conventicle, and the dissipation of the ball room, the theatre, or the tea table? I confess that I see very little. Many of those who now run after every preacher, and are profuse of their presence at every prayer meeting, are the very people, who, engaged by objects of another class, would be

seen at every dance, raree show, and assembly, the foremost of the forward, and the gidiest of the giddy; or else, perhaps, wasting the precious time of their more sober and domestic acquaintance, in endless details and disquisitions of fashion, dress, amusements, parties, faces, furniture, politics, and scandal. For my own part I prefer the latter kind of dissipation to the former. I would much rather hear flippancy discussing frippery, than quoting scripture. I would listen with infinitely more complacency and patience to a knot of triflers criticising the gesture and pronunciation of a play actor, than to a knot of more solemn triflers engaged with the tones and text of a preacher. I think ignorance appears to greater advantage in settling a point of etiquette, than in enforcing a point of Calvinism; and that vanity is more appropriately employed in arranging a party to a watering place, than in appointing a mission to the Indies. But folly would hardly be folly, if it always kept within its own proper department; and therefore, among the rest of its excursions, it has intruded into the domains of religion; and there it walks about with a demure gait and a lengthened face,—which are circumstances, by the bye, that prove it to be a stranger—but still with the same heart, and the same disposition, and the same spirit, with which it danced among the vanities in the haunts of worldly pleasure, and joined its voice to the wild chorus of merriment and riot.

A third motive is the idea which many entertain, that there is a positive merit in attending religious meetings, apart from the instruction which they may afford. They imagine that this scrupulous and incessant attendance will atone for other negligencies, and fill up some ugly blanks in their moral deportment; and that therefore it is a prudent thing for them to compound for duties with ceremonies, and divert the scrutiny of conscience and of heaven from the substance to the shadow of piety. And they sit hour after hour, and join in the various exercises of devotion, in the hope of divesting themselves of a burthen of anxiety which in spite of themselves lies heavily on their minds, and of compromising a question between holiness and the forms of holiness, which in truth, admits of no compromise. They cherish a deception; and a self-deception; and they will not be undeceived, because their prejudices oppose all rational views of the real objects of worship, and because their hopes urge them to pursue a routine of observances, which so cheaply satisfies their fears.

Some people are always going to church, lecture, and conference, because they have

nothing else to do—that is to say, because there is nothing else that they *will* do—for if we are disposed to do all our duty, we should never lack employment. They feel their time lying like a weight upon them, and they go and throw it off in a meeting-house, because they can get rid of it there, not only without reproach, but with some credit. They roam from a prayer-meeting to an inquiry meeting, and from one pulpit to another, to wear away the hours, and bring about sleeping-time.—They are spiritual idlers, who, to be sure, may as well be at church as lolling at home or sauntering in the streets, but who are by no means to be particularly commended for making religion a pretence for their laziness.

Such are some of their motives which give rise to outside devotion. No person of observation will deny their existence and influence; and no person of good sense will claim for them any desert. But I have allowed that others are actuated by purer motives. I am sure that very many of those who so assiduously wait on the various assemblies and exercises connected with religion, do so from the persuasion that they are engaged in a high and actual duty, and are performing what is well pleasing in the sight of God. However much I do most sincerely respect them—I cannot but lament their erroneous views, and I cannot give up my conviction that their conduct proceeds from mistaken impressions.

They entertain the idea, as it seems to me, that they cannot be properly religious, nor perform the proper acts of religion, except when they are attending on its stated ministrations. They are not aware that religion loves the fireside as well as the altar, and leads us to the latter, principally that we may be taught to estimate the joys and discharge the duties of the former. They divorce religion from morality, and devotion from holiness, without considering that they are only beautiful in union. They see not that by giving too much time to the means of grace, they may neglect their end, and sin against God in the House of God. The eye of Heaven rests as complacently on the family circle, as on the congregation of worshipers; and the congregation have worshiped in vain, if they do not return better fathers and mothers, sons and daughters, husbands and wives, brothers and sisters, than they went; and worse than in vain, if while joining in prayer, or listening to an exhortation, their domestic arrangements have been disturbed, and the beings who depend on their care have suffered for the want of it. The duties which are nearest to us, are those which are to be first discharged; the persons who are immediately connected

with us have the earliest and the strongest claims on our attention; for if we do not attend to them, who will? and why did God place them under our protection, or give them a right to our service, if he did not mean that we should protect and serve them? There is one day in seven set apart for public worship. Is it not enough? Who shall ask Him who appointed the Sabbath, why he did not ordain its more frequent occurrence? It is enough. It is enough for public instruction and social devotion. Let family or private prayer, and the reading of the Bible, that fountain of religious knowledge, complete our religious discipline. If two sermons on the Sunday, together with our own devotions and meditations, and the use of the Scriptures, are not enough to regulate our conduct for the rest of the week, either the sermons are very miserable, or our memories are very short, or our understandings are very shallow, or our hearts are very cold.

I always suspect the religion, which leads people too often from home. There must necessarily be in it a deficiency of reason or of feeling, or a superabundance of pretence and form. I mean not to disparage the institutions of public and social religion. I delight to see a village pointed out by a church spire. I delight to hear the voice of praise filling the house of God. I delight to behold those who enjoy the blessings of Christianity, endeavoring to diffuse them by every suitable means in every possible place. But I hate to see a man leaving his business or trade, to be instructed in the doctrine of total depravity, or to talk solemn fustian himself; and I hate to see a woman take all her religion to church or conventicle, and let her own house burn up, if it will, with every thing in it, while she is dissolving in tears at some shocking story about the Hindoo widows who burn themselves. Oh! why will we not make religion the unreserved and smiling companion of our hearts and our homes and our duties, instead of forcing her to be the object of formal and mysterious and lifeless ceremony.—*Unitarian Miscellany.*

GRATITUDE.

He that preaches gratitude, pleads the cause both of God and man; for without it, we can neither be sociable nor religious. There is a strong delight in the very purpose and contemplation of it, as well as in the action.—When I can say myself—"I love my benefactor," what is there in this world that I would not do to oblige and serve him? Where I have not the means of a requital, the very meditation of it is sufficient.

P O E T R Y .

From the London Universalist Miscellany.

THE LOVE OF GOD.

Will heaven's King forever frown,
Forever pour his vengeance down,
Upon the creatures he has made,
For whom he hath the ransom paid.

Whilst happy spirits sing above,
The wonders of the Savior's love,
Shall others, doom'd to endless pain,
Forever sigh, yet sigh in vain?

If so, how shall the Saviour see
The travail of his soul, and be
Forever satisfied; if they
Shall never rise to endless day?

If so, how must the kind design
And energy of Love Divine
To save mankind, be overthrown,
If damned souls forever moan?

Were not all things to Jesus given,
Both things on earth and things in heav'n,
When first he undertook the plan,
To save the fallen race of man?

What pleasure can to God arise,
Or to the blest above the skies,
To see in endless pain consign'd
So great a part of human kind?

Can boundless mercy cease to flow,
Whilst on the burning plains below,
His creatures groan beneath their pain,
And never visit them again?

Then there can no proportion be
Between their sin and misery:
For finite crimes, infinite pains,
The thought Jehovah's honor stains.

If all things new created be,
Then all things old shall pass away,
Thus does the word of promise run,
When all shall be in Christ made one.

If grace shall more than sin abound,
Where then shall misery be found?
It cannot be while one remains
Devoted unto endless pains.

That all mankind in Adam died;
This is a truth by few denied.
That all in Jesus Christ shall live;
This is a truth but few believe.

Yet nothing is more plain reveal'd,
And by Almighty promise seal'd;
That all shall in his image shine,
And in his praises all combine.

UNIVERSALIST BOOKS.

KEMBLE & HILL, No. 3, Washington Square, have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their Store as a general depository for Universalist publications from every part of the United States.

June 29, 1833, Troy, N. Y.

From the Trumpet.

HELL TORMENTS OVERTHROWN.

JUST published, and for sale at This Office, "*The Doctrine of Eternal Hell Torments Overthrown*—in three parts—1. Of the torments of hell, the foundation and pillars thereof searched, discovered, shaken and removed, &c. 2. An article from the Harleian Miscellany on Universalism. 3. Dr. Hartley's Defence of Universalism." Pages 168—price 37 1-2 cents.

This is an amusing and entertaining work. "*The Torments of Hell*," &c. was written by Samuel Richardson, 175 years ago, in England; and he then arrived at the same general conclusions concerning this subject, which Mr. Balfour has since defended. He has a great variety of novel reasoning. The clergy of that age are chastened with an unsparing hand.

The article on Universalism from the Harleian Miscellany, was found in Manuscript in the Earl of Oxford's Library at the time of his death. The author is unknown.

Dr. Hartley on Universalism. This contains all that part of Dr. Hartley's sublime work "*On Man*" which relates to the subject of Universalism. None of these have ever before been published in America.

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Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, AUGUST 17, 1833.

NO. 7.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

From the Religious Inquirer.

LETTERS TO THE AUTHOR OF TRACT.

NO. 224, A. T. S.—entitled,

"Reasons for not embracing the doctrine of
Universal Salvation," &c.

LETTER I.

REV. SIR:—I had the pleasure, a few weeks since, of receiving your series of letters, containing your *Reasons for not embracing the doctrine of Universal Salvation*. Though I find them by no means free from faults, yet I thank you for the labor you have thus bestowed on me. In return, I will lay before you, as plainly as I can, the result which your arguments have produced in my own mind. In doing this, I must be permitted to speak freely, and to treat you simply as a brother, to whom I owe the very same duty that you owe to me, the same deference and no more. You must not expect me to call any man on earth my master, or to shrink from the full expression of my sentiments, through fear of offending.

First of all, I have a few words to say on a very disagreeable topic, the most unpleasant that has occurred in the perusal of your letters. I allude to their stale and apparently intentional misrepresentations of Universalists and of Universalism. Frequently do you appeal to me, in a very imposing manner, against a notion that there is no punishment for the wicked, that men may be saved in unbelief, and be admitted to heaven in their wickedness, while they are enemies to all righteousness, having no meetness of character for that blessed world, and no fitness of temper for its spiritual services and holy enjoyments—against a notion that God does not hate sin, and that he will not punish it in those who, heedless of his threatenings, go on still in their trespasses (pp. 21, 24) thus insinuating that such is the doctrine of Universalists. Yet, you knew all the while, that the insinuation was utterly false; for you complain, *pp. 46, 47, 49*; that Universalists hold that 'every man who sins, is punished to the full extent of his guilt,' and you repeatedly

hold up this last tenet, as one of their most egregious errors! (pp. 46 47 49.) I suppose that you would deeply resent the charge of willful slander; but pray tell me what it is, to affirm that Universalists preach that 'there is no judgment day, and no punishment for the wicked,' (p. 8) when you at the same time know that they go far beyond yourself in teaching the *certainly* of punishment? It ought to moderate your vehemence against them, to discover that you have not even called them worse than you have actually rendered yourself, by bearing false witness. I do not wish to aggravate your mortification, but my eye rests, at this moment on the following piece of scurrility, in your 45th and 50th pages; and you must read it over because it will do you good. You declare that 'the preaching that is every sabbath heard from the pulpits of Universalists,' is essentially thus: 'O all ye, my dear hearers, who are going with me to the same heavenly kingdom, hear these glad tidings of great joy, which God has sent me to preach to you. He is a God who loves all his creatures, and has proclaimed his purpose to make you and all mankind perfectly and forever happy. Are any of you afraid of future punishment? There is no such thing. All the punishment you shall ever endure is in the present life. Are any of you afraid of hell? There is no such place. All the hell there is, is in the present remorse of conscience. Let your hearts, therefore, be at rest. All of you, whatever be your present character, however you may live, and however die—all of you may rest assured of God's love, and of everlasting happiness in Heaven.' It is not very pleasant to administer the rebuke, which this folly demands. What, Sir, ought you to say of me, should I deliberately assert that 'the preaching which is every Sabbath heard from the pulpit of the orthodox, is essentially thus: O all ye elect, who are going with me to the same heavenly kingdom, hear these glad tidings of great joy, which God has sent me to preach to you. He is a God who loves all the elect, whether converted or unconverted, and has proclaimed his purpose to make them all perfectly and forever happy. Are any of you afraid of future punishment? There is no such thing for you. Are any of you afraid of hell? There is no such place for you. Let your hearts, therefore, be at rest. All of you, whatever be your present character, however

you may live, and however die, all of you may rest assured of God's love, and of everlasting happiness in heaven'—what, I ask, ought you to say of me, should I assert that such essentially, is the strain of preaching heard every Sunday from the orthodox pulpits? Why, you ought to say that I was a gross calumniator. Then be not offended that I expressly say the same of you, so far as regards this particular instance. And suffer it not to excite anger, I beseech you, but rather, repentance for the wrong. That it was merely a hasty outrage, and not a cool and studied abuse, I shall be ready to acknowledge, but your prompt recantation, or your obstinate perseverance, must determine.

Will you not pause now, and seriously consider, whether the immoderate temper that hurried you into the foregoing misrepresentations, did not also dictate the following statements? 'Universalism perverts the judgment and stupifies the conscience, so that the mind under its influence becomes incapable of feeling the force of evidence, and of having any proper sense of moral obligation.' p. 50.—Will not that temper alone fully account for your having 'long regarded,' as you say, 'a confirmed Universalist as one of the most hopeless characters in community?' p. 51.—How could you expect to regard them otherwise, so long as you indulged an antipathy which has thus perverted their doctrine, their language, and their preaching, and which could hardly fail of misrepresenting their characters? If you would see them in a more favorable light, there is no other way, than to look upon them through the medium of a less passionate and less prejudiced mind. You should reflect, Sir, that there are certain degrees of obloquy, beyond which if you go, you abuse yourself, not your opponents; and this is the case, when you go the extravagance of denying them, what every body knows they possess: a tolerable good judgment, an ordinary perception of the force of evidence, and the same conscience and sense of moral obligation which are common to our race.

I wish to advance to the consideration of your *Reasons*, but yet I must pause a few moments on a part of your second letter, the foulest of all. You assert that when Universalism is preached in any populous place, it is 'embraced chiefly if not only,' by the ungodly; that Deists, profane swearers, Sabbath breakers, adulterers, drunkards, fornicators, &c. run together 'to hear that there is no hell, and that adulterers shall inherit the kingdom of God,' 'that the Bible lies,' and that there 'is no punishment for the wicked.' pp. 7, 8. I quote your own words: the reperusal of which will

remind you of some weakness of conscience and moral obligation, nearer home than among the Universalists. Passing over this, however, let us look at your black list of characters composing a Universalists congregation. That it is a sheer misrepresentation, I know from a personal acquaintance with many societies of that denomination; and you will also be told that it is such, by the candid among your own brethren in the orthodox ministry. For I have had repeated occasions of observing, that when they happen to have Universalists in their societies, they treat them as their most valuable and respectable members; partly, perhaps, to secure their support; but partly also, because that their characters naturally command respect and esteem. All this is well known to unprejudiced observers. I am not so weak, however, as to expect that either this or any other consideration, will lead you in your present frame of mind, to do them justice; but it is very easy to deter you, at least, from the public reception of your abuse, by calling your attention homewards, not to yourself, (for that I have already done,) but to your sect and your immediate connections. I have not forgotten, that in your own city of Hartford, one of your most eminent ministers was dismissed, not many years ago, for habitual intemperance, about the time that many of your distinguished preachers were ostentatiously and sanctimoniously patronizing another notorious drunkard, as an excellent and doctrinal teacher, and lending him your names and your influence to put down Universalism. Both of us know some of the worst knaves, among the most violent professors in orthodox churches; and even in your own congregation, there are too many whom you will find it difficult to look upon with comfortable sensations, while you remember your classification of a Universalist audience. It is odious to pursue such comparisons; but should that ever become necessary in order to cool the lust of scandal, it will be proper to take into view, not only individual instances of vice, but also public and systematic wickedness; the history of orthodox murders and persecutors from Calvin downwards, the political conspiracies in past and present times, under the name of religion, the blasphemous trick of American revivals as the supernatural work of the Holy Ghost, &c. But I think you will not ask me to enter on the exposure. Let both of us, then, have the decency to acknowledge, that on either side we find none but fallible, imperfect men: and that neither denomination need to say to the other, 'Stand by yourselves, come not near us, for we are holier than you.'

Having discharged the most painful part of

my duty, I shall be ready in my next, to attend to your *Reasons*, though I may still have occasion to remark incidentally upon your oft repeated abuse.

Yours, respectfully.

MOMENTARY REFLECTIONS.

How dreadful is the progress of vice! Crime leads on to crime. Envy begets malice; malice inspires revenge; revenge hurries on to crime, guiltiness seeks shelter under untruth, and untruth attempts to support itself by insolence, assurance, and pride; an haughtiness of spirit is but one step from destruction. Ah, little do men know, when they indulge in one evil thought, or venture upon one unwarrantable action, what the issue will be! They vainly flatter themselves it is in their power to stop when they please. But passion, like a fiery and unmanageable steed in the hands of an unskillful rider, by one inconsiderate stroke of the spur, may be excited to such a pitch of fury, as no skill can tame, no force restrain; but both horse and rider are hurried together down the precipice, and perish in their rage.

The case of the first murderer, Cain, is an illustration of this. The milder, and more indirect admonitions and reproofs of God's word and providence, being misunderstood, slighted, or defied, necessity requires to speak in plainer language, and to bring the charge directly home; and that severity is most awful, which is preceded by gentleness, patience, and long-suffering. God thus addresses the murderer: 'What hast thou done? The voice of thy brother's blood crieth unto me from the ground.' Gen. iv. 10. And mark how every thing arms itself in the cause of justice. The dead earth is represented as acquiring sensibility, and refusing to cover blood; the silent ground becomes vocal, and loudly accuses the criminal; the stones of the field are at war with him who has made justice his foe; the earth seems to tremble under, and shrink from the feet of him who hath shed innocent blood; it refuses henceforth to yield unto him her strength, and considers him as a monstrous misshapen birth, of which she is ashamed, and which she wishes to destroy. He considers it as an unnatural mother, whom no pains can mollify, no submission reconcile. 'A fugitive and vagabond shalt thou be in the earth.' When the mind is changed, every thing changes with it; where a man is at discord with himself, he is eternally from home. The spacious world, Cain's hereditary domain is to become a vast solitude, a home is turned into a place of exile. The person whom all men shun, is every where a stranger; he who is smitten of his own con-

science, is continually surrounded with enemies.

The same principle which engages men in criminal enterprises, in the hope of impunity, throws them into despair, upon the denunciation of punishment. As they formerly expected much higher satisfaction from the execution of their wicked purposes, than the most successful villany ever could bestow; so now, their own guilty minds outrun the awards of justice itself; and the awakened conscience does ample vengeance upon the offender at length, amply vindicates the cause both of God and man. This is strikingly exemplified in the case of Cain. His recent boldness and insolence are a strong contrast to his present dejection and terror. He now sinks under the apprehension of intolerable chastisements, and forebodes greater evils than his sentence denounced.—His banishment he considers as far from being the greatest of the calamities of his condition; he feels himself excluded, hidden from the gracious presence of God, and deserted by his Maker, liable to fall by the hand of every assailant. But God remembers mercy; and the life which he himself was graciously pleased to spare, no one else must, on any pretence whatever, presume to take away. He only who can bestow life, has a right to dispose of it.

How conclusively do these facts show that there is a God who judgeth in the earth.—That the wicked cannot escape their just deserts. That the ungodly are recompensed in the earth, and that from their deserved tribulation, no mortal power can screen or save them. O, that every transgressor would learn wisdom; forsake the foolish and live, and go in the way of understanding.—*The Universalist*.

EVIDENCIES OF RELIGION.

The sincerity of a truly religious principle cannot be better known than by the readiness with which the thoughts advert to God, and the pleasure with which they are employed in devout exercises. And though a person may not always be so well pleased with hearing religious things talked of by others, whose different taste, sentiments, or manner of expression may have something disagreeable; yet if he have no inclination to think of them himself about them, he hath great reason to suspect that his heart is not right with God. But if he frequently and delightfully exercise his mind in contemplations, it will not only be a good mark of sincerity, but will habitually dispose it for the reception of the best and most useful thoughts, and fit it for the noblest entertainments.

SCRIPTURE ILLUSTRATION.

Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv, 1.

The passage here quoted is found, by our good orthodox brethren, to be very convenient in dealing out their slanders against other denominations. They often quote it in application to universalists, ascribing to them a departure from the faith, and an attachment to seducing spirits and doctrines of devils. And, with the most kind and courteous among them, it appears a subject of no little exultation, that the spirit has spoken so expressly concerning Universalists. But those who in their extreme kindness, make such an application of the passage, must allow us to disclaim all connexion with his old satanic majesty. We have so little friendship for the old fellow, that we verily believe, those who are so pertinacious in maintaining the perpetuity of his kingdom, will ere long find themselves most grievously disappointed in his utter overthrow and annihilation. We do not believe indeed that there is such a huge, cunning, knavish, cloven-footed, old devil in existence; a devil possessing all the qualities of personal identity. There are, to be sure, many devils in the world; but none distinct from the persons in whose breasts they are found. And these are only diabolical passions or emotions personified; and will of course be lost in annihilation, when mortality is swallowed up of life."

But be these these things as they may; the passage contains a prophecy concerning a falling away that should occur during the latter times." A correct understanding of the subject depends upon the meaning we attach to the phrase *latter times*. That the 'last days' & 'latter days,' 'last times' and 'latter times,' are used by the sacred writers in very nearly the same sense, will be admitted. And these in scripture are often used to denote any time yet to come, or any period that is future in reference to the times of their use. An event foretold as about to occur in the 'latter times,' might be near at hand or far remote in futurity. Instances of this manner of meaning may be found in Deut. 31. 29. Numbers 24. 14. Dan. 2. 28.

Chiefly however the "latter days" and "latter times" denote the time of the Messiah's advent—the close of the Mosaic and commencement of the Christian dispensation. Such is their manner of use in Isa. 2. 2. Micah 4. 1. Heb 1. 1. In the last instance the meaning is obvious. It is settled by the application of the definitive word *these*. *These* "last days,"

in this instance denote the days and years immediately following the personal ministry of Christ on earth perhaps indeed the whole period from the days of John the Baptist until the close of apostolic preaching. And such appears to be the meaning of the phrase in the passage in Tim. under consideration. This will appear more plain by considering the fulfilment of the prophecy.

The spirit then speaketh expressly, that in *these* latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils. And by consulting the records of sacred and profane history, it will be seen that the prophecy here recorded was actually, fulfilled during these "latter times."

In reference to a departure from the faith the apostle, addressing Timothy, says. Thou knowest that all they which are in Asia, be turned away from me."* Notwithstanding the gospel was preached in all the fervor of inspiration yet the word in many hearts fell upon unfruitful ground, and either withered for the want of nourishment, or "the cares of the world and the deceitfulness of riches" so choaked it, that those, in whose ungenial hearts it fell soon turned away from the faith of Christ. The church of Ephesus was re-proved, because she had left her first love. In Smyrna there were many troublesome persons of the "synagogue of satan." The Church in Sardis, though it retained the name of living, was yet dead in unbelief and alienated feeling. And the Laodiceans were "neither cold nor hot." The Gallatians also left the faith of Christ, and turned to the 'beggary elements' "another gospel;" and so soon to as to excite of the apostles wonder. These facts then evince that, in the latter times, the apostasy was abundantly sufficient to justify the assertion that, "some should depart from the faith."

It was foretold also that departing from the faith they would give heed to seducing spirits. What these "seducing spirits" were, cannot be determined with any degree of certainty. Bishop Newton thinks the phrase is synonymous with the expression, doctrines of devils, the latter he regards as explanatory of the former. The probability is, however that these spirits" were deceivers the "false Christs and false prophets" mentioned by our Saviour, who, by their pretences to inspiration and the power of working miracles, seduced and drew away many people from their attachment to the religion of Christ. Dr. A. Clark, with his characteristic indecision, inclines to this opinion. The phrase, he says, in many manuscripts and most of the Fathers reads "*spirits of de-*

* 2 Tim. 1. 15.

cit." Deception has her spirits, emissaries of every kind which she employs to darken the hearts and destroy the souls of men. Pretenders to inspiration, and false teachers of every kind belong to this class." The spirit of a person or thing is not unfrequently used to denote the person or thing itself. And hence it is not improbable that, by "seducing spirits, the apostles alluded to those seducers who were about to rise up, display their arts and even "wax worse and worse, deceiving and being deceived."

Understanding this phrase in this sense, it is easy to show that this part of the prophecy was literally fulfilled during the "latter times. Accounts are given of many seducing spirits of this character in sacred and profane history. Simon Magus "bewitched the people of Samaria, giving out that he was some great one to whom they all gave heed, from the least to the greatest, saying, this man is the great power of god." The church of Thyatira was reprov'd because she "suffered the woman Jezebel who called herself a prophetess, to teach and seduce the servants of God to commit fornication, and eat things sacrificed unto idols."* Another imposter named Theudas, is mentioned in scripture, who rose up about this time and deceived the people; of whom also Josephus gives an account in his history of the Jewish wars. The same author mentions several others who, by art and deception drew after them multitudes of the Jewish people. Many, therefore, of those who departed from the faith of the gospel unquestionably gave heed to these seducing spirits. Nor were these spirits confined to the apostolic age alone. We find them in our own times. They are those who profess to have an uncommonly keen spiritual understanding, refined and rendered acute by the influences of a supernatural spirit—who claim uncommon piety, are busy in propagating "ineffable mysteries; and who thus deceive the people, "lead captive silly women," and bring them into the bondage of bigotry and superstition.

It was further predicted that those who departed from the faith would, not only give heed to seducing spirits, but to doctrines of devils. Bishop Newton, the author of "Dissertations on the prophecies," contends that the phrase "doctrines of devils" signifies *doctrines concerning demons*. "The genitive," says he, "is not to be taken actively, as if demons were the authors of these doctrines, but passively, as if demons were subjects of those doctrines."† And that this is the true mean-

ing of the phrase will appear from what follows.

The word here rendered devils is *daimonion*, and not *diabolos*. It was often used to represent the heathen titulary Gods—properly, demons. It was an opinion among the heathen nations that *daimonia*, or demons, were a middle order of beings between the sovereign Gods and men. Plato, according to Bishop Newton, describes this opinion as prevailing in his time. Apuleius, a philosopher of the second century, also speaks of it. "Demons," says he, "are middle powers—*mediæ potestates*—by whom both our desires and deserts pass to the Gods; they are carriers between the inhabitants of the earth and the Gods in heaven, hence of prayers, thence of gifts; they convey to and fro, hence petitions, thence supplies, or are interpreters on both sides, and salutation bearers."

According to the heathen mythology there were two orders of these beings. The one was supposed to consist of renowned men, who, in consequence of the signal acts of bravery or good deeds in life, were deified at death.—A great portion of the heathen gods and goddesses is composed of men and women who, in life had signalized themselves in a special manner, and at death were deified.

The other, which was supposed to be a higher order of demons, of purely spiritual beings, who had never been encumbered with the habiliments of mortality; but "who were always free from the bonds and fetters, or incumbrances of the body."

In these orders the heathen supposed there were both good and bad demons; which Bishop Newton thinks answers very well to the *angels* and *evil spirits* among Christians.—Plutarch affirms "it was a very ancient opinion, that there are certain wicked and malignant demons, who envy good men and endeavor to hinder them in the pursuit of virtue, lest they should be partakers at last of greater happiness than they enjoy."* From this it is easy to see that the notion concerning evil spirits and spiritual devils, originated in the wild reveries of the heathen mythology. The very ancient opinion concerning malignant demons, with some modifications, has been carried along in the current of time even to the present day.

The Stoics and Epicureans seem to have had in view the demons already described, when they said of Paul, "he seemeth to be a setter forth of *strange Gods*; because he preached unto them of Jesus and the resurrection."† The literal translation is *strange de-*

* Acts viii, 9, 10. Rev. ii, 20.

† Dissertations, N. Y. Ed. 1794, vol. 2, p. 86.

* Dissertations on Prophecies, vol. 2, p. 88

† Acts xvii, 18.

mons. As Paul had preached a risen Savior, it was very natural for the Athenians to suppose he was setting forth a demon of which they had never heard—a demon, however, constituted of a deceased human being, deified after the manner of their own demons.—The use of the word in this instance will tend to confirm its meaning in the passage under consideration.

The doctrine then concerning these demons or devils was unquestionably that to which the apostate Christians were about to give heed. The apostle had foreseen the event, and in his letter to the Corinthians took occasion to warn them against it. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils—*daimoniois*—and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils."* The word devils in this passage is uniformly rendered from the original word *daimonion*, and unquestionably alludes to the demons already described. From the peculiar manner of Paul's expression, it is very evident that the Corinthian converts were already giving heed to doctrines concerning these demons. And, when we take into consideration the fact, that the Gentile Christians were converted from such doctrines, it is not wonderful that after the novelty of Christianity had in a measure worn off, many of them should turn again to their old notions concerning demons. What has already been said will suffice to show that the prophecy of Paul was actually fulfilled during the period designated as the latter times.

Happy were it for the world, if no worse doctrines were ever embraced by men. But at the present day, professing Christians have adopted and pertinaciously maintain a doctrine concerning demons or devils far worse than that to which apostate Christians in days of old gave heed. If the devils of the present day are not the same in kind, they are far more hellish and malignant; and consequently the doctrine concerning them is more deleterious in its influence. Instead of superhuman beings composed of mortals deified, we have among us at this age a doctrine concerning diabolical spirits that dwell in a subterranean vault of fire and brimstone. And these, it is supposed, are permitted to make frequent visits to this middle world, for the purpose of decoying and carrying away to this wretched abode, a numberless multitude of its ill-fated inhabitants. Such is the monstrous doctrine

of devils to which many professing Christians now give heed. And it would be well for those who are so fond of applying this passage of scripture to Universalists, first to clear their own skirts from the stain of diabolical doctrines. They would then have no occasion for charging Universalists with maintaining the same doctrine which the old serpent preached in the garden of Eden. Let them think of these things and "acquaint their hearts with wisdom."

R. O. W

LIMITARIAN LOGIC EXAMINED.

"He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him."

The following objections to the final salvation of all men, made their appearance some time since in the 'Christian Messenger' in an article over the signature of "Veritas." We are disposed to do all in our power to extend their circulation, being perfectly willing, yea desirous, that our readers should become acquainted with the most ingenious reasonings of those who object to the doctrine we teach. We take an unusual degree of satisfaction in giving place to our friend "Veritas" not merely from the circumstance that he is very dear to us in the relations of life; but from the knowledge that he is possessed of a very intelligent and discriminating mind, well adapted to the detection of sophistry, and the reception of truth wherever it may be found. Wishing to detract nothing from the plausibility which these objections exhibit, we will place them one by one before the reader and attach to each such observations as their importance may suggest.

1. "The fact that God wills the salvation of all men, supported by 1 Tim. 2: 4—is considered as proof of the final salvation of all men. Now it is obvious that the conclusion rests upon the principle, that whatever God wills actually comes to pass. If this principle is not true, the conclusion may not be true, and some men may be finally lost, although God wills the salvation of all men."

That the scriptural declaration that God "will have all men to be saved" is one of the numerous testimonies which led us to the belief that all men will be saved, is cheerfully admitted, and it is acknowledged with equal cheerfulness that the conclusion rests upon the principle that *whatever God wills actually comes to pass*; and we assure our objector that we will abandon the conclusion whenever he will prove the principle upon which it is founded, to be false.

2. "Now to the law and to the testimony. Is it not plain from this unerring source, that God wills some things which do not come to pass? Is it not plain that God wills that all men

* Cor. x, 28, 21.

should this moment repent, love and serve him? Is this not proved by the command 'thou shalt love the Lord thy God with all thy heart,' &c."

In our estimation it is not plain from the law and the testimony that God wills some things which do not come to pass. It is not plain from that unerring source that God wills that all men should *this moment* repent, love and serve him perfectly. The fact that God has *commanded* the performance of certain actions, is no proof that he *willed* that those actions should be performed. "Veritas" assumes as true a principle which we will endeavor to show is untenable. His conclusions are predicated upon the principle that God *wills*, whatever he *commands*. If we prove that principle false, it will be obvious that the conclusions of our objector are of the same character. Scripture facts prove conclusively that God has for wise and good purposes, commanded many things which he did not will, should be performed. We might introduce numerous instances of such a procedure, but for the sake of brevity we will confine ourselves to the following:—Firstly, God commanded Abraham to take the life of his son Isaac. *Previous* to that command God had assured the Patriarch that 'in his seed all the families of the earth shall be blest.' He had also informed Abraham that IN ISAAC his seed should be. It is very obvious that the fulfillment of these assurances depended entirely upon the *life* of Isaac; and the history of that transaction is very conclusive evidence that God did not will or design that the command given to Abraham should be carried into execution. Secondly, God commanded Pharaoh to release the Israelites from their bondage to the Egyptians. *Previous* to that command God had promised Moses that he would harden the heart of Pharaoh in such a manner that he would not obey that command. In unison with that promise the Egyptian monarch continued to refuse to let the people go; and we have somewhat high authority for saying that for '*this very purpose*' God raised him up.—Exd. 9: 12, 16.

"Vertias" would no doubt, admit that Joseph brethren violated the command of Heaven by selling him to the Ishmeelites, yet nothing is more easily proved than the fact that God designed that they should do so. Joseph declared that God sent him into Egypt for the benevolent purpose of saving the lives of his father and brethren. To say that God willed that an event should not take place, which scripture assures us he "*meant to bring to pass*" (as is affirmed by Gen. 50: 20) is an assertion the incorrectness of which we will not spend time to prove.

Thirdly—The Jews undoubtedly violated the command of their Creator in crucifying the son of man. What says the law and the testimony to that occurrence. Not only the death of Jesus, but all its attendant circumstances, even to the parting of his raiment, was a subject of scripture prophecy. The validity of that prophecy depended upon the conduct of the Jews. Was it not frequently affirmed, and that *previous* to the occurrence of the event, that 'the son of man must be delivered into the hands of sinful men, and be crucified?'

Does not the record teach us that our Savior was 'delivered into the hands of his murderers by the *determinate counsel* of God? (Acts 2: 23.) When our Lord was about to be betrayed into the hands of his enemies, he prayed to his Father that the cup of his sufferings might pass from him and concluded his entreaty with '*nevertheless not my will but thine be done;*' and is it not evident from that circumstance that the will of the Father was not in unison with that of our Savior? and is it not equally evident that it was the *will* of the Almighty that the Jews should do that to our Savior, which he had '*determined before should be done?*'—(Acts 4, 27, 28.)

We envy no one his acquaintance with scripture who does not know that the Lamb of God was "*slain (in the divine will and promise) from the foundation of the world.*" So far from warranting the belief that the crucifixion of our Savior was contrary to the will of Heaven, the Bible affords us the most decided testimony that the death of Christ was in perfect accordance with the will, design and purpose of the Almighty. It was for that end he sent him into the world. The whole scheme of redemption was laid with a dependence for its fulfilment upon the occurrence of those circumstances. "Those things which God hath before shown by the mouth of all his prophets, that Christ should suffer, we hath so fulfilled," Acts 3: 18. Truly the son of man went as it '*was determined of him.*'

In the foregoing the reader has before him these instances in which the *command* of God was violated. In each of those instances we have shewn the Almighty had previously promised and determined [for wise and good ends] that his command should not be obeyed.—Whether God *willed* that his own determinations should fail of accomplishment, or that his own words should prove to be falsehoods, judge ye.

H. J. G.

To be Continued.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.

From the Universalist.

NATURE OF GOSPEL SALVATION.

Erroneous ideas are frequently associated with the word salvation; and to correct these strange notions, is the object of this article. The great root of evil and wretchedness is sin; and deliverance from it is freedom from all essential ill. The language of scripture represents salvation to consist in the removal of sin and its consequences and lasting benefits. Jesus came 'to put away sin;' to give repentance and remission of sins, to bless in turning away every one from his iniquities; to redeem and purify the world unto himself a peculiar people zealous of good works.— This is the constant language of the New Testament, which no man can read without the persuasion, that a moral regeneration, a deliverance from the power of sin and perfection in purity and holiness, is the purpose to be effected by the gospel; that in this consists its salvation, commencing in this mortal state, and consummated when this mortal puts on immortality, when death is swallowed up in victory.

Many well meaning people have fallen into the error of imagining, that the evil from which Jesus saves us is the curse of man's original condition, the fearful destiny in which he is involved by nature. It is perfectly inconceivable that a benevolent being should have subjected his creatures to such a miserable fate, prior to their sinning, or even to their existing; moreover, the sacred writers perpetually teach, that the misery to be saved from is that of sin, not of natural condition; that the wrath to be escaped is that which visits their own transgression, not that which awaits them because they are men, or to which they are naturally subjected. They speak of no evil prior to, or greater than that of sin. They speak of no curse antecedent to this, or independent of it. And they propose to save from this as the grand, the essential, the all comprehensive ill, leading to wretchedness and despair.

Some are very ready to suppose that the work of redemption is some expedient for getting rid of the punishment due to sin, as if that were of all things the most to be desired; and thence they are easily led to persuade themselves, that they may so take advantage of the work which has been wrought as to escape the punishment, though they may not have relinquished sin. Such are deceiving themselves. No such prosperous compromise has been made. In many cases the penalty of sin visits the transgressor long after he has reformed. The vices of youth are followed

with shame and suffering through life, and bitter the thoughts as long as reflection lives.— This would not be so, if the Gospel designed to provide an escape from punishment, instead of removing sin. Men are now saved from sin in the same sense and manner that they are saved from disease, i. e. by removing it.— But how is this effected? How was it effected in the days of our Savior? We shall find an answer to our interrogatories in the history of our Savior's labors. Had the Almighty been disposed, he could have changed us all in a moment from sinful to holy beings, by only speaking the word. But this he has not done. It has pleased him to treat us according to our natures. Therefore he has sent his Son, not to touch us as with a wand, or to re-create us by some inexplicable charm. But to sanctify us through his truth; to justify us through faith, to regenerate us by the word of God. The real cause of misery is sin; the cause of sin is ignorance. Men would not commit sin if they were certain it would make them unhappy. For the object after which all men seek, is happiness. As ignorance is the real cause of sin, our Savior commenced the work of instruction. And his labors were salutary. Paul was ignorant while he was a persecutor. He says—'I did it ignorantly and in unbelief.' When Christ instructed, all will cease to sin. When the holy prophet declares, 'they shall not hurt or destroy,' he assigns as a reason—'The earth shall be full of the knowledge of God.' God by the gospel is instructing the nations of the earth. And he will carry on the heavenly work, until it is wholly completed. Christ, as the one by whom it is to be accomplished shall not fail nor be discouraged; but shall purify all unto himself, a peculiar people zealous of good works. H. W.

PLEASURES OF GOODNESS.

"That man is blest in his deed." James i. 25.

It is to be lamented, as a very injurious and pernicious fact, originating mostly in the false impressions made on the mind by the doctrines of partial creeds, that the christian religion and the practice of goodness, are supposed to be intended more for the glory of God, than the good of man; more especially to affect the future than the present state. But I suppose, and the scriptures warrant me in stating, that in which the experience of every virtuous man will bear me out, that he that doeth good "is blest in his deed;" and that the practice of virtue is amply rewarded in this world, by its pleasures and its benefits. Some reader may be startled at the idea, that the rewards of goodness are limited to the state in which the deed is performed; and suppose that it does

not hold out sufficient inducement to do good. But let it be remembered that every good man is completely satisfied to eat the fruit of his doings, even here; and that he that will not do good, but with a view to futurity, acts not from principles of goodness and deserves no reward in any state. I have no notion that a man can be either hired or driven to be good: It is a sense and love of right that controls the good man's conduct, and gives a moral cast to his character.—Take away from him entirely, the hope of reward or the fear of punishment, and even the idea of another life; and he remains the same; while in the bad man there is necessary a change of principle, a change of feeling, that neither hope nor fear can produce. Yet the reward of the good man is great; and it is much greater, from the fact that his motives are pure, and entirely abstract from the mercenary hope of reward. The miscreant that does no more good than he fancies necessary to please his God and secure his own happiness, may boast like a Pharisee, but cannot be blest or happy in his deed.

But through his family circle, the really good man spreads joy and gladness, and gives to friendship a relish that endears him to those with whom he is connected in life. The sphere in which he moves is benefited by his example and liberality.—His sympathetic heart bleeds for the miseries of others; his charitable feelings prompt him to action; and if his purse afford not the means to relieve the wants of the needy, he has always the word of consolation and the tear of sympathy to meliorate the pang of woe. The destitute and defenceless widow, the helpless orphan, the houseless wanderer, the child of sorrow, the deluded victim of vice, wherever he may find them, share in his good offices, and find in him, a friend, protector, and adviser. When benevolence and humanity call, his philanthropy dictates obedience, points out the part he is to act; and he moves with alacrity and delight, without a mercenary motive. He lives not for himself alone; He lives for God and his fellow man: It never enters his mind to calculate the probable reward as a stimulus to action: His good works are the spontaneous fruits of good feelings: He acts promptly; and the object is the good of others.

Think you that the happiness of his own beloved family affords him no pleasure? That the blessing of friends and associates have no joys for him? Do not the smile of affection, the tear of gratitude, and the happiness he inspires, thrill through his very soul with ecstasies of delight, and beget sensations that stamp life with its highest value? Who would not live for this? Who would not devote his

whole existence, his every power and faculty of a work thus noble thus blest? I answer no one would hesitate thus to live, thus to act, but the hypocritical pretender who labors only for a reward—a sordid wretch, destitute of every generous sympathy: who never gave a shilling for the relief of destitute poverty, without adding it to the sum he pays for heaven. He never knew, and until his feelings and character have been changed, cannot know what it is for the good man to “be blest in his deed.”

DEATH.

“When weary life is o’er,
And we reach that dreamless shade.
Where toil and anguish are no more,
And painful memory to rest is laid—”

What will then be to us the world, and all its busy scenes? What then will be the voice that praises or the sneer that contemns, the eye that sheds the tear of regret upon our lonely dwelling place, or the careless and unfeeling foot that tramples upon it? When we sleep in that clay cold mansion, the dreamless sleep of the departed, the heart then done with passion, and anguish with the tremblings of hope and fear, anxiety and suspense—will never more throb to the maniac dream of pain—nor, in the anguish of disappointment and despair, swell till ’tis broken.

The wretched being chilled to the heart by the icy aspects of his once warm friends, till the grave was less cold than they, shall never more meet the well-loved face that has ceased to smile upon him, nor ever more endure “the proud man’s contumely.”—Want, that went like a dagger to his heart, shall never wound him more.—And the time-worn captive, that in the death-like gloom of his cell, had stretched him for many a long and lingering year upon the cold ground, shall never more send up the anguished prayer for liberty. He is now free and the vengeance of his tormentors has lost its power. The kind hand of death has released him from the ever-during pain of existence, and he who wept, through countless years, in the darkness of a foreign prison, for the boon to look upon those, who were dearer to him than his own life; who had claimed his prayers till the last spark of hope had ceased to warm his breast, shall meet the long remembered objects of his love, in a realm where no rude hands shall tear their bonds asunder—“Where the wicked cease from troubling and the weary are at rest.”

Oh! there are many, to whom the stroke of death is more welcome than the gift of life! It is not the rich man revelling on the banquet of abundance—possessing all the heart could wish, or the imagination desire—

but the wretch, borne down by oppression or want—bereft of all he held dear—betrayed by those in whom he most confided, and forsaken till the world is to him a dreary wilderness—yet less dreary than his widowed heart—it is to him, that death is welcome. Was his path upon the earth rugged and strewn with thorns? Was the cup of life, which fortune held out to him, bitterer to his spirit than gall? To that bitter draught shall succeed the overflowing cup of perfect felicity, and that thorny path was the path to a glorious immortality.—*Tiblet.*

THE PRIESTHOOD.

The hypocrisy and failings of the priesthood have formed in all ages and in all nations a subject for wit and satire to exercise their ingenuity upon. Sometimes the priest has been compared to a direction board or sign post at the corner of the highway, pointing out to the traveller the road he must pursue, but remaining itself perfectly stationary. At another time the trite adage, "do as I say and not as I do" has been put into the mouth of the priest as expressing his character, by showing that he can teach others much easier than to be one of his own teaching. Whether these witticisms are more justly applicable to priests than to any other class of the community, we shall not take upon us to determine. There are, no doubt, good and bad mixed together, and therefore we would not subject the whole to indiscriminate censure:—However blinded the poor pagans may be, there are some shrewd observers of human nature amongst them, and by the following anecdote it is manifest that all are not dupes of priestly craft. We know not to whom we must credit the story, as the name of the paper is not given.

THE PRIEST AND HIS DISCIPLE.

One day a disciple of Siya wishing to sacrifice to his Lingum, or idol; left it beside a tank while he went to gather flowers for the offering. A monkey seeing it, snatched it up and carried it off. The disciple after searching for it in vain, went to his priest with tears in his eyes; "alas! (says he) I have lost my *lingum*, what shall I do?" "Wretch," cries the priest, "thou hast lost thy God! then thou hast only to prepare to die. Nothing but thy death can appease the wrath of Siya. The only favor that can be granted thee, is to choose one of three kinds of death—that thou shouldst pull out thy tongue, or be suffocated by the steam of incense, or drown thyself. Choose then and choose speedily."

"Well then," said the disciple, "since I

must die, I should prefer drowning myself to the other kinds of death, for then I can advance into the water little by little and so lose my life as it were unawares. I trust, however, you will accompany me to the water's edge and give me your blessing."

The priest willingly consented and followed his disciple to the stream. As the latter went in, the priest loudly exhorted him to be courageous, promising him perfect happiness in Paradise. The disciple was now in the water up to his neck, when turning to the priest he said, "my dear master, before I die grant me one favor, lend me your lingum that I may adore it, after which I shall die contented." The priest consented and the disciple came to the bank, received the lingum and re-entered the water. When he had gone a considerable depth, he let fall the lingum as if by accident, and cried out with great apparent emotion, "Ah sir, what a misfortune! your lingum is also lost! it is gone to the bottom. Alas, how sincerely I lament your fate! Yet were it not for my attachment to your person, I should bless this accident as the happy means of obtaining for me the advantages of dying in company with my spiritual guide. Yes, we must die together as we have both lost our lingums—and I trust I shall follow you to the paradise of Siya." He then approached the priest, and seizing him, protested he would die with him, while the priest, pale and trembling, regarded his wicked disciple some time without speaking. At last he said, "well, after all where is the great harm of losing a little stone image, not worth a farthing. Come to my cell, where I have got an assortment of lingums, we will take one a piece and nobody will be any the wiser." C. F. L. F.

CONVENTION ADDRESS.

In the last number of the *Utica Magazine*, we are informed that an exception has been taken by one of the ministering brethren of our denomination (and whom the editor of the *Magazine* mentioned as a pious and excellent brother, though for reasons best known to himself, his name is not given us) against a paragraph contained in the Address which we delivered before the N. Y. State Convention. The objectionable phrases are, "we (Universalists) believe in *no atonement—no change of heart.*" Br. Skinner has expressed our sentiments and done us ample justice in the remarks which he has made, we never proposed denying the doctrine of the *atonement*, or more properly *reconciliation*, but only that view of it which teaches us sentiments subversive of the moral attributes of the Deity himself, while it opens a highway for the commission of every

crime. We cannot adopt the sentiment that man can commit crime with impunity, by transferring the penalty of his transgression to the sacrifice of Christ, thus making the innocent to bear the punishment due to the guilty. It is in this view that we reject the doctrine of the atonement and we cannot see how we could have been misconstrued, having connected the word *atonement* with the phrases "*vicarious sacrifice and imputed righteousness.*"

The remarks which we have made on the subject of the atonement, apply to the other objectionable phrase "change of heart." No one can be ignorant of the absurd notions which have been attached by popular theology to the phrase "a change of heart." It has meant any thing but what the scripture teaches, "a change of disposition." We were particular in placing in immediate connexion with a change of heart, "sudden conversions," that we might not be misunderstood; but that the bearer or reader might perceive that it was the abuse of the doctrine and not the scripture sense against which we were declaiming.—We believe in the necessity of a change of heart or disposition, when the disposition is bad. A persecuting, sanguinary and illiberal disposition must be changed to one of mercy, love and generosity, before a man can be a disciple of Christ's kingdom; evil of all kinds must be renounced and its place supplied with moral virtue. In such a change we believe, but we are decidedly opposed to those pretended changes, those fanciful and enthusiastic conversions, which affect not the lives of their converts and would never be discovered except they themselves were busy in trumpeting it forth to the world, giving no other sign of the change wrought, than perhaps an additional *elongation of face*. We give the whole extract that our readers may see that our present construction is not forced, but fairly deducible. We had been speaking on the importance of requiring pure and unblemished moral character in those who were admitted into the ministry and we observed—

"Let it be remembered that we have adopted that view of christianity which permits no compromise with duty. We have no salvo for villany, no refuge for infamy to shield herself—no atonement—no vicarious sacrifice—no imputed righteousness—no change of heart—no sudden conversions—in short, no juggler's tricks, by which the unprincipled may put on the surreptitious garments of a false theology and impose upon mankind under the sanction of piety. To us it is of paramount importance that we take heed whom we receive, and "lay hands suddenly on no man."

C. F. L. F.

DIVINE GOODNESS.

Goodness is so prominent an attribute of the Divine nature—indeed it is so obviously essential to His existence—that all concede the truth of the testimony, "The Lord is good to all." Besure, there are many who deny the eternity of this goodness, as extended to *individuals*—and others contend that it will ever be extended to all, as *the whole*, irrespective of the particular good of the parts—but still the goodness of God is universally maintained, in one way or another.

Partialists frequently affirm, that the Lord is good to all, in making the offers of grace, in providing means for their salvation, in not cutting them down as cumberers of the ground, &c. &c. This is all very well—but would it not be better to go back a little farther, and ask this question: Was the Lord good to all in so creating them, as that endless misery might be their doom? It is all very well to allow that God has put the means at their disposal for escaping their doom—but the question is, Would it not have been a stronger evidence of His goodness to have so created them, as that endless misery would be absolutely impossible?

The Universalist rejoices in believing, that the Divine goodness towards man, has been, still is, and ever will be, manifested in every act and dispensation of Providence. God has not created us to be the sport of chance. He has not suspended the destiny of his children on the fickleness and caprice of the human will. "He has set the bounds of things that they may not pass his commandment." His goodness commenced, his goodness has thus far prosecuted, and his goodness will finish, the great and glorious design of creation—the happiness of the being created in the image of God.—*Christian Messenger*.

THE LAW OF GOD.

God never imposes upon us laws, as arbitrary tests and trials of our obedience. The great design of them is, to do us good, and direct our actions to our interest. This, if we firmly believe it, will infinitely encourage our obedience; for when I am sure God commands me nothing but what my own health, ease, or happiness requires; and that every law of his is both a necessary and sovereign prescription against the disease of my nature, and that he could not prescribe less than he has, without being defective in his care of my recovery and happiness, with what prudence and modesty can I grudge to obey him?—*Dr. Stott*.

A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

EXTRACT

FROM THE CHRISTIAN INTELLIGENCER.

The enlightened part of community begin to see, that religion does not consist in being driven to do some outward duties, by the threatenings of an endless hell. God requires the hearts of his creatures. To love him supremely, and each other affectionately, is the only rational incentive to induce men to perform the sacred duties they owe their Creator and the creatures of his production. "If we love God we will keep his commandments." How can this love be produced as long as the character of that venerable Being whom we adore, is held up to the imagination in all the vindictive vengeance of a demon? How can a man be frightened to love? He cannot. Of what use then is it that our limitarian brethren are holding up gospel conditions to men? What free-agency has any man to love what appears hateful, or to hate what appears lovely?—None. Let them then never idly hope to produce love in the heart of any being created by the Almighty power as long as they hold up his character in an unfavorable light to them.

By the revolting denunciations of endless misery they may frighten the young, and the feeble-minded, and cause them to fall down and worship, they know not what; and for a while, perhaps, they will continue the round of external duties in all the horror of distraction, and never once stop to listen to the still small voice, which caused the prophet to wrap his face in his mantle. But alas! their fears subside; their over heated imaginations are over cooled, and they sink back to a more careless state than before, and thus furnish the infidel with weapons of argumentation against the Christian religion!

The moral tendency of such reformations is becoming more and more conspicuous: and the time cannot be far distant when endless misery will cease to be used as an instrument to drive men to holiness. Men will cease to despise the riches of God's goodness, and learn that "the goodness of God leadeth to repentance."

A MOST COMELY SIGHT.

Of all the exhibitions, calculated to charm the eye, through which a pure, sensible mind beholds external objects, an assembly of the humble, grateful worshippers of the true and living God seems to hold the highest claim.—Here we behold a crowded assembly, composed of all classes of society. Husbands, wives, parents, children, masters, servants, brothers and sisters. The solemn silence, the humble

appearance, the joys of hope, the fellowship of the spirit of truth, the united attention to the interests of eternal things, the fervent breathings of prayer, the living word of everlasting life, the lofty songs of unfeigned praise, the lovely emotions created by the name of the Savior of the world, the sublime thought that all are one in Christ bring to mind the words of the Psalmist; "How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, panteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God, &c. &c."

For the Anchor.

MECHANICVILLE, SARATOGA CO.—Some of our readers are doubtless well aware that a respectable number of Universalists reside at Mechanicville, Saratoga county. There is a meeting house in that village which was built by subscription. The funds by which it was built were given by people of several religious denominations, and an agreement was made between the several stockholders, that the house when erected should be used for Public Worship by any denomination of Christians. Of the stockholders the Episcopalians were most numerous; and hence the agreement was reduced to writing, that the said house should be made use of by any stockholder for worship after the manner of any sect, at any time when not in use by the Episcopalians.

Recently the Episcopalians have attempted to exclude Universalists from the house. On one occasion, when a lecture was appointed by Br. Le Fevre, the Episcopalians locked the doors of the church and would not give up the key. Mr. Howland, with a firmness worthy of commendation, entered the window and unbolted the door. For this he was sued by the Episcopalians, and dragged twice or three times to Waterford to defend himself: He appeared and put himself upon his rights. He showed that he was one of the contributors towards the erection of the church; and he showed also the original agreement between the stockholders. At the final trial a jury found a verdict in favor of Mr. Howland.—Whether the matter will again be prosecuted we know not; but we advise our brethren in Mechanicville to contend manfully for their rights, both civil and religious. Let nothing be done illegally or hastily. So shall their enemies in the end be ashamed of their own persecutions, and be willing to render even-handed justice to their neighbors. K.

NICODEMUS;

OR, DEVOTEDNESS TO POPULARITY.

We have not much account of Nicodemus in the Scriptures; but from the few incidental notices there given of him, we learn that he was one of the *great men* of his day, a Ruler of the Jews, a regular professor of the popular religion, and had the honor of sitting in the Council with other Pharisees of note, and the chief priests. Of course, this great and honorable man enjoyed the support and superstitious veneration of the whole body of professors of regular religious standing throughout the nation,—a gratification, the exquisiteness of which can be realized only by those who have enjoyed the like. And his profession and honorable station gave him also the enviable right of wearing publicly the holy phylacteries of the Pharisees, written all over with passages of the law; and of being addressed by the graciously elating title of “*Rabbi, Rabbi,*” wherever he went.

All this honor he had at the cheap rate of disfiguring his countenance and looking sad like other Pharisees, standing in the corners of the streets or in the synagogues to pray at the established hours, and keeping aloof from the unrighteous publicans and sinners—at least it appeared to the world that this was all he had to pay for it; and a small price it was for so much distinction, as every body will acknowledge, who has any taste at all for this kind of honor.

Nicodemus was blest with an exquisite taste for it: he most dearly loved the applause of men; he was so enchanted with popularity that he gave himself up to it, a willing slave. He sacrificed a good conscience in order to enjoy it, so great was his liking for it; for he in reality believed that Christ's doctrine was the truth of God, all the while he was keeping up, before the world, the profession of a regular orthodox Pharisee. Those doctrines which he supported and ornamented by his influential station and great name, and which in return supported and ornamented him by means of loaves and fishes and worldly honors, were not the doctrines he believed. When he went into the solemn convocations of the Jews, and took his part in the religious services and labors of the occasion, he secretly detested the cause, and despised the solemn nonsense that was going on; but for the sake of his adored popularity he submitted it to all, called it very good, and a thing that ought to be supported.

Yes, he sacrificed his integrity. This, by the by, was a tax which the world knew not that he paid, and which it could not reckon

into his accounts; but it was, most surely, a heavier one than any they did reckon on.—From my heart, I pity that poor wretch, however honored, whose conscience tells him, day by day, that he is a hypocrite. Who would be so base as to bear this self-accusation? Who would endure the consciousness that himself is a heartless deceiver, filching a hollow reputation by false appearances; Who would bear the secret shame of knowing himself a coward, afraid to stand forth to the world in his own character? Gracious heaven, how many there are that will endure all this, and more too, for a little popularity! Then, let them have it; heaven knows they have a hard bargain.

And their account does not end here. Like Nicodemus, they must feel some interest in the cause which their hearts secretly espouse; and then rises a conflict between their honest sentiments and their time-serving policy.—How long must Nicodemus have been harrassed by this conflict, before he could be reduced to the cowardly determination to seek an interview with Jesus *by night*! What had so honorable and proud-spirited a man to do with stolen visits in darkness? The truth is he could no longer endure his own opposition to his own sentiments. See Jesus he must, and hear him discourse; but how can he give up his respectable and honorary name? As all such characters would do in a similar crisis, he steals away clandestinely, afraid of the face of the veriest slave he might meet, lest he should be exposed, himself the meanest slave of all. O, ye honors of the world, how low ye will stoop!

Providence itself seems to delight in contriving scenes of vexation for such fools. They soon find that they cannot belong to the popular party, unless they join in certain measures of hostility and persecution against the very cause which they secretly cherish in their hearts. How often have I seen men reduced to this dilemma! Their souls revolt at the idea of abusing what they believe to be the truth; they never have calculated on such consummate wickedness—they feel that every wound thus inflicted is an outrage on themselves: but the time has arrived when they must submit to this aggravated guilt, or lose at once all they have been seeking. With a patience worthy a better cause, they take up their cross, and suffer themselves to be dragged headlong whithersoever their masters please.

Such was the fate of the honorable Nicodemus: the council of rulers and chief priests, of which he was one, sent officers to take Jesus, that they might put him to death; [John vii.] and we have no account that Nicodemus made an effort to prevent the measure. He proba-

bly remained silent, his heart beating with anxiety for the fate of him he really loved; but he was distracted with the apprehension that if he spoke a word, he lost all. At length the officers returned. Thank God, Jesus was not with them. Like frank, honest men, they declared to the council, "Never man spake like this man." How powerful and commanding is the voice of independency! It emboldened even the faint-hearted Nicodemus; and this great man, this ruler of the Jews, now stood forth and offered the following very reasonable appeal, "Doth our law judge any man before it hear him, and know what he doeth?" But alas, in saying so, he made the long-dreaded disclosure of his real feelings! The Pharisees caught the words, and exclaimed, "Art thou also of Galilee?" A thunderbolt from Heaven could not have more dismayed Nicodemus than this; he shrunk back on this exclamation as a criminal from a fatal witness that should unexpectedly rise up against him. One cannot but sympathize with Nicodemus, unworthy as he was. How dearly had he paid for his popularity; and here he stood a forlorn wretch, detected by the Pharisees, and justly despised by the christians. From this time, we hear nothing more of this honorable man, except that he assisted in burying Christ's body.

The truth is, no man is capable of sufficient foresight and cunning to play through the part that Nicodemus undertook without detection. A thousand circumstances are daily occurring to expose him. In the language of sacred writ, "The heavens shall reveal his iniquity, and the earth shall rise up against him."

Universalist Magazine.

THOUGHTS CONCERNING A FUTURE STATE.

A future state of existence is clearly revealed in the scriptures. No doubt can be indulged as to the immortality of human nature, that does not operate, with equal force, against the divine origin of the sacred volume. Convince a well-informed and consistent man that the inspired penman were duly authorized to declare "everlasting things," and he cannot for a moment question the doctrine. He may be perplexed in attempting to solve many interesting queries, in relation to the mode and circumstances of a future existence; and seeing his efforts ineffectual, may be constrained to check his vain curiosity, and rest his hopes on such evidences as the scriptures afford; which ought, indeed in the first place, to have been satisfactory. The apostle Paul says, speaking of the spiritual, future world, "But now we see through a glass darkly:" and St. John testi-

fies, that, "It doth not yet appear what we shall be." It was sufficient for those holy men, to be convinced of an immortal, glorious state of existence beyond the grave, without being made acquainted with the peculiarities of such a state. Whether we shall exist immediately after dying—in what part of the universe—whether we shall be visible or invisible—recollect the circumstances of past existence—behold and understand the affairs of earth, &c. are questions of minor consideration. They afford topics of investigation for ingenuity and fancy, but are left unrevealed in the pages of revelation. Two things, should be duly considered, in this place, viz.

First, that should the curiosity of man be gratified, and the dazzling mansions of glory be fully displayed to his vision, it would prove highly injurious, unless the arrangement of things here, should first undergo an entire revolution or change. Who could devote his attention to the trifling affairs of earth, with the glories of eternity in perfect view? Far better might a family of *Newtons* be diverted for years, with a collection of toys and trinkets for children. Such a disclosure would defeat the purposes of industry, society, education and science. The present state of things, so far from engaging our attention and exciting our admiration, would appear puerile or disgusting; and the soul would be constantly transported, far above the scenes of earth and time.

Secondly, instead of perplexing ourselves about these peculiarities, which to say the least, could not be of any advantage, when known, let us turn our attention to those things which may be understood and improved to our individual and mutual edification. It would be of no conceivable service to the science of astronomy, to know the size, strength, occupation and manners of the inhabitants of the moon and stars; nor would it be more useful to us to know the precise mode and manner of future existence. It is the proper business of man, to study his nature, wants, dependence, duties and destination in this world, and to avail himself of the best means, at his command, to induce a confidence, that he shall exist, under the merciful administration of the same Moral Ruler of the Universe, in a future state. And it is the happy privilege of christians to become convinced that death will be swallowed up in victory, and life and immortality reign through the intellectual world.

RIDICULE.

Universalist Preachers are often accused of dealing to much in *ridicule* and *burlesque*. They are charged with ridiculing the principles and doctrines denominated *orthodox*. Is this true?

Or is it not rather true that those principles and doctrines are *in themselves ridiculous*? and that when they are held up to view, they are so inconsistent, contradictory, and absurd, that they appear ridiculous even to the advocates of them; and then, forsooth, the preacher who thus holds them up to view, is charged with *ridiculing* them? The latter, we believe is the fact. Let us give a few examples.

When we say that the doctrine which is claimed to be orthodox, teaches that the eternal God suffered—was nailed to the cross, and actually *died* to appease his *own wrath* towards sinners; and that this eternal God rose from the *dead* the third day, and ascended to heaven,—we are accused of ridiculing the doctrine of the *Trinity*.

But is it not a principle of the orthodox faith, that Jesus Christ, who thus suffered and died, and rose from the dead, was himself the eternal God? Most certainly it is. How, then, do we ridicule the doctrine, when we only state it fairly, according to the explicit avowal of its advocates? The truth is, when it is distinctly held up to view, it appears *absurd*, even to those who believe it.

Again, when we represent some of our partialist brethren as teaching that God, from all eternity, *foreordained some men and angels to everlasting death*, without regard to any thing foreseen in them as a cause moving him thereto, even of his own *good pleasure*;—and yet that he has *no pleasure* in the everlasting death and misery of any of his creatures; consequently, according to this doctrine, that he originally decreed that which he did *not approve*, and will eternally perpetuate that in which he has *no pleasure*. Now, when we hold up to view such absolute contradictions, we are accused of burlesqueing the *Calvinistic* doctrine.

Once more. When we represent the *Arminian* doctrine as teaching that God wills and earnestly desires the salvation of all men; but determines that his will shall never be accomplished, nor that desire fulfilled.—And moreover, that God so loved the world, that he sent his Son to suffer and die on the cross, to atone for the sins of mankind; at the same time foreseeing, with an unvarying certainty, that he should hate and punish millions of them to all eternity, for those very sins for which his Son would *make full and satisfactory atonement*;—when we exhibit this doctrine without exaggeration—only placing the different parts or propositions in *contrast*; the opposition and absurdity is so apparent and revolting, that its advocates disown it and we are charged with treating it with unjust *ridicule* and *satire*. We deny the charge, and to the reflecting and candid reader we submit the case. *Pilot*.

A SERIOUS QUESTION.

Can God *delight* in the eternal punishment and misery of his creatures? No; every body says no. Even those who contend that he will certainly inflict such punishment upon a certain portion of the human race—(and it must be a *certain* portion if *any*) still would shudder at the idea that God *delights* to send men to hell; and that he will *delight* to keep them there, and to torment them forever and ever. But in relation to this subject, we think that one of the three following positions must be admitted as true—necessarily true, i. e. Either God will never send any one to hell, and torment him there forever; or he will do it, and will *delight* in doing it; or else he will do *that* forever, in which he has *no delight*. One of these things are of necessity true.—Which is it? We wish some orthodox brother would tell us.

Again. Either God *will* save all men; or he has *no desire* that all men should be saved; or else he *desires* that which will never be accomplished, and which he *knows*, and always knew, will never take place. One of the three is certain. Which is it?—*Christian Pilot*.

Religion seems as necessary to mankind as water; the purest of both is most salutary; yet in that state neither please the palate. In all ages mankind have been fond of adulterating both, with foreign ingredients; these ingredients are often of an intoxicating quality, which perverts their beneficial nature, heats the brain, renders men quarrelsome, sometimes furious, and makes what was intended as a blessing operate as a curse.

Religion is nothing else but the knowledge of the most excellent truths, the contemplation of the most glorious objects, and the hope of the most ravishing pleasures; and the practice of such duties as are most serviceable to our happiness, and to our peace, our health, our honor, our prosperity, and our eternal welfare.

RELIGIOUS NOTICE.

Br S. W. Fuller, of Leydon (N. Y.) who is supplying Br. Williamson's desk in Albany, during his absence, is expected to exchange ministerial services with Br. Le Fevre on Sunday next.

MARRIAGES.

By the Rev. C. F. Le Fevre, on Thursday 1st of August, Mr. James Townet, to Miss Betsy Elwood, both of this city.

POETRY.

FRIENDSHIP.

Brightly glows the glitt'ring gem,
Sparkling is the diamond's gleam;
Brilliant is the sunny ray,
Beaming on the golden day;
But brighter, warmer, is the glow,
That FRIENDSHIP's cheering smiles bestow.

Fair is nature's verdant scene,
Sweet the vale, the waving green;
Soft the fragrant downy heath,
Mild the gentle zephyr's breath;
Yet fairer, sweeter, is the ray,
That mildly brightens FRIENDSHIP's day.

Tuneful are the warblers' notes
Swelling from their mellow throats;
Soft is music's dulcet pow'r,
Stealing on the silent hour;
Yet softer, and more tuneful far,
The gentle strains of FRIENDSHIP are.

Majestic is the spangled night—
Soothing Cynthia's silver light;
Sweetly soothing is the ray,
As her beams on ocean play;
But nobler still, and more divine
Glow the flames on FRIENDSHIP's shrine.

Pure and sacred spring of love
Giv'n to man from God above;
Beam of Heav'n's resplendent throne,
Emblem of the ETERNAL ONE!
Theme of the angel's golden lyre,
Oh! let thy rays my soul inspire.

MORA.

TO THE INVISIBLE AUTHOR OF NATURE.

Thy hand unseen sustains the poles
On which this vast creation rolls,
The starry arch proclaims thy pow'r.
The pencil glows in every flow'r;
In thousand shapes and colors rise
Thy painted wonders to our eyes:
While beasts and birds with lab'ring throats
Teach us a God in thousand notes;
The meanest pin in nature's frame
Marks out some letter of thy name.
Where sense can teach or fancy rove,
From hill to hill, from field to grove,
Across the waves, around the sky,
There's not a spot, or deep or high,
Where the Creator has not trod,
And left the footsteps of a God.

UNIVERSALIST BOOKS.

KEMBLE & HILL, No. 3, Washington Square, have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their Store as a general depository for Universalist publications from every part of the United States.

A general assortment of Books, Pamphlets and Sermons, kept constantly on hand, and will be sold either at wholesale or retail, at the publishers prices.

Orders from the country promptly executed.
June 29, 1833, Troy, N. Y.

From the Trumpet.

HELL TORMENTS OVERTHROWN.

JUST published, and for sale at This Office, "The Doctrine of Eternal Hell Torments Overthrown—in three parts—1. Of the torments of hell, the foundation and pillars thereof searched, discovered, shaken and removed, &c. 2. An article from the Harleian Miscellany on Universalism. 3. Dr. Hartley's Defence of Universalism." Pages 168—price 37 1-2 cents.

This is an amusing and entertaining work. "The Torments of Hell," &c. was written by Samuel Richardson, 175 years ago, in England; and he then arrived at the same general conclusions concerning this subject, which Mr. Balfour has since defended. He has a great variety of novel reasoning. The clergy of that age are chastened with an unsparing hand.

The article on Universalism from the Harleian Miscellany, was found in Manuscript in the Earl of Oxford's Library at the time of his death. The author is unknown.

Dr. Hartley on Universalism. This contains all that part of Dr. Hartley's sublime work "On Man" which relates to the subject of Universalism. None of these have ever before been published in America.

THE first and second volumes of the Gospel Anchor, neatly bound and lettered, with a variety of Books and Pamphlets and Sermons, for sale at No. 392 South Market-St. Albany, by **S. VAN SCHAACK.**

A VARIETY of Universalist Books, and Sermons, can be procured of Rev. T. J. Whitcomb, Schenectady, and of Rev. A. Bond at Bennington, Vt.

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All communications relating to the third volume of the Anchor must be addressed to the PROPRIETOR thereof, free of postage, or they will not receive attention.

THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, AUGUST 24, 1833.

NO. 8.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

From the Religious Inquirer.

LETTERS TO THE AUTHOR OF TRACT.

NO. 224, A. T. S.—entitled,

*"Reasons for not embracing the doctrine of
Universal Salvation," &c,*

LETTER II.

REV. SIR.—1. Your first position is, that *on the ground of prudence, you are constrained to reject Universalism*; because, 'if it be true, you have nothing to fear [i. e. in eternity] from rejecting it.' 'How then,' say you, 'would a prudent man act? He would choose the safe side.' (p. 1, 2.) I am not satisfied with this oft repeated argument; because it goes, not only against the belief of Universalism, but against the honest avowal of that doctrine when it actually is believed. Belief arises from supposed proof, not from calculations about what is prudent; but the *profession* of belief is indeed too often made a matter of mere policy. In the present case, however, you have not rightly judged what is even prudent; for honesty is certainly safer than hypocrisy, and more acceptable to God. Suppose, now, that you or I discover in the Bible, in providence, in nature and in reason, what is to us convincing proof that 'God is the Savior of all men;' wishing to keep on the safe side, rather than on the side of truth, we resolve to maintain that we see no such thing—do you really think we should secure the so much talked of double chance, by this our prevarication? God is not mocked. I must add, that the very fact of your having urged me to this prudent, or rather, politic course, would excite strong suspicion that you yourself secretly believe differently from what you profess, though you think it the part of wisdom to reject Universalism as far as prudential motives are concerned.

I think I have said enough on this point. Let me, however, remind you, that you have but borrowed one of the Roman Catholic arguments against the Protestants. The Papists tell you that it is allowed, on all hands,

that a man may be saved if he be pious, even though he belong to the Catholic Church; but, add they, the whole Catholic Church, amount to the larger part of christendom, hath ever held that no man can be saved, live how he may, if he die a Protestant, or out of her communion. Now, continue they, even if the Catholic Church be wrong, you have nothing to fear from joining it and living piously in it; but if it be right, then you infallibly lose every thing by dissenting from it.* How would a prudent man act in such a case? Say you, 'he would choose the safe side.'—When I see you put your argument into practice, I may believe you in earnest.

2. Your second position is, that *if Universalism be true, Christ and his apostles must have been incompetent or dishonest teachers of religion, and the Bible itself, is fitted and designed to lead men into error.* Why? Because 'that for eighteen hundred years, the whole christian world, some very few persons excepted, have been ignorant of this doctrine,' and have understood the New Testament to teach that many of the human race will finally be lost. (p. 2, 3.) All that you say on this point, I have carefully considered; and though at first it may seem plausible, it is not valid. Be it good or bad, I find it to be, at any rate, that very argument of *general tradition*, which all Protestants profess wholly to reject, and all Papists zealously urge, and which if once allowed, infallibly establishes the Catholic church on the ruin of yours and every other christian sect under the sun. 'The Church has thus interpreted the Scriptures; therefore, it is true,'—is sound argument at Rome, but not in Protestant America. Is it necessary to remind you that the question is, not what erring men, in all ages understood, but what is actually recorded in the Bible? Though the whole world had gone astray, that would be no good reason why we should follow.

It may indeed seem strange that the larger part of professed christians, in attempting to explain the Bible, have so grossly erred on several points, as both of us believe they have. But it ceases to appear strange, when we reflect that from the earliest ages of the Church to the present it has been the fashion to attribute a *double* meaning to the Scriptures: first the *natural*, and then what is called a *spiritual*; the latter being, of course, always

determined by each one's fancy. By this handy contrivance, any religious absurdity whatsoever, that happened to be engendered in the brains of fanatics, monks, and visionary system-makers, has been successfully fathered upon the Bible; and having thus gained currency, has at length been rendered venerable by time, and sanctioned by *general tradition*. Do not, I beseech you, follow cunningly devised fables; rather, follow the Scriptures.

I have somewhat more to say under the second position. You have egregiously mis-stated facts. Instead of there being no trace of Universalism in 'the church, till about the middle of the third century,' instead of its having been unknown again 'from that time till after the reformation,' as you say on p. 3, I find that it obtained among christians from the very time of the Apostles to the third century, and then onwards to the middle of the sixth; at which late period, it was condemned in the church, *for the first time*. I find there are traces of it, afterwards, through the dark ages, down to the era of the reformation. I find it spreading at the time of the reformation. And ever since, numbers of the most eminent divines and biblical critics of all sects, except the Roman Catholic, have broken loose from their creeds, and entered with joy into the liberty of that grace which bringeth salvation to all men. These facts you may learn by looking into the history of Universalism. What is a remarkable circumstance, you will find its advocates to have been those whom our standard ecclesiastical writers pronounce eminent for their talents, learning and piety, instead of their having been inferior, in those qualifications, to their opposers, as you intimate on p. 4, 5.

A Universalist, if so disposed, might now turn your plausible appeal against yourself, and ask, 'how can you reconcile the foregoing facts with your opinion that the christian Scriptures were written for the express purpose of teaching endless damnation? Can you suppose that had Christ and his Apostles meant to teach such a doctrine, they would have so spoken on the subject as to lead a large number of the early christians, and so many of the most learned of the moderns, to misapprehend their meaning?' (p. 3.) You ask me on p. 4, 'did you ever doubt, after having heard a sermon on Universalism, whether the preacher believed all men would be saved?' Let me return the question: did you ever doubt, after having heard a sermon in proof of endless misery, whether the preacher believed some would be eternally punished? &c. Such interrogations may amuse, but they decide nothing. 'To the law and the testimony, if any man speak not

according to this word, it is because there is no light in him.'

3. 'If Christ and his Apostles,' you say, 'believed and taught the salvation of all men, it seems impossible to account for the fact that their preaching so much alarmed the fears, and awakened the enmity of wicked men. The fact is unquestionable. Christ rarely preached a sermon which did not excite uneasiness in the minds of sinners, and send them away dissatisfied and murmuring against the preacher.' (p. 5.) That is true. Who were the *wicked men*, whose fears and enmity were excited? Who were the sinners who went away dissatisfied and murmuring? They were the priests, the doctors of the law or divinity, the blind guides, the sad and wry faced professors of the popular religion, who compassed the sea and land to make proselytes, who thought themselves righteous and despised others. And are you so ignorant of what is going on at this very day, as to suppose it impossible that such men should be alarmed and enraged at the preaching 'of the glad tidings of great joy which shall be to all people? or, that they should go away dissatisfied and murmuring? Why, Sir, yourself acknowledge that certain 'men of a serious religion, men who pray in their families, and closets, keep the Sabbath, and walk humbly with God, often feel and express a deep abhorrence of Universalism, and do what they can to oppose its progress.' p. 6. Except what you say about their 'walking humbly with God,' the rest is, alas too true. Too many of that class do manifestly abhor, from their very hearts, that doctrine which 'is good and acceptable unto God, who will have all men be saved, and come to the knowledge of the truth.' Too many of them even say, it is good and acceptable to the 'desires of the natural [or sinful] heart.' (p. 5.) Men of a *very* serious sort of religion, who made sad their countenances, &c. who loved to pray, standing in the synagogues and in the corners of the streets, and who kept the Sabbath far more punctiliously than did our Saviors, often felt and expressed a deep abhorrence of his doctrine, and did what they could to oppose its progress. They, it was, who hated him; while 'the common people heard him gladly,' and the despised 'publicans and sinners gathered together' to his ministrations. They, it was, who cast his believers out of the synagogues, and who finally, in the name of God crucified the Lord of glory! Beware, Sir, 'beware, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.'

You ask, 'if Christ and his Apostles believed and taught the salvation of all men, why were they so bitterly opposed by sinners [remember who these sinners were; the Pharisees, Scribes, &c. the chief religious professors of that day] wherever they preached the glad tidings?' (p. 6.) Our Savior gave those very sinners to understand the reason of their bitterness, when he introduced the parable of the *prodigal son*, in order to reprove their murmurings. They were angry because he received their prodigal brethren to *equal* favor—because he made those who had labored but one hour, *equal* to themselves, who had borne the heat and burden of the day. Their eye was evil because he was good. St. Paul likewise answers your question: 'we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of them that believe.' Is it incredible that people should be bitterly opposed to impartial grace, and equal favor? Look into your own heart and you will there find the very spirit which you seem to believe never existed. It used to call itself by some very imposing name. As you now appear to feel, I suspect that, for instance, were Universalists admitted to an equal standing in heaven, or in the Church, or even in the legislature of your State, you would be angry and refuse to go in.

Once more, and I conclude this letter. You think the fact that three thousand were pricked in their hearts by Peter's preaching on the day of Pentecost, that the Jailer in a sudden fright at Phillippi asked the Apostle what he should do to be saved, and that Felix trembled under the reasoning of Paul, is proof against Universalism. Why? Because 'such effects were never known to be produced by the preaching of Universalists.' (p. 5, 6.) Here again you mistake. I have witnessed equal emotion in their hearers. If you will shew me that in all, or in any one of those cases, the effect was produced either by the fear, or by the preaching of endless damnation, that will be to your purpose; but when you examine the connexions in which they are recorded, you will abandon the attempt. Still, it would be well to use a little more care, and consult the Scriptures before you state what they teach or say. By neglecting to do so, you have made a gross blunder here, and repeated it in several places; viz. that the question, *what shall I do to be saved?* was *often* proposed to the Apostles. (p. 6, 54, 59.) It occurred but once; and was then occasioned by fear of an earthquake and of immediate death. (Acts xvi. 25—30.)

Of your second letter, you will find part examined in my first; the rest of it is suffi-

ciently met by the remarks under the 3d head of my present. I may therefore, in my next, proceed immediately to your third letter.

Yours, &c.

KNOW THYSELF.

"The heart is deceitful above all things and desperately wicked."

Although it is impossible for mankind to act without a motive, still, we think, it is very possible for men to act without properly considering the motives on which their actions turn. Men either depend upon themselves, their fellows, or their Maker, for the things they need. If a man confides in the protection of his God, he will be independent in his principles. But, if he is depending upon his fellows, he is blinded by a false calculation of interest; and, after subjecting himself to a species of criminal and disgraceful temporizing, and plodding on as a time server, misses his object, and has the unenviable satisfaction of reproaching himself for his hypocrisy and folly.

We believe no man of age and experience, who possesses common sense, will deny the declaration, that, this world does not possess any thing of sufficient value to tempt a *wise* man to play the fool, and carry *two faces* at the same time. That many men who think themselves wise do this, and count it wisdom, is a lamentable truth. For ourselves, we consider Diogenes in his *tub*, to be more enviably situated than the cowardly time serving potentate in his *palace*. Of all slavery, *mental* slavery is the most degrading. The *body* may be confined and trammelled with chains in a dungeon, and the *mind* be free as air. But the mind can never be chained without the body is a slave likewise!

We tender the above remarks, (and we think them just,) respectfully, but earnestly, to every person who fears poor, foolish, impotent man, and who is daily committing mental suicide on his better judgment, and strangling his sentiments in their birth, lest he should lose the unmeaning *nod* of some Pharisee, or the good opinion of those who *care nothing for him!*

We conclude our remarks, for the present, with the words of one who knew human nature, whose advice is deserving of attention, and who never countenanced error, but cheerfully surrendered his life in defence of the truth. "Seek first the kingdom of God and his righteousness," saith the Lord Jesus Christ.

Gospel Herald.

There is no wisdom nor understanding nor counsel against the Lord.

THE TWO NATURES OF CHRIST.

Trinitarians, in the multiplicity of their inventions, have devised the notion that Jesus Christ, although but a single person, subsists in two distinct natures, the one *human* and the other *divine*—the one verily man, and the other truly and essentially God. Hence he is frequently denominated the *God-man*—a word coined in the mint of Trinitarian theology to express the absolute Godhead and real manhood supposed to be combined in Christ.

This distinction is found to be necessary in supporting the contradictory, yet popular notion of a *triune* God. If, without making such distinction, it is contended that Jesus Christ is the real, substantial, and self-existent Deity, the monstrous absurdity is involved, that God—the omnipotent Jehovah—actually bled and died upon an ignominious cross! This however is so manifestly absurd and shocking that no rational man can, for a moment, believe it. And to cover this glaring absurdity the Trinitarian contends that Christ possesses two distinct natures, human and divine; and that he suffered and died only in his human nature.

The distinction is found also to be very convenient in explaining certain passages of scripture which plainly show the inferiority of Christ, and which, of course, disprove the position that he is the absolute and sovereign God. Jesus, for instance, declares that “the Son can do nothing of himself, but what he seeth the Father do.” “I can,” says he, “of mine own self do nothing.” (John v, 19, 30.) These assertions the Trinitarian contends are made in reference to his human nature. In his human nature he can do nothing of himself—nothing unless he is assisted by the supreme God who constitutes his divine nature. The same exposition is given of Christ’s declaration, “My Father is greater than I.” On this Dr. A. Clark remarks—“It certainly requires very little argument and no sophistry to reconcile this saying with the most orthodox notion of the Godhead of Christ; as he is repeatedly speaking of his *divine* and his *human* nature. Of the *former*, he says, “I and my Father are one;” and of the *latter*, he states with the same truth, “My Father is greater than I.” See Com. on John xiv, 28. This, it must be acknowledged, is a very plausible manner of avoiding the difficulties of the Trinitarian system; but before receiving the doctrine it might be well to examine the soundness of the argument.

The argument is founded on the supposition that the “man Christ Jesus” subsists in two different natures. On this then we remark, that the name, Jesus Christ, and the pronouns

used to represent that name, are significant of one person—the one distinct perfect identical person of Jesus Christ. This must be admitted by all, by those who do and those who do not, believe in the *Triune* *solecism*. Now if the person, Jesus Christ, is constituted of two distinct natures, the union of both must be essential to the perfection of his person, and both therefore are included in the names applied to signify the person. Or if not, if this union is not essential to the person, if the person is complete and entire in one nature, for instance, in the human nature; then the addition of the divine nature would make the person of Christ more than complete. And if his divine nature is a complete person without his human nature, then there must be two Christs; for each nature—the human and divine, constitutes, separately, a distinct perfect person called Christ, and, in the passages already mentioned, he spake of his human nature, then his divine nature is not Christ.—but if the divine and human nature must be combined in order to make one perfect Christ, then both natures are invariably included in the term. Whenever therefore Jesus speaks of himself, or was spoken of by others, he alludes to his double nature; if indeed he possesses such a double nature. When he says, “I can of mine own self do nothing,” and, “My Father is greater than I,” he makes one affirmative concerning both his divine and human nature; and consequently acknowledges the superiority of his Father. And Trinitarians may turn which way they please. If they say that, in these instances, he speaks solely of his human nature, they deny that the divine nature is essential to the identity of his person—they deny indeed that the divine nature forms any part of Jesus Christ. And if they say his divine and human nature are both referred to, they must admit that he declares himself inferior to his Father. This double nature will hardly admit of being resolved into mystery. Christ is Christ, whether he subsists in one, two, or an hundred natures; and as many natures as it requires to constitute one Christ, are invariably conveyed by the name applied to him. Christ is Christ indeed wherever he is mentioned in the scriptures. One nature, or one half of him, is not spoken of at one time, and the other half at another time; and each half designated by the name that signifies the whole Christ. But whatever is affirmed or denied of him is affirmed or denied of the real *bona fide* identical person, Jesus Christ.

R. O. W.

“Apply thine heart unto instruction, and thine ears to the words of knowledge.”

LIMITARIAN LOGIC EXAMINED.

"He thdt is first in his own cause seemeth just, but his neighbor cometh and searcheth him."

[Continued from page 103.]

In our last number we made some remarks in reply to the reasoning of our friend "Veritas," which accompanied his objections to the doctrine of Universal Salvation. To render nugatory the argument which we deduce from the declaration, "God will have all men to be saved," our opponent resorts to the inadmissible supposition that "God wills some things which do not come to pass." In support of this position the following paragraph is introduced:

3. "Innumerable passages exhibit this truth, 'For so is the *will* of God, that with well doing ye may put to silence the ignorance of foolish men.' 'For this is the *will* of God, even your sanctification, that ye should abstain from fornication.' Did not this will of God fail of accomplishment in the case of the incestuous Corinthian? Does it not in fact fail whenever sin is committed?"

"Veritas" can undoubtedly produce passages in which obedience to the divine commands is spoken of under the phraseology of "doing his *will*," as for instance the declaration "I delight to do thy will O my God, yea thy law is written within my heart." (Ps. xl, 8) The obvious import of which is simply this that the Psalmist delighted to obey the requirements of that *law* which was written upon his heart.—It is of no use to call to our aid scripture *words* unless we attach to them scriptural *ideas*. When we speak of God's *will* we mean his desire, intention, or purpose, and with this meaning in our understanding we would make the inquiry. "Who hath resisted his will?" As we have no acquaintance with those "innumerable passages" which (in the estimation of Veritas) prove the frustration of the desires of Omnipotence, we shall be under the necessity of confining our remarks to the two which he has placed before us.

The first is recorded in 1 Peter, ii, 15. In the preceding verses we find Peter exhorting his brethren to "maintain good works and an honest conversation," as mentioned in verse 12. To "be obedient to civil rulers," as mentioned in verses 14-15. And then adds, "For so is the will of God," &c. In the continuation of his epistle he goes on to inform them that they would be visited with fiery trials, "for hereunto were ye called," verse 21; and assures them that it would be better for them to suffer for well doing than for evil doing. Now we would inquire whether 1 Peter ii, 15, proves what "Veritas" designed to

prove by it. Does it afford the slightest proof that the will of God failed of its accomplishment? No, friendly reader, it contains no such intimation. There is no reason to believe that the individuals addressed by Peter did not "maintain good works and an honest conversation." There is no evidence that they did not "submit themselves unto every ordinance of man"—no evidence that they did not suffer for well doing rather than for evil doing—and nothing to warrant the conclusion that it was not by well doing rather than evil, that they put to silence the false accusations of their enemies.

"Veritas" next introduces 1 Thes. iv, 3.—"For this is the will of God, even your sanctification, that ye should abstain from fornication;" and then he inquires, "Did not this will of God fail of accomplishment in the case of the incestuous Corinthian?" We reply, that there is no reason to believe that it did, because there is no evidence that God willed that the Corinthian alluded to should abstain from fornication. The will of God in relation to certain individuals in Thessalonica was that *they* should abstain from fornication; and there is no evidence that the individuals to whom that will had a reference, did not abstain from the commission of that act. What was said of the will of God in regard to the "Church of the *Thessalonians*" had not necessarily any reference to the individual at *Corinth*; consequently the case of the incestuous Corinthian does not prove the frustration of the divine will. "Veritas" inquires, "Does not the will of God fail of accomplishment whenever sin is committed?" We reply that in our estimation it does not. Sin was committed in the crucifixion of our Savior, yet we trust we have shown that God's will was not frustrated by that transaction.

4. "To say without any qualification, that whatever God wills actually comes to pass, is to deny the existence of moral evil. Moral evil cannot be better defined than by the declaration that it is not doing the will of God. Whatever difficulty may attend this subject infinite view, it is an undeniable fact, that all that God wills does not come to pass. Yet it is undoubtedly true that whatever God absolutely determines shall come to pass will come to pass."

Facts are preferable to assertions, especially, when assertions are entirely destitute of truth. The unqualified assertion that whatever God wills does come to pass, is not a denial of the existence of moral evil. Moral evil existed in Pharaoh when he refused to let the people go, and yet we have shown that God raised him up for that very purpose.—

Moral evil exhibited itself in the selling of Joseph into Egypt; still we are assured that God *'meant to bring it to pass.'* Moral evil existed in the intentions of those who crucified our Savior, yet we have shewn (if there be any meaning in words) that the event fulfilled the *'determinate counsel'* of the Almighty. Moral evil does not consist in frustrating the desires or intentions of Omnipotence. As obnoxious as the sentiment may be, it is a truth which no ingenuity can obscure. What we call moral evil, like every thing else of God's appointment is the *means* by which his benevolent purposes are accomplished. The seeming unreasonableness which many have discovered in this sentiment will be found to be only *imaginary* when it is remembered that our disobedience to the divine requirements, together with the salutary chastisements which are inseparably connected therewith; are but parts of that moral discipline by which infinite wisdom is training us up for a purer and more perfect state of being. "The law entered that the offence might abound." The offence has abounded that grace might much more abound. It is only through the experience of misery, that we could appreciate and enjoy happiness. It is only through the commission of an injury that it is possible for the offended brother to exercise the virtue of forgiveness. If there be any self evident truth either in scripture or those exhibitions of God's dealings with man which are discovered in the world without and the world within us, it is the sovereignty of the Almighty, extending to every action, and every event that transpires. The Apostle well knew that 'no man liveth and sinneth not, yet he thought it no denial of the existence of evil to propose an inquiry which contains its own answer, in the interrogation "Who hath resisted his will." Facts disprove the correctness of the definition which 'Veritas' gives to moral evil. The King of Assyria sinned when he went against Israel; That he did the will of God, in so doing is evident from the declaration, "I will send him [the King of Assyria] against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the street;" (Isa. 10: 6.) and yet God punished the stout heart of the Assyrian as mentioned in verse 12. Peter denied his Lord and Master; in so doing he fulfilled the declaration "before the cock crow thou shalt deny me thrice." God either willed the denial of Peter, or he willed the *falsity* of our Savior's testimony. We are inclined to believe that moral evil can be better defined by the declaration that it consists in acting in direct opposition to the decisions

of that tribunal which God hath established in the breast of every created intelligence.— There is a "light that lighteth every man that cometh into the world." That spirit which has implanted in us the *knowledge* of good and evil "is given to every man to profit withal." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

"The Gentiles which have not the [written] law, are a law unto themselves which shew the work of the law *written upon their hearts*, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."—(Rom. 2: 14, 15.

That there is a law of right engraven upon our understandings, the *consciousness* of every man proves; and the reason why we feel condemned for the performance of evil actions arises from an inward conviction of having violated that law of right.

There is no difficulty whatever attending a scriptural view of this subject, when we consider moral evil not as an end itself, but as the *means* infinite goodness has ordained to bring about the best ends of his moral Government. There is no difficulty in the belief that God willed the selling of Joseph into Egypt if we will but consider that it was for the benevolent object of "saving much people alive." There is no difficulty in the belief that the death of our Savior, was in unison with the divine will when we reflect upon the unspeakable blessings which the mission of Jesus imparted to our race. Nothing exists but by God's appointment. Seeming evils are the means he has introduced to bring about the greatest possible good to his creatures. We come once more to the oft repeated declaration of our opponent that 'God's will sometimes fails of accomplishment;' an assertion much easier made than proved true. We could contradict with as much ease as our friend 'Veritas' can assert, but this is not the method by which we desire to discover or disseminate truth. The difference which 'Veritas' supposes to exist between the will of God and his absolute determination is in our humble estimation the offspring of error. It is a distinction in the perfections of the Almighty which is not warranted by scripture nor supported by facts. God does not will the occurrence of events which he determined should never take place.

5. "It" will not do to say in the case we are now discussing that God's will respecting the future and final condition of all men will be fully accomplished, for this if true would not alter the fact that God's will respecting the present happiness of all men fails of accomplishment."

We deny that it is a fact that God's will in

respect to our present happiness fails of accomplishment. This is what our objector should prove. We have candidly examined all he has said in favor of his assertion and in our opinion he has entirely failed to establish the correctness of that assertion. Whether it will or will not do to say in the case we are now discussing that the will of God in relation to the final salvation of all men will be fully accomplished we are willing to leave to the decision of that testimony which assures us that the Supreme ruler of the Universe "worketh ALL THINGS after the counsel of his own will;" (Eph. 1: 11) "doing his will in the army of heaven and among the inhabitants of the earth." Dan. 4: 34. "Whose counsel must stand, and who will do all his pleasure." Isa. 46: 10. If contrary to the belief of 'Veritas' God had designed to confer his salvation upon all men, what language more appropriate could the apostle have used to inform his brethren of that design, than the declaration "God WILL HAVE all men to be saved." The most limited construction that can with any degree of propriety be put upon that declaration is, that the Lord *desireth* the salvation of all men. Will the desires of him who "worketh all things after the counsel of his own will" remain eternally unsatisfied? Friendly reader have we not every reason to believe that 'WHAT THE LORD DESIRETH THAT HE DOETH?'

To be Continued.

H. J. G.

ABSURDITIES AND CONTRADICTIONS.

The doctrine of endless misery is fraught with all that is extravagant and irrational. In this communication, I will notice a few of the many inconsistencies of which this system is composed.

The advocates for this scheme suppose, or maintain, that all men sinned in Adam, and became liable, or exposed to all the horrors of an eternity of torture. But in the same breath they tell us that all the elect were given to Christ, and were consequently sure of salvation from eternity!! Now, how is it possible that all are exposed to endless death, when the salvation of the ELECT has ever been sure? In the one sentence, they tell us, that all are exposed to endless wretchedness, and in the other, that the elect never were thus exposed.

They tell us, that the scriptures teach endless misery in the clearest terms possible; and in justification of this, they cite passages which assert that unbelievers shall be, or are *damned*. Since sinners, say they, are damned, it is not possible that they can be made happy. All who are damned must be miserable forever.

But when addressing their self-styled *elect*, they inform them that they were in a state of damnation, but were snatched therefrom by the special agency of God. This damnation necessarily means endless misery; but the elect experience it only for a season!

They tell us that men are not elected on account of their good works, or any thing virtuous in them. But on the other hand they say, if the elect were as vicious, or as sinful as other men, they would come short of salvation? Or in other words, good works are sinful in the sight of God, but these are the only conditions on which eternal blessedness is suspended. That is, if they are destitute of those works which are sinful in their nature, they will be rejected and excluded from glory!

Christ, we are gravely told, died for the whole world; but the elect only have an interest in Jesus! The Gospel is glad tidings to all people, but it will increase the misery of all the non-elect. Christ is the Savior of the world, but all who belong to the world will perish! All men may be saved if they will, but God has fixed some in eternal anguish by an irrevocable decree! The damned will be punished in the presence of the holy angels and in presence of the Lamb, for the wicked shall be banished from the presence of God eternally! In Adam all men died eternally, and all this was executed in one day! Every sin is infinite, but one infinite atonement cancels all the sins of the whole world, and this infinite atonement is made by the human, that is, the finite nature of Jesus Christ! God is just, and his justice requires the endless death of every offender; therefore the elect will be saved! God is just, and if he had been just with his creatures, all would, long ere this, have been in irrecoverable ruin! Infants are totally corrupt but are increasing in wickedness every moment! Every act of the unregenerate is sinful, therefore it is their duty to seek an interest in Christ! God, and he only, can change the hearts of sinners, therefore it is their duty to change their own hearts! Every sinner can repent of his sins, and glorify God, therefore God will be glorified in the eternal suffering of his creatures!

What floods of confusion are here? That person who can swallow down these, and an hundred other inconsistencies, is prepared to be the dupe of deluders, and the advocate for ignorance. But such is the perversion of the gospel at the present day, that men are branded as infidels unless they will receive these inconsistencies as gospel truths, and feast upon absurdities too gross to bear a moment's consideration. From such inconsistencies, the Lord in mercy save us.—*Religious Inquirer*.

RECOLLECTIONS OF THE DIVINE GOODNESS.

THERE is no crime, which mankind more universally agree to condemn than ingratitude. It is not easy to confer a more opprobrious epithet upon any one, than to say, he is an ungrateful child; he has requited the care and affection of his parents with indifference or neglect. Or if you have yourself been a benefactor to any one of your fellow creatures, and have contributed by your property or influence to his comfort and well-being, would it not sting you to the heart to see that person forgetting your kindness, or treating it with contempt?

But notwithstanding we are all ready to acknowledge the baseness of ingratitude, when it is directed towards ourselves or any of our fellow men, we do not seem so readily to comprehend its criminal nature, when considered as an offence against God; and the proof is, that the great mass of mankind appear to receive the blessing of Providence, without being sensible of the least obligation. As there is no spirit more hostile than this to the exercises of true piety, it becomes a most important object, that we are brought to some just sense of our dependence that we habitually realize that every blessing which we receive falls directly from the hand of God. It shall be the design of this article to endeavor to awaken and cherish this spirit, by calling up several seasons and occasions, which occur in the life of every individual, and which suggest motives to a spirit of devout thankfulness.

Every individual, in reviewing the period of his life already past, will find much occasion for gratitude. You cannot have been fixed in this world, whatever may have been your lot, without experiencing many blessings. Though you may have been often visited with affliction, and may sometimes have been ready to conclude, that you were distinguished above all others by your suffering lot, yet there has probably never been a time, when a sober comparison of your mercies and afflictions would not have shown you, that the balance was greatly in favor of the former. Because you may have some afflictions which were peculiar, perhaps the common blessings of life have been altogether overlooked; and while you have been viewing the dark side of the picture, and perhaps in the moment of impatience have felt ready to exclaim, "all these things are against me," you have lost sight of that mighty stream of goodness, which is constantly flowing into your cup, in your more common, but most necessary blessings. If, in reviewing your life,

you find considerable portions of it filled up with sickness, you will probably find that much the larger part of it has been marked by a course of vigorous health. If you have sometimes been in adversity, you have much oftner been in prosperity, and if you have any degree of the spirit of genuine gratitude, you cannot soberly review your life without calling upon your soul and all that is within you to bless the name of the Lord.

Another period. Which ought to awaken our grateful recollections, is after a season of sickness. Perhaps, in the providence of God you have been arrested by disease, at the moment when your prospects of enjoyment were the most fair, and your expectations of health the most sanguine. It may be, that the hand of God has been laid heavily upon you, that you have felt the withering of all your strength, that your tongue has been parched by a burning fever, that you have for a long time stood in need of medical aid as well as the constant and watchful attentions of your friends. But at length your malady has been rebuked, your strength has gradually returned, and now you are permitted again to mingle in the employments of life. What must be the reflections of a pious mind on such an occasion? If his tongue were not holden, could he forbear to exclaim, "*Having obtained help of God, I continue to this day?*" What goodness is that, which has carried me through this scene of protracted and lingering distress, and brought me back again to the freshness and vigor of health? To whom have I been indebted for the favorable effect of medicine in breaking the power of my disease; for those friends who have watched around me with unceasing interest, and anticipated my every want? When I was deprived of sleep, and was tossing upon my bed in all the restlessness of a burning fever, what kindness was that which brought back slumber to my wakeful eyes, and refreshed me by its genial influence? When my mind had become listless and disordered, and my memory for a time refused to do its office, what power was that which prepared the curious machine, and gave me once more the possession of my faculties? Why was I not without friends, without medical aid, without any of those kind attentions, which sooth the anguish of a sick bed? Why am I again permitted to walk abroad and view the beauties of nature; to mingle in the society and participate in the enjoyments of my friends, to go into the sanctuary and pay my vows to the Lord? Bless the Lord, O my soul, who healeth all thy diseases, and redeemeth thy life from destruction.

But it is as true of every other kind of afflic-

tion as of sickness, that the review of it is fitted to awaken in a pious soul sentiments of gratitude. When that friend, whom you loved as your own soul, and whose memory is still embalmed in your bosom, took flight for eternity, it seemed to you that your heart would break; you were ready to say, that your poor feeble nature would sink under the stroke. But by the goodness of the Lord, your spirit afterwards revived, and perhaps you have occasion to say, it was good for you to be afflicted. When the ominous letter was put into your hand, which conveyed to you the news of the death of a distant friend, and you read over the gloomy contents, and reflected that you were not there to minister to his latest wants, and receive his dying requests, it seemed at first too much for you to bear; but the fever of overwhelming grief gradually subsided, and left you in a proper frame for calm and profitable reflection. Whatever may have been the nature of your afflictions, if you have been borne up under their weight, and especially if you have been able to exhibit the triumphs of christian faith, it is impossible that you should remain insensible of your obligations to the great Benefactor.

The morning and evening of each day can hardly fail to suggest to a serious mind an occasion for acknowledging its dependence on God. How suitable that our first thoughts in the morning should be directed upwards to the great Preserver. How is it that this repose has been administered to my faculties, during this state of forgetfulness into which I have been thrown? By what strange and and mysterious process is it, that my mind and body are invigorated and prepared for the duties of another day? How easily might I have slept the sleep of death, and never have awaked, till I opened my eyes in the eternal world. What unseen hand is this which has restored me from this emblem of death to life, and activity, and enjoyment, which has sustained in motion the springs of life, while I had no knowledge of what was passing around me, and was unable to defend myself against danger? Why have I not been a victim to the devouring element, or had my slumbers disturbed by the soaring of a midnight conflagration, or the dying shrieks of my family? It is because I have been made the care of that watchful guardian, who never slumbers nor sleeps. Shall not this day then be given to his service in token of gratitude for this kind preservation?

In the evening also, before we close our eyes in sleep, how natural that we should render some acknowledgement of our dependence in view of the blessings of the preceding day.

While the darkness and solitude of our chamber invite to serious reflection, how exceedingly natural for the mind to pause and think of some of the latest impressions of God. How many blessings has the past day brought along with it? What cause for gratitude, that while it has witnessed the departure of multitudes into eternity, my life has been spared, and with it all the mercies, which are necessary to render it a comfort to me. Perhaps, during the past day, I have been subject to some distressing temptation, and have had strength given me to resist it; or perhaps I have been delivered from some alarming danger, and in a way which seemed to indicate the particular care of a gracious providence. In view of all these blessings, especially when I consider, that they are bestowed upon one, who has merited none of them, shall I not say, with a spirit of devout thanksgiving, hitherto hath the Lord helped.

These are only a few of the occasions, which loudly call for a spirit of thankful recollection. It is a spirit, which is not only demanded by the circumstances in which we are placed, by all the relations which we sustain to the great Benefactor, but which is essential to the highest enjoyment of the gifts of Providence. Let the impartial judge, whether that man is the most happy, who receives every blessing as coming from a father's hand, or he who riots amidst the bounties of heaven, without feeling one thrill of pious affection, and with a heart bound up in the frost of ingratitude.—*Unitarian Misc.*

THINGS WORTHY OF CONSIDERATION.

We like to see bretheren of one great family meet together in harmony, and in all their intercourse, both in the retirement of the domestic circle and before the world, exhibit that kindness, forbearance and long suffering which alone becometh bretheren.

We like to see them zealously affected in a good cause, ever ready to aid and support each other in all laudible measures for the advancement of truth or virtue, or of their individual or collective interests.

We like to see them at all times modest and unassuming, and if they must differ, be ever ready to put the most favorable construction on opposing conduct—be always inclined to esteem others as highly as themselves.

We always like to see firmness and decision on fundamental principles, but at the same time the exercise of that charity which would award to others the privileged of the same firmness and decision that it asks for itself.

In short, *we like* to see every one, in matters pertaining to religion as well as the ordi-

nary concerns of life, practice as far as may be, upon the golden rule of our Savior, "Do unto others as ye would that others should do unto you."

But we equally *dislike* to see bretheren fall out by the way, wrangling and contending for "trifles light as air," and omitting the "weightier matters—judgment, mercy, truth."

We *dislike* to see members of this family make loud professions of piety, and an expansive benevolence that would gather within its folds the universe of God, and still hunt down an opposing brother with a seeming spirit of bitterness and revenge that would disgrace the most abandoned.

We *dislike* to see the least *appearance* of a disposition to create and build up party strifes, on private prejudices, or to sacrifice general interests, the general good on the altar of private animosities.

We *dislike* to see isolated individual expressions harped upon year in and year out, and an attempt to make a whole body answerable therefor, or individual improprieties seized upon and presented to the community in all their glowing colors, and then placed to the account of a whole profession. We can discover here-in little of that "justice," that love of "mercy," and that "humility," required of the follower of the Savior. Even should a brother err, we have still the assurance "blessed are the peace makers," and it certainly can be no improvement in the case, for ourselves to perpetrate a *greater* wrong, with the view of correcting the *lesser* one of our brother.

We *dislike* to see individuals laboring as it were for their very lives to create divisions where all should be union—to build up middle walls of partition between mankind, when the great design of the Gospel of our Saviour was to sweep away every vestige of these artificial distinctions, and cement us as a band of brothers.

In fine, we *dislike* any indication of a strife of who shall be greatest among men. Rather let us have that humility that would take the "lowest seat," that peradventure the master of the feast might invite us up. Let believers in the final reconciliation of all things to God, above all others, practice upon this precept, for if we cannot expect it here, we know not where to look for it. Without it, their profession will be like "sounding brass or a tinkling cymbal."—*Christian Messenger*.

TRUST IN GOD.

"Whoso trusteth in the Lord, happy is he."

Our happiness in the present life does not merely depend on the enjoyment of the actual

good which we are receiving, but on consoling anticipations of the future. No man of a reflecting mind is a stoic in regard to his future destiny. A man can no more avoid anticipating the future than he can reflecting on the past. He who says he is satisfied with enjoying the present, and does not trouble himself with the future, is either a dissembler or a trifler. No man can be indifferent on so momentous a subject, and hence we believe every one has adopted in his own mind some definite ideas, which are at least satisfactory to himself. If he belongs to one of the popular sects of the day, he will probably look for a heaven for himself, even if he has no hope for his neighbor. If he is a sceptic, he will expect nothing beyond the present life, but will resign himself into the arms of death, there to take his everlasting sleep. If he is built up in that most blessed hope, in which we trust, he will anticipate a glorious resurrection, not for himself only, but for the whole human race, without partiality or distinction. On one of these three hypotheses the mind must rest, and its enjoyment in anticipation will be proportioned to the brightness of the prospect which lies before it. It will not be denied by any that a firm and well grounded hope of immortality and glory must be a source of true joy to the believer. Although a man suffer pain and trouble, though he may endure the buffetings of fortune; though persecution and reproach be the companions of his way, yet if he possess this hope, he is comforted; and his happiness will be proportioned to its brightness and the confidence with which he enters into it.

The words which we have placed at the head of this article tell us in whom to trust, and assure us that he who trusts in him, is happy. It will be our business to point out some sufficient reasons why we can lay the foundation of our hope in the "Rock of our Salvation," without fear of disappointment, and thus enjoy happiness and tranquillity in anticipating the future.

1. We should trust in the Lord from the consideration of his goodness. This is made manifest in the works of creation and Providence. All the blessings by which we are surrounded, all the comforts which we enjoy are so many indubitable testimonies of the tender care of our heavenly Father. These blessings are poured forth with an impartial hand, thus presenting us an irrefragable argument that "God is good unto all and his tender mercies are over all his works." It is the property of goodness to extend happiness to all within the sphere of its influence. Since God then is infinitely good, he cannot be indif-

ferent to the happiness of any of his dependent offspring. In the provision which he has made for their temporal wants, it is plain that he "careth for them," and it would only show a proper exercise of confidence in his goodness, to "cast all our care upon him who careth for us."

In the great work of redemption we have the same evidence of the impartial goodness of our Father. His grace and salvation are not restricted to any favored class, but like the sun and rain give their rich blessings to all.

2. Our trust in the Lord is further elicited from the consideration of his wisdom. He is infinitely wise. His goodness leads him to desire the happiness and purity of all his creatures and his wisdom will dictate the means which may be necessary for its accomplishment.

3. Another consideration why we should trust in God, is found in the attribute of his power. God is infinite in power. Whatever may be the design which God in his goodness has purposed, however well adapted to the wants of his creatures, his wisdom will point out the best way of accomplishing it, and the energies of his Almighty arm will carry it into effect. This is the language of scripture itself—"There is none can stay his hand or say unto him, what doest thou? My counsel will stand and I will do all my pleasure."—Surely in view of these attributes of Jehovah, we have every reason to trust in the Lord.

4. The last consideration which we shall adduce as a reason for reposing confidence in God arises from the knowledge of his immutability—"I am the Lord, I change not."—The knowledge of this supplies a ready refutation to many arguments which are advanced to oppose the fair conclusions arising from the foregoing considerations. We are informed by the Armenian professor that God has given us a free agency which he cannot control; that man can, if he pleases, forever resist his wishes. Though it is admitted that God earnestly desires our salvation and spared not his own Son, but delivered him up for us all, yet from the exercise of this free-will, the perverse and obstinate will forever frustrate his wishes, and the sinner will perish eternally, in spite of the efforts of his Father to save him.

Reader, can you possibly believe this? Reflect on the characteristic of God's immutability. God, it is said, sincerely desires the salvation of his creatures; as an unchangeable Being he has always desired it. He desired it when he gave his creature an existence, and yet he arms him with a power called his free

will, which destroys the very purpose of that existence. This may be called a two edged sword: while it utterly destroys the being in whose hand it is placed, it defeats the purpose of him who put it there. Is this to be reconciled with infinite wisdom? Should we deem that parent *wise*, to say nothing of his justice and mercy, who should entrust his child with a sword for his preservation, when he knew the moment he placed it in his hands he would turn its point against himself. Can we believe that God adopts means he perfectly well knows will be ineffectual to accomplish it; nay that the very means are calculated to prevent it.—This is building up with one hand and pulling down with the other. God wishes and designs the salvation of the creature and yet gives him a power which will certainly frustrate it, and which he knew would produce that result when he gave it to him, and subject Deity himself to eternal disappointment.

It is more rational to suppose, revolting as the sentiment may be, that God never designed the happiness of those, who are to be endlessly miserable. We grant that this supposition is at war with the attribute of his goodness. But it would leave both his power and his wisdom unimpeached. He would then have a design, and his wisdom and energy would not be in vain enlisted in accomplishing it. But the other supposition places him in the light of an impotent and inconsiderate being having formed a plan which he has not wisdom sufficient to bring about or power to effect.

It is only in the union and harmony of the divine perfections, that the moral character of the Ruler of the Universe can be consistently vindicated. We must believe that he has formed the best possible plan for the welfare and happiness of the intellectual Universe; that this plan is the result of his own inherent goodness, and that it will be in every respect accomplished by his power. *Love* must dictate, *wisdom* direct and *power* execute. With this faith we can meet every dispensation of the divine will, with calmness and resignation. We shall feel that our interests are in the hands of our best friend, and we shall be able to trust in Him for time and for eternity. Such is the happiness of the believer "we which have believed do enter into rest," and while the world is distracted with fears and apprehensions; while the wavering are tossed on the fluctuating waves of doubt and uncertainty while the unfaithful believe in a Deity at whose name they tremble, it is the exalted privilege of the true believer, to discuss all anxious fears, all misgiving doubts and all guilty apprehensions, to repose in the God of his salvation and to be at rest.

C. F. L. F.

From the Universalist.

HARMONY OF UNIVERSALISM.

By Universalism we mean the deliverance of the human family from sin, its consequences, the grave, mortality and corruption; in one word, the final emancipation of every individual from every evil. What we propose to make manifest in this article is, the harmony of Universalism with every thing that is God-like.

1. It is in harmony with the character of God. The Character of our Heavenly Father may be expressed fully and clearly in the emphatic language of the Apostle John—'God is love.' Love always regards the good of its object. The language of scripture is, 'Love worketh no ill to its neighbor, therefore love is the fulfilling of the law.' As God is love, and as love worketh no ill to any one, the conclusion, that all will eventually be happy, is unavoidable.

2. It is in harmony with the precepts of the Gospel. We are required to 'love our enemies; to bless those who curse us; to overcome evil with good; to bless and curse not.' We are called upon to do these things, *that we may be like our Father who is in heaven.* There is no propriety in the language of our Lord, if we are *not* to observe these requirements, that we may be like God. Our Creator blesses all his children, and has made their salvation secure in his own purpose.

3. It is in harmony with the best desires of the human heart. Reader, you may go through the community and inquire of every one you meet, and you will find no one who desires not the salvation of every individual. Go to the most narrow contracted Calvinist that lives, and he will wish against his creed. He *thinks* only a part will be saved, but desires the happiness of all.

4. It is in harmony with the prayers of all christians. The christian community is divided into numerous sects and parties. Their sentiments are as opposite in many respects, as the *poles*. But, there is one thing in which they all agree—viz: They pray for all men! The Catholic, and all protestants, make supplications and prayers for all. But do they lift up holy hands without doubting? Do they pray in faith? God speed the day, when christians will pray with faith and confidence.—They now pray salvation, and preach damnation. But if they improve as much in their preaching for fifty years to come, as they have for fifty years past, they will both pray and preach Universal Salvation.

5. It is in harmony with the promise of God. Gen. xxii: 8. Isa. xxv: 6—8.

6. It is in harmony with God's purpose. Eph. i: 9, 10.

7. It is in harmony with Paul's description of the resurrection. I Cor. xv: 20—28. 35—38. 42—58. He assures us that, "As in Adam all die, even so in Christ shall all be made alive. Sown in dishonor, raised in glory, 'This mortal must put on immortality,' &c. Let the candid reader peruse carefully and attentively, the passages to which we have referred, and he will perceive that they not only harmonize with the doctrine of Universal Salvation, but plainly teach that sentiment.

How great the contrast between Universalism and endless misery! The former harmonizes with every thing lovely and commendable; the latter, with every thing that partakes of the wisdom of this world, Therefore to be Godlike, we must become *practical* Universalists. But to be evil, we need only to become *practical* believers of endless misery. Let every professing Universalist carefully observe the direction given by St. Paul. (Titus ii. 11, 12.) "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world," which is thus beautifully paraphrased by the poet:

'So let our lips and lives express,
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.'

POPULAR RELIGION.

It is truly astonishing to witness the unceasing assiduity with which many people seek after a *popular religion*. It appears to be their "meat and their drink" to do that which will receive the applause, or meet the approbation of the *strongest party*. As if the asseverations of Jehovah, the blood of his Son, the testimony of the prophets, or the sufferings of his primitive followers, were matters of little or no account, many who profess to reverence the name of God, and love the truth as it is in Jesus, will spend and be spent, in trying to find out and obtain a religion which shall be considered popular. To the candid observer, who stands aloof from the scene of action, and beholds the probable motives which govern the multitude, the way in which they go, and the ridiculous fooleries which they condescend to practise for the sake of popularity, all these "ways and means" appear so truly detestable, so vain, foolish, anti-christian and ridiculous, that it is hard to determine whether to weep, laugh, or groan at the condition of the world! That there are some who feel the importance of forsaking "father and

mother, houses and lands," for the sake of truth and the Gospel, it is a fact which requires no proof; but that a majority of our citizens are governed by different motives is equally susceptible of demonstration.

Among those who are given to "run after strange Gods," there are individuals of quite different characters and conditions, who are probably governed by different notions, but who have the one great object, popularity, in constant view. Among persons of the above description, are some, who, having found themselves low in the estimation of the world, have thought most advisable to forsake their former associations, and cling to others, with the hope of gaining friends by the exchange. There are, perhaps, many others, who having little or no intrinsic merit of their own, and being sensible of their defect, will select some demi-god for a guide, and follow with implicit obedience, in his wake, with the hope of being shielded from the evils of their former condition, by the supposed greatness of their little deity. There are others whose attention, perhaps, is attracted by the parade, the show, the pomp, the grandeur, or possibly the external appearance of some religion. With such, a large wig, a flowing robe, a gilt prayer-book, or a genteel person, has more weight than all the sacred injunctions, the solemn oaths, the divine promises, or the weighty asseverations of the eternal God. To such, the imposing ceremonies, the "essential" ordinances, or the venerated formularies of faith, adopted by any sect, no matter which, provided it be popular, form the grand *desideratum*. The darling object is no sooner discovered by such persons, than every former profession is given to the winds: each former attachment is consigned to forgetfulness; and, peradventure every former obligation under which they may have been placed, is considered "null and void," if not altogether oppressive and unjust. By slow but sure gradations, they work themselves into a belief, that every measure is done in compliance with duty, that every step is taken in wisdom, and that even heaven itself approves and sanctions their conduct. Such do not consider the pure and undefiled religion of God of primary consequence, but "step lightly o'er" the ashes of martyred Christians, to kiss the garment's hem of some well-fed clerical dignitary, and to kneel, devotionally, before the cushioned altar of ostentatious wickedness.

But there are others among the group, which deserve more unqualified censure.—Such are they, who, as pretended preachers of Christ, and followers of the Lamb of God, inculcate the lesson, that the practices above enumerated are praise-worthy. An unconquer-

able desire for a good living, a fat salary, an easy life, or to obtain the smiles of all, at the expense of moral honesty and pure religion, leads some, perhaps many, to lull their consciences, or flatter the pride of the world. Possibly, in the creed of an individual of this class, are found the words of partial grace, vindictive vengeance, and eternal despair: but each offensive paragraph is cautiously concealed, carefully expounded, or industriously explained, to meet the views of several, and all of those who are inclined to swallow the golden bait! It remains for future years to develop the pernicious effects of this thirst for popularity, and for future generations to stigmatize such intolerable vanities, with the well deserved epithet, "full of all falsehood."—*Ch. Ttl.*

ON ENDLESS MISERY.

The doctrine of Endless Misery teaches, that, with the exception of the first man, God brings the whole human race into existence with an innate propensity to evil: that, to counteract this fatal tendency, in favor of a few individuals termed the elect, he especially interposes, irresistibly influencing them to avoid whatever might endanger their salvation, and to do what is necessary to secure it; that the great majority of his creatures, termed the non-elect, he leaves to the operation of a nature, which must inevitably ensure their ruin; that for these unhappy-beings he does not interpose; that he abandons them to endless and inconceivable misery, and that from all eternity he appointed them to this dreadful destiny, by an irreversible decree determining them to condemnation.

The most execrable tyrant that ever desolated the world is benevolence itself, compared with the character which this tremendous doctrine gives to the benevolent Parent of the human race. If it be true, God is not good; for it has already been proved, that in giving existence to sensitive creatures, a benevolent being must make it upon the whole a blessing. No creature it is admitted, has a right to existence: it is a boon to which it is impossible that there could have been a previous claim; but, being bestowed, justice as well as benevolence requires that it should be rendered, upon the whole, a good. How low an individual may be placed in the scale of being, or whatever pain may be mingled in his lot, if the balance of happiness be in his favor, he can ask no more; his great inalienable right is respected; it is his duty to submit to the evil with resignation, and to accept the good with gratitude: but if the balance of pleasure be against him, he has cause to murmur, and the Being who gave him life upon such terms is

not good, nor can any sophistry prove him to be so.

Were it *possible* for benevolence to reside in the bosom of a being who could decree the intolerable and unending anguish of millions and millions of his creatures, it might, indeed, be inferred that the God of election is good to the elect; but to the non-elect he is not good; he never was, and he never intended to be. He gave them existence with a determination to make it an everlasting curse; he brought them into being not to enjoy, for against that he passed a decree which no power in the earth or heaven can resist, but to suffer through the ages of eternity, unremitted and intolerable anguish.

Were there in the nature of the Deity not the least portion of benevolence; instead of being as it is, pure benignity, were it unmixed evil, it could not be worse for the great majority of his creatures than according to this terrible doctrine it actually is. At present, indeed, they enjoy some degree of pleasure, but it is only sufficient, in the awful period of futurity, to carry their misery to the highest pitch, by enabling them to comprehend their eternal loss; and, accordingly, the bitterest anguish of the damned is usually represented as arising from recollections of the present state—recollections of happiness once participated with delight, but now departed for ever.

Were, then, the Deity, instead of being pure benevolence, malignant as malignity itself, and had he engaged in the work of creation on purpose to gratify his malevolent propensities, he could not, as far as we can see, have contrived a plan better calculated to effect his purpose, than that which this doctrine teaches he actually has adopted, with regard to the great majority of his creatures.

Can any person look into his own heart, and read the proofs which are registered there of his most excellent and lovely character, without feeling disgust and horror at a doctrine, which thus enshrouds him in the deep and awful gloom of cruelty and malevolence?
—*Smith on Divine Government.*

INFALLIBILITY.

Extract from Dr. Chalmers's sermon "on the doctrine of christian charity applied to the case of Religious difference."

"It is said of the Papists, that they ascribe an infallibility to the Pope, so that if he were to say one thing, and the Bible another, his authority would carry it over the authority of God. And, think you, my brethren, that there is no such Popery among you? You all have, or ought to have, Bibles; and how often is it re-

peated there, 'Hearken diligently unto me.' Now, do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favorite minister to the tribunal of the word, or would you tremble at the presumption of such an attempt, so that the hearing of the word carries a greater authority over your mind than the reading of the word? Now this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine is just calling another man master; it is putting the authority of man over the authority of God; it is throwing yourself into a prostrate attitude at the foot-stool of infallibility; it is not just kissing the toe of reverence, but it is the profound degradation of the mind and of all its faculties; and without the name Popery, that your bosoms, your souls may be infected with the substantial poison, and your conscience be weighed down by the oppressive shackles of Popery. And all this, in the noon day effulgence of a Protestant country, where the Bible, in your mother tongue, circulates among all your families,—where it may be met with on almost every shelf, and is ever soliciting you to look to the wisdom that is inscribed upon its pages.

"*This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.*" 1 Tim. i. 15.

That during the Augustan age, there appeared in Judea, an extraordinary person called JESUS CHRIST, is a fact better supported and authenticated, than that there lived such men as Cyrus, Alexander, or Julius Cæsar. For there are more historical monuments to attest his existence and character; and infinitely more numerous and incontestible vestiges in the present day, to prove that there was such a person as Christ, than that ever lived in past ages such illustrious monarchs and conquerors. As certainly as Christianity is now existing in the world, so certainly did its founder and publisher *some*time exist. The public monuments, which the renowned heroes of antiquity left behind, are long since perished: the magnificent palaces; the superb structures they reared, the grand temples and mausoleums they erected, the opulent cities they founded are now no more. Few remaining visible traces are left of the battles they fought, the empires they established, the system of laws they compiled, and the universal devastation they once spread around them. The kingdoms they conquered, have, by the instability of human condition, undergone many revolutions, have repeatedly lost, and repeatedly regained their

liberties, and experienced all those reverses to which terrestrial glory is in wisdom subjected. The curious traveller explores vast regions in search of standing records of former princes; traverses immense countries, once the seat of science and of liberty, now the abode of barbarians, once variegated with unnumbered houses and villages, now dreary and inhospitable solitudes—and even searches in vain, for cities and temples, and palaces in the very situations where history records they once stood. Babylon is now fallen! Prosepolis and Ectabana, are now no more! and the traveller has long searched without being able to ascertain the place of even ancient Nineveh, that ‘*exceeding great city of three days journey.*’—Few are the present signatures in Minor Asia, or in India—of Alexander’s victorious army—few are the standing memorials in Gaul and Britian, to evince that such a man as the first of the Cæsars subdued the one, or invaded the other. But that there was such a person as JESUS CHRIST, who lived, and died, and rose again; who founded the *Spiritual empire* of religion: the present state of all the empires of Europe demonstrates. The customs and usages that obtain in every nation necessarily imply a cause and a reason to which they owe their origin; and necessarily presume a date, at which they commenced. Religious institutions universally regarded—Religious solemnities universally celebrated, lead the inquiring mind through past ages, to that period at which they began—to the person or persons by whom they were established—and to the sources from whence they flowed. All natural usages are public monuments of facts—and are standing proofs through all successive times, that the person whose memory they thus preserve, and the events whose importance they thus record, once did actually exist. We see numbers of vast and populous empires, all unanimously agree in baptising their offspring in the name of the Father, of the Son and of the divine Spirit, in commemorating the author and finisher of their faith,” by the memorials of bread and wine—in worshiping the Deity through a *mediator*—in appropriating the first day of the week to religious worship—and in solemnizing the nativity, death and resurrection and ascension of the author of their religion. How shall we account for institutions and usages universally received throughout the civilized world, and universally practised by all the various churches, sects and denominations, every where existing? They were not instituted in the *present* age—they did not commence in the times of our *immediate* ancestors—we find we can follow the sacred stream even beyond its source into ages,

when no such customs prevailed, when there was no such religion as christianity, and when Pagan Idoltry and Judaism universally reigned. As certainly, therefore, as the present state of the Jews, their tenets, their ceremonies, observances, and peculiar customs, their dispersion into all the nations of the earth, yet their remaining a distinct people, a separate body through all the infinite changes and revolutions that effect kingdoms and communities, is an incontestable proof, that there was such a legislator as Moses. So certain is the conclusion from the stated solemn rites, that now universally exist among christians of all countries, that there once flourished such a lawgiver as *Jesus Christ*, who founded that religion so many nations have espoused, and who instituted the solemnities and customs we see universally observed by all who profess his Gospel.—*Universalist Magazine.*

INFIDEL ZEAL.

Whatever may be thought of particular faiths and sects, a belief in a life beyond this world, is the only thing that pierces through the walls of our prison house, and lets hope shine in, upon the scene that would be otherwise bewildered and desolate.

That believers who have the same heaven in prospect, should invite us to join them, on their respective ways to it, is at least a benevolent officiousness, but that he who has no prospect, or hope in himself, should seek for companionship in his road to annihilation, can only be explained by that tendency in human creatures, to count upon each other in their despair, as well, as their hope.—*Moore.*

It is nothing,” says Smith, in his excellent treatise on Divine Government, “it is nothing to say, that the happiness intended to bestowed upon his creatures by the Deity is conditional. There can be no doubt that it is so far conditional, that no being can be happy until he becomes virtuous. But the circumstances in which men are placed, and the ultimate effect of those circumstances upon their character, were clearly foreseen by the Deity, and if he perceived that any individual, under any particular combination of circumstances, would never become virtuous, he would either have altered his circumstances, or not have called him into existence. One or other of these measures benevolence required.”

Common swearing argues in a man perpetual distrust of his own reputation, and is an acknowledgment, that he thinks his bare word not to be worthy of credit.

P O E T R Y .

From the Expositor.

The day is thine; The night also is thine.—Psalm lxxiv, 10.

God of the *morning's ray!* whose power
Earth owns as sovereign and supreme,
We dedicate this natal hour,
The dawn of daylight's rising beam,
To thoughts of thee; to thee we pray
Our thanks for the return of day.

God of the *midday sun!* how bright
And more resplendent, more sublime,
Must be thy glory! Ah, whose sight
Can view, beyond the bounds of time,
Thy throne resplendent, and not see
How dim the sun, compared with thee!

God of the *evening shade!* how sweet
The calm of contemplation seems
To minds of thoughtfulness; how meet
To observe the light's receding beams,
And call to mind the fleeting span
Of the receding life of man.

God of the *midnight hour!* how dread
And dreary, too, is nature's sleep!
How painful, on misfortune's bed,
In such an hour, to 'wake and weep.'
Do not thine all-preserving care
Soothe even the night of man's despair.

S Y M P A T H Y .

It is a pure stream that swells the tide of sympathy—it is an excellent heart that interests itself in the feelings of others—it is a heaven-like disposition that engages the affections, and extorts a sympathetic tear for the misfortunes of a friend. Mankind are ever subject to ills, infirmities and disappointments. Every breast at some particular period, experiences sorrow and distress, but sympathy is the balm that heals these wounds. If a person, who has lost a precious friend, can find another who will feelingly participate in his misfortunes, he is well nigh compensated for his loss.

P R E J U D C E .

When it is seen that preachers endeavour to keep their people from investigating a system of religion, it may be known that they are fearful the investigation would ultimate to their disadvantage; for if a doctrine carries its proof with it, it only needs to be known to obtain credence. Is it not reasonable to suppose then, that those people who cry, licentiousness, heresy, &c. are more afraid of an impartial investigation, than they are of the effects of the doctrine they exclaim against? The reason is obvious why preachers labor to cherish prejudice.

"As in Adam all die, even so in Christ shall all be made alive." Will any die an endless death after this?

There is not a greater instance of human depravity than our senseless contempt of blessings merely because they are customary; which in true reason is an argument why we should prize them the more. When we deal with men we discern it well enough; he than gives me once one hundred pounds, I account not so much my benefactor as if he had made it my annual revenue; yet God must lose his thanks by multiplying his favours; and his benefits grow more invisible by their being always before us.—*Art of Contentment.*

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Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

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NO. 9.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

From the Religious Inquirer.

LETTERS TO THE AUTHOR OF TRACT.

NO. 224, A. T. S.—entitled,

"Reasons for not embracing the doctrine of
Universal Salvation," &c.

LETTER III.

REV. SIR,

4. I have thought it best after reconsideration, to add a few words on your second letter. The substance of it is, that when Universalism is preached, religious people are 'alarmed' and reject it; while Deists, profane swearers, sabbath-breakers, adulterers, drunkards, fornicators, &c. almost exclusively embrace or patronise it. The falsehood of this statement has been already mentioned. But I wish, now, to point out a striking coincidence between the charges you utter, and those which the ancient Pharisees urged against Christ and his cause.

How did they speak of him? They triumphantly demanded, 'have any of the rulers or of the Pharisees (i. e. the religious, so thought,) believed on him? but this people, who knoweth not the law, are cursed;' they said, 'he deceived the people;' 'he blasphemeth;' 'he is not of God, because he keepeth not the sabbath day;' 'a gluttonous man, a wine bibber, a friend of publicans and sinners;' 'he receiveth sinners and eateth with them;' 'they said unto him, why do the disciples of John fast often and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink?' &c. Such was the language of the Pharisees concerning 'the Savior of the world.' His believers at this day must not be disconcerted on receiving the same treatment.

5. Your 5th reason is, that all men, whether Pagans, Jews, or Christians, have, except a very few persons, held the doctrine of endless punishment. 'Now,' you conclude, 'this general foreboding of future misery to the wicked, can be accounted for only in one of two ways: either it has come down by tradition from an original revelation, and thus shews how revelation has been understood from the be-

ginning: or else it arises from the very constitution of the human mind, and is thus to be regarded as the voice of God, speaking through the medium of conscience and forewarning them of what awaits them in the future world.' (p. 10, For this, you give me simple assertion, but no proof. Admitting, what by is not true, that all mankind, with very few exceptions, have believed in endless misery, yet do not urge me to adopt your very hasty conclusions, till you shall have answered me one question: Does the fact that all the nations have believed in a multitude of Gods and held to idolatry, until carefully and laboriously taught otherwise, does this fact, I say, prove either that polytheism and idolatry have come down by tradition from an original revelation; or else that they arise from the very constitution of the human mind, and so are to be regarded as the voice of God? If not, then the general reception of a doctrine is no proof of its divine origin; and your argument vanishes at a touch. Let us try the next.

6. The doctrine of Universal salvation is inconsistent with the character of God as a rewarder, and with the great truth, that men are now in a state of probation.' Why? Because there is no 'such distinction made between the righteous and the wicked in the present life, as is implied in the character of God as a rewarder. Are not the recompenses, made to either class in the present state, very imperfect, and far from corresponding with their respective characters? (p. 10, 11.) That is, in the present life, God does not sufficiently reward either: all his punishments on the wicked are inadequate to their deserts; all his favors to the righteous, far short of their merits. Divine justice is much in arrears. Very well. What is the least you will take for your share? What are the most favorable terms on which you will settle? Why, in addition to all present receipts give endless torments to the wicked, and heaven with all its glories to the righteous; then, the reward will exactly correspond with their characters. So much do you contend for. You will not abate a jot. One would think you might be satisfied with immortal glory for yourself, without exacting the endless damnation of sinners whom you acknowledge no worse by nature than yourself. I will not reprove your presumption, for you certainly knew not what you said. This is evident from the doctrine which you, at other

times, inculcate; viz. that even the righteous, were they rewarded strictly according to their present characters, would be justly sent into eternal fire. And, Sir, if you can discover how God as a just rewarder may save such a class of people, you may discover how he can save all; unless you find some who deserve more than eternal fire. I may, perhaps, enter into a further examination of the foregoing subject, when I arrive at your eighth letter.

7. Your next proposition is, that 'the Bible every where divides men into two classes, and makes a distinction between them, which is recognized throughout every period of their existence, both in this and the future world.' (p. 12.) Here, you have, at length, stated what, if it be but proved, will decide the question. I am glad, after so much labor, to arrive at something definite. How do you support your proposition? By showing 1. a distinction in the present characters of men; 2. that there are two classes, because God has different feelings towards the righteous and the wicked; 3. that they are, at present, in entirely different states;—By the way, I must remark that, whether correct or incorrect, all this has no bearing on our subject. But in the next words, you proceed to the point, and say, "4. This distinction is recognized in the general resurrection;" 5. "at the judgment day;" 6. and "in the sentence of the final Judge." Now, let us see whether you sustain these three statements.

The only proofs you bring of such a distinction at the *general resurrection*, are these two texts, viz. "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" (Dan. xii. 2.) and, "the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v. 28, 29.) But, Sir, let me have a candid hearing, while I confess my doubts whether either of these texts relates to our subject. I know you have forewarned me, that should I deny your application of the latter, you might pity and pray for me, but should not attempt to convince me. (p. 36.) That, however, was rather petulantly said; and I shall yet succeed in commending my explanation to your respect, if not to your assent; for some of your most *Orthodox* critics and commentators will speak for me. A standard work, lately translated at your Andover Institution, on the request of Professor Stuart, and under the patronage of the other Professors, says "there is some uncertainty" whether Dan. xii. 2. refers to the future state, though it "possibly" may.* The

pious and renowned Grotius, who, though an Arminian, is perfectly orthodox on the subject of endless damnation, explains the same passage as a prophecy, expressed in the usual figurative language, of certain political and religious overturns in the Jewish state and people.†

Now turn to the text itself; and, above all things, read it with its own immediate connexion. You will find the chapter is treating of that time when the Lord should have accomplished to scatter the power of the holy people. i. e. of the Jews—when the daily sacrifice should be taken away—and the abomination that maketh desolate, be set up—and when "there should be a time of trouble, such as never was, since there was a nation even to that time." (ver. 1, 7, 11.) And I need not remind you that, in Matt. xxiv, Christ himself fixes the application of these words to the age in which Jerusalem was destroyed. Certain it is, in that age the Jews were thoroughly awakened from their long continued lethargy; some of them to the knowledge of God and of Jesus Christ, which is eternal life; and the rest, to aggravated guilt and everlasting contempt. To this fact, the prophecy in Daniel must be referred, if understood according to its connexion. I will now remind you that it is believed, I think on all hands, that the text you quote from John v. 28, 29, as your other proof, was spoken by our Savior with pointed reference to that in Daniel.

That oracle of the Orthodox critics, Dr. Lightfoot, one of the Westminster Assembly of Divines, says of this passage in John v. 28, 29, "these words might also be applied to a *spiritual* resurrection, as were the former, [viz. the preceding 25th verse.] And, so coming out of the graves meaneth, in Ezek. xxxvii. 12. The words in the 29th verse [in John,] being only translated and glossed thus: *And shall come forth; they that do good* (after they hear his voice in the gospel,) *to the resurrection of life; and they that do evil* (after they hear the gospel,) *unto the resurrection of damnation.*"† Such is the remark of one of the most venerated biblical critics that Europe has produced. It will perhaps induce you to suppress your pity, till you shall have looked into the *connection* of this passage. There you will find that our Savior had just been speaking (verse 25) of a spiritual resurrection, in similar figures; and what authority have you for making him to have changed his subject? especially while al-

* Jahn's Biblical Archæology, Sect. 314.

† Critici Sacri, in Dan. xii. Grotius, in v. 2.

‡ Lightfoot's Work. Harmony &c. Part iii. on John v. 28.

inding to the text we have examined in Daniel.

To me those scriptures which treat *professedly* of the General Resurrection, intimate no such distinction as you suggest. On the contrary, they state, positively, that all who are raised, "are raised equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 36.) They state, positively, that "when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin." (1 Cor. xv. 54, 56.) When sin, the sting of death, is no more, and mankind are the children of God and equal unto the angels, where will you find your wicked class?

But at any rate, you tell me, there is to be a distinction between mankind "at the the judgment day," and "in the sentence of the final Judge." That has never been denied, if by the "judgment day," you mean, not what the Orthodox generally mean by the phrase, but the time spoken of in the passage you here quote to prove these points: "When the Son of man shall come in his glory, and all the holy angels with him," &c. (Matt. xxv. 31, 46.) What has this to do with our subject? For you know very well that Christ had just before, in the same conversation, fixed the event here mentioned, to that generation: "They shall see the Son of man coming in the clouds of heaven, with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, &c. Verily, I say unto you, this generation shall not pass, till all these things be fulfilled." (Matt. xxiv. 30, 34) So he repeatedly stated; as I perceive by no less than seven other passages now before me, in the four Evangelists. ●

If you know of any text in the Bible, which shews that there is to be the distinction of wicked and righteous, miserable and happy, to all eternity, I beg you to produce it; but do not mock me with quotations well known to relate only to events here in this world.

Yours, &c.

THE CONQUEST OF RELIGION.

One of its most difficult conquests, indeed, a large portion is overlooked by the human eye. While the evil done in its name is seen by all, and dwelt upon in triumph by the adversary—its pure and holy conquests are often effected

in stillness and silence; in the abode of poverty, in the obscurity of humble and retired life. Who is there, that has seen a true Christian, in his life and in his death? Who, that has seen the holy calm that shed itself over that soul, where grace has triumphed over passion, where envy, and hatred, and pride, are sounds unknown? Who, that has heard the fervent accents of a Christian prayer? Who, that knows the joy of a Christian's communion with his Maker, the devout aspirations of a soul which is the temple of the Holy spirit, adorned and sanctified by his best and richest gifts and graces? Who, that has seen the Christian struggling with the storms of life—though cast down, not destroyed; though perplexed, not in despair; submitting with humble resignation, to the correction of his Heavenly Father; and gathering the peaceable fruits of righteousness from the seed which was sown in tribulation and tears? And yet more, who, that has seen that light on which angels look with joy; that hallowed bed where a christian renders up his soul, as to a faithful Creator; where, with no vain displays, no idle rapture, the dying saint, knowing, of a truth, that he is faithful who promises, relies, in the last awful scenes of life, with humble confidence, on that hand which has borne him through all the storms and struggles of his earthly pilgrimage, and which will now cheer and comfort him, in his passage through the dark valley of the shadow of death! This is, not what Christianity can do, but what it does, day by day: not what it does, for the learned and enlightened Christian only, but what it does, to shed light and joy over the humble abode of the lowly and ignorant.

It must be gratifying to the liberal mind, and encouraging to every well wisher of mankind, to contemplate the steady uninterrupted increase and spread of avangelical knowledge. In the midst of, and all around us, our Zion is enlarging, and the cause of equal grace and equal salvation, throughout the revelation of equal Love, is taking deep root, and sending forth its pacific branches. To the east and to the west, to the north and to the south, the joyfull tidings of salvation continue to spread with increasing celerity, and that too, in opposition to a studied and systematized coalition of all its enemies. But as our gospel is not according to the will of man, but according to the power of God, and agreeable to his will, we may with the utmost confidence rely on the faithful performance of the promise, and the ultimate success of the gospel in confirming salvation to all flesh.—D. Star

SHORT SERMON.

The wicked shall be turned into hell and all the nations that forget God. Psalms ix. 17.

The *literal* meaning of the word translated hell, is, "the grave," "the state of the dead." It also has in some instances a figurative meaning, and in this sense denotes trouble and sorrow.

In each of these senses, the sentiment of the text is most certainly true. We regard it however as a good rule of scripture interpretation, to give a literal construction to all passages which can be shown literally true.—"Driven" or "hurried" would give the force of the original better than the word "turned," in the text. The sentiment appears to be this. "The wicked shall be driven," or hurried into the grave, &c. Keeping the rule which we have named in mind, we shall proceed to show that the sentiment is *literally* true.

1. We will view it as it refers to nations. The nations that forget God shall be hurried into the grave.

The Jews were once a flourishing and powerful nation. Their temple stood at Jerusalem the glory and wonder of the world, and then the people assembled at their solemn feasts, with joy and thanksgiving to pay their devotions to the most high; and God the good shepherd of Israel, most bountifully blessed them.

But that nation forgot God, and where is she now? Scattered to the four winds of heaven, a proverb, a by-word, and a reproach among the nations of the earth. They have lost their glory and even their very existence as a body politic. They were driven into the grave, and in the state of the dead they remain to this day.

Do you ask, what caused this mighty overthrow? The answer is, They forgot God, fell to the grave, and must sleep in the solitude and silence of the dead, till God shall shake the valley of bones, and make them live.

Where now is Greece? Once she sat upon the pinnacle of national glory; was the emporium of science, and the light of the world.—Once her heroes, her statesmen, her orators, her sages and her poets, raised the admiration and excited the wonder of the world. Once the thundering eloquence of a Demosthenes, poured forth in the legislative halls of Greece, could exert an influence that would shake the habitable earth. But the laurels of Greece are faded. The withering blast of the desert passed by, and her head is low. The bittern and the owls screech in her halls, and the sculptured marble, that bore the impress of her art, is clad in the mould of ages and commingling

with the dust. What mysterious power is this, that causes thrones and dominions to totter and fall?

What wonder-working power was that which drove Greece in her glory down to the tomb of nations? The answer is, that intoxicated with prosperity they forgot that there was a God who ruled in earth, and they were hurried into the grave.

You may examine the history of Greece in her downfall, and ask the record of ages why she fell to the grave, and there will come up a voice from the sepulchres of her heroes and sages, saying that the people forgot God; that her downfall and ruin was owing to no other cause than the wickedness of the people.

You have heard of the glory of Rome.—Time was when she was mistress of the world. By the force of her arms she had subdued the nations around her, and humbled the pride of kings, till her treasury was filled with the gold that they paid as the price of her friendship. Rome too could boast of her orators and heroes, her sages and poets, whose names yet live in the temple of fame. Time was when the eloquence of a Cicero in a Roman senate, could reach with its power the four corners of the earth. Rome then sat upon the throne of nations and her voice was their law and directory. But where now is Rome? She is buried in the grave. The crown has fallen from her head and left it naked and bare. The hand that held the sceptre of nations is palsied and cold, and the sceptre itself is changed to the small dust of the balance, and Rome in her glory lies in the silence and solitude of the grave. Go ask the record of ages, why is this? You will receive for answer that she forgot God.—To no other cause can you trace her ruin but to the wickedness of her people.

The wicked shall be driven into the grave, and all the nations that forget God, is a truth fearfully exemplified, in these instances, and these examples should remain a salutary warning to the nations of the earth, that nothing but virtue and godliness can secure the permanent prosperity of any nation or any people. Virtue alone is the rock of defence, and the only safeguard from national death and the political grave. Where now are Tyre and Sidon, and Egypt and Babylon, and Thebes and Tarsus, and Chorazin and Jerusalem, with all their ancient pomp and splendor? They have gone down to the charnel house of death, and the monumental marble that tells where they stood, is mouldering to dust. Why are they not now blooming in their ancient beauty?—Ungodliness, wickedness, corruption, pride, cruelty, debauchery and iniquity, are at the bottom of the mischief. They were wicked

and they died. They forgot God and were driven into the grave. I ask then, is it not literally true that the wicked are turned into hell, and all the nations that forget God?—We pass

2. To view our subject as it relates to individuals.

The principle which we shall attempt to illustrate here is this. The natural tendency and the legitimate effect of all ungodliness and wickedness, is to shorten human life and hurry men into the grave. "The wicked are snared in the works of their own hands" says the context. This is the reason why we may calculate with certainty that they will be driven into the grave.

You remember undoubtedly the case of Haman, who forgot that there was a God, and wickedly conspired against Mordecai, to kill him. He was snared in his own wickedness, and swung into the grave from the very gallows he had prepared for Mordecai.

Why hang Absalom upon the tree? Why was he cut off in the morning of life and the bloom of his youth? The answer is that he forgot God. He was wicked, and snared in the works of his own hands, he was driven into the grave.

Now we maintain that the same general principles will hold true in the case of every sinner upon the face of the earth.

In some places they are more plainly developed than others, but in all we believe they are true. There is not one among all the black catalogue of crimes, the natural tendency of which is not to work death, and drive men down to the grave.

Take the drunkard, and I ask, is it not true that he is driving himself, by speedy encroachments upon his constitution, to the grave? Take the debauchee, who lives only to gratify the depraved lusts of the flesh. Is it not a fact that he is whirling with fearful haste down to the grave, and at every step accelerating his speed by his sins? What is true of these, is true of all other sins. It is true that in these cases the effect is more speedy, more outward and visible than in many others, we might name; but in our opinion no more certain or sure.

Take for instance the crime of lying. Say nothing of the immediate effect, which is to beget misery and thus weaken the constitution, and produce ultimately, death. Pass this.—One man lies, another follows his example.—The whole community are contaminated with the same vice, confidence is destroyed strife ensues, and at last a whole nation is bleeding. What is the cause of this work of death?—

Ans. Individual crime has been driving them onward, and downward, to death and the grave. Thus you see that the tendency of that crime was to the grave. And though it would not palsy the limbs or bloat the body, like that of drunkenness, yet its effects are no less sure and deadly.

The streams of guilt all flow and empty themselves into the ocean of death, and he who falls in that current will be borne rapidly along, and be left in the grave. God Almighty hath joined death and evil, and no man can put them asunder. Every sin that a man commits, bears like an incubus upon the head of the transgressor, and the accumulated weight will sooner or later, as certainly crush him into the grave as there is truth in the experience of man.

I suppose the objector will by this time feel disposed to say, if the grave is all the hell there is, he does not see but the sinner is as well off as the saint, for both must go there. We reply, that all must go there is undoubtedly true. But the scriptures declare that the wicked shall not live out half their days, while in the right hand of wisdom is *length of days*, and in her left riches and honor." Now I ask, Is it as well for a man to live in wickedness, bloated with disease, tormented with a guilty conscience, and in the morning of life be turned into a drunkard's grave, or swung from a gallows, under the execrations of the world; as it is to live the life of the righteous in righteousness, joy and peace, and in a good old age be gathered to his fathers with the blessings of children's children upon his head? I know not how others may feel, but for me I say, Oh! let me die the death of the righteous, and let my last end be like his. But the fact that sin works death is not the only reason why it should be avoided, nor is the grave the only hell into which the wicked are turned. There is a hell on earth, a deep pit of misery here into which he falls. This view of the text however has been so often presented to the public that we forbear, especially as we see no need of making a figurative use of a text which is so manifestly true in its literal meaning.—God keep us from sin and preserve us from evil.

I. D. W.

NEW MEETING HOUSES,

The advocates of a "stalled Theology" in this city, are busy in devising ways and means to increase the number of their churches. A portion of Rev. Mr. Tucker's congregation have purchased a lot of ground for a site, on Second street, next south of the Court House, upon which they intend to erect an elegant edifice to be occupied as a place of worship after the order of the Presbyterians. The gen-

tlemen engaged in it are abundantly able to accomplish it.

The first Presbyterian society, over which Rev. Mr. Beman officiates, also contemplate the erection of a new church. The building now occupied by that society was built of wood, is somewhat old and incommodious. It is in the view of the society to tear it down and to erect a larger temple with more durable materials.

K.

THE PRESENT.

"Now is the accepted time."—Scrip.

"The present time is all that we can call our own, the past cannot be recalled and the future is pregnant with uncertainty." There is no more commonly expressed opinion than the above; it is found on the lips of every one, and yet how few there are who act as if they realized its truth. Fruitless lamentations for the past or anticipated plans for future enjoyment engross so large a portion of the thoughts of many, that they lose sight of the present and refuse the pleasure which is within their grasp. But still the present is all that we can call our own, and wisdom should teach us the lesson that to make a proper and happy improvement of it, we should make the experience of the past or the anticipations of the future subservient. If we have neglected in past years, to avail ourselves of many favorable circumstances (and who is there who has wisely improved each auspicious moment?) this consideration so far from creating despondency or causing us to waste our time in useless complaint, should induce us to act more wisely for the future, and we should value the lesson in exact proportion to the expense to which it has subjected us. How many have suffered the vessel in which their hopes have been embarked to be shattered on the barren shores of disappointment, to be there overwhelmed with the dark waves of sorrow, when a little exertion would have again launched them on the deep, and heaven have filled their sails with prosperous breezes! There are few misfortunes which can befall us in life beyond redemption, and there are none but what are susceptible of amendment. Let the present be only judiciously employed and if it cannot rectify, it will in a great measure at least atone for the errors of the past. Providence has been very kind to man, and the scene of human enjoyment is very large, it is scarcely possible to become absolutely a bankrupt; like an entailed estate, you may prodigally expend the interest and be in continual difficulty and embarrassment by contracting debts that you cannot discharge, but then you cannot dispose of the estate itself.

Such, in some resembling features, is the condition of man. This world, with all its multiplied means of enjoyment, is his inheritance, and he is under the guardianship of his heavenly Father. He may abuse many gracious gifts, misapply his time, pervert his talents, squander away his privileges, but after all, he cannot affect the estate itself, and the moment he passes, directly he determines to make a wise and prudent use of what blessings are within his reach, then the interest money comes in. Ten thousand sources of enjoyment present themselves to the mind of him who is determined to take advantage of all that is placed within his reach. He will derive pleasure and satisfaction from things which he might have supposed incapable of affording him even a pleasant sensation.

It is not only from unavailing regret at what has passed that men neglect what is still within their reach, but they frequently sacrifice present enjoyment for some anticipated future good, which is to compensate them for their present loss. It is the influence of this feeling, which causes that incessant toil and struggle which many evince in the acquisition of property. They have fixed in their imagination a certain standard to which they must attain before they can sit down and enjoy themselves. This particular mark to which they aspire is always placed far above what the wants and comforts and conveniences of life require, and generally beyond what a reasonable expectation from their present circumstances would seem to warrant. To reach, however, their prize, they strain every nerve, for this they tread down a thousand lovely flowers that invite their attention, and moments pregnant with delight are overlooked in the prospect of future good. But how unsatisfactory does this prize often appear when it is actually attained, how far does it fall below its former fancied excellency—it seems to lose its charm by possession. They wonder how they could have ever fancied it so fair. Like the child that chases the gaudy butterfly, who toils and pants along the mead to catch the brilliant insect; now he hopes to have attained his wish—but again it escapes his grasp and flies to some distant spot in the flowery mead. Dismaying fatigue and excited by hope again he pursues "the fleeting good"—again and again it eludes his grasp. At last by some vigorous effort—some fortunate blow, he lays the little victim on its fragrant bed and with eager haste, seizes the fragile creature in his hand. How momentary, how very fleeting is the joy arising from possession. 'Tis but a worthless prize—he is almost ashamed of the pursuit. He contrasts the lovely insect sporting in the sun-

beams, full of life and sipping the nectar from a thousand flowers—and then he casts his eye on the dead insect as it lies crushed in his hand. It has lost its charms—its beauty has vanished—possession has robbed it of all it is worth, and if you follow the little truant on his way home, you will probably see his inglorious conquest lying in the dust, while the victor's face will bear on it the marks of disappointed expectation. He will drag his weary limbs towards the paternal roof, and the theme of his meditations and the moral deduced therefrom will be to expend no more labor in the pursuit of butterflies.

By these observations we would not be understood as inculcating carelessness or indifference for the future. It is the duty of every one, especially when the interests of others are dependent on his exertions to provide for future contingencies, but this may be done, without sacrificing present enjoyment. The error which we are exposing is that over anxious desire of accumulating more than is necessary for actual comfort and convenience, and in the pursuit thereof, neglecting the present, and wasting that season of life, when any blessing is relished with the highest zest. Let then neither unavailing lamentations for the past, or extravagant expectations of the future, interfere with what is actually within our grasp, but in the words of the poet,

"Enjoy the present moment ;—all beside
Is but a feather in a torrents tide."

C. F. L. F.

INFORMATION.

At the last session of the Hudson River Association a resolution was passed appointing a committee "to ascertain the Societies which are within the limits of this Association, the names of all the officers, and the number of persons belonging to such societies ; and publish them." In compliance with a request of the chairman of this committee, to furnish such information as I might be able to collect in relation to the subject, I give the following statement, received from the clerk of the society in this place :—

The First Universalist Society in Amsterdam was organized in 1831 ; at that time, I think, only twenty-two members set their names to the constitution. Since then it has had a gradual increase, and now numbers thirty-seven members. Besides these, there are many warm friends of the cause residing in this vicinity, who have subscribed the constitution. The officers of the society consist of three trustees and a clerk. M. J. Bovre, J. Sanders and B. Dean are the present trustees. Joseph Martin, clerk.

We presume it will not be considered officious, if we drop a few hints in relation to another duty of the chairman of this committee. By the resolution already referred to, he was required to urge each society within the limits of this Association to send delegates to its next meeting. It should be remembered that the time is now at hand. The Association will hold its next session on the second Wednesday and Thursday (11th and 12th) of September, at Eaton's corners, in Duaneburgh, Schenectady co. And it is to be hoped that all the societies within its limits will evince, by their promptness in sending delegates, their unwillingness to have "the priests bear rule," and the deep interest they feel in the cause of a world's salvation.

R. O. W.

NOTICE.

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. persons wishing to subscribe for them or to make donations in aid of the good cause in that city are requested to call at the store of Stephen Van Schaack No. 392 South market-st. where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

SOCIAL INTERCOURSE.

As men, as citizens, as philanthropists, and as Christians, we should make it a point to extend the hand of fellowship to every man who discharges faithfully his daily duties, who maintains good order, who manifests a deep interest in the welfare of society, whose deportment is upright ; without stopping to inquire what his occupation is. If in addition to the above named virtues, he possesses an intelligent and well cultivated mind, he is worthy of our confidence and sympathy.

It is certainly foreign from all natural rule, and natural claim, to exhort towards such an one a reluctant feeling—a backward sympathy—a forced smile—a checked conversation.—And the hesitating compliance, which those in affluent circumstances are too apt to manifest towards those who are in indigent circumstances, is beneath the dignity of a gentleman and a Christian.

Let all imitate the Savior, and render a proper degree of respect and honor to every individual in the community.—*Universalist.*

Outward comforts are like the rotten twigs of a tree ; they may be touched, but if they are trusted to, or rested upon, they will certainly deceive and fail us.

WHAT IS PIETY?

It is a strange motley of conflicting elements covered with the garb of hypocrisy. It is pride, vanity, self-righteousness, bigotry, intolerance, ill will, and censoriousness, dressed in the garments of sanctity. It is, to be very punctilious in attendance upon prayer-meetings, anxious meetings, Bible class, and other meetings, every night in the week; and then, on the sabbath, dress in all manner of finery, go to church, and lo! languishingly, and indeed with the most consummate affectation, upon a fine crimson cushion. It is to scorn, condemn, ridicule, calumniate, and make use of every possible means to destroy the reputation of those whose religious opinions are different from one's own. It is to befriend, cherish, and put forward in business, the most consummate knave, if, when he first enters the place, he will distribute tracts, slander Universalists, attend night meetings, be constantly officious and pray stoutly. It is to treat a heretic who comes into the place with coldness—advise him to keep his sentiments to himself, attend 'evangelical' meetings, and be sure not to associate with Universalists, or attend their meetings. It is to remind him, that, if he is familiar with that despicable sect, he cannot expect the friendship, confidence and encouragement of "people that are any thing"—and if he does not give heed to this wholesome advice, it is to rise en masse and endeavor to drive him out of the place with all possible dispatch. It is to compromise matters, and seek a union of "evangelical" sects to put down Universalists, and prevent their erecting a church. It is to confer with a Baptist Elder on this pressing subject, in order to secure his aid in the holy work. In fine, it is any thing and every thing, but that "faith which works by love," that charity which "envieth not," and that pure spirit which characterized the Son of man.—Such is the very perfection of Presbyterian piety in this place—the village of Amsterdam. And a few good souls have attained this genuine piety.

R. O. W.

UNIVERSALIST STATISTICS FOR THE FIRST HALF OF 1833.

The following communication will be read with eagerness and satisfaction by all who feel interested in our common cause. The esteemed author will accept our thanks for the same. In a postscript to this communication, Br. S. says he is now prepared to make enquiries of such statistical information as was called for by the Convention at its late session, or such as may be furnished him by the clerks of

societies respecting the names of societies, their location their numbers, the time when formed, the proportion of time they are supplied with preaching, whether or not they have a meeting-house what their prospects are, &c., with such information as will be generally interesting to the Universalist public. We hope the clerks of our societies will avail themselves of the first opportunity of communicating the desired information. Br. S. writes of the society in Clinton, that he thinks "it will now name full one hundred members—more than forty gave their names last Sunday."

[Magazine and Advocate.

Br. SKINNER—The want of correct data, in the arrangement of a particular subject, induced me to make a regular entry of the conversions of ministers—the names and number of young men receiving letters of fellowship—and the Conventions, Associations, and societies formed, and the number of churches dedicated, during the current year, commencing the first day of January, last. The following is the result up to the fifteenth of July, and is at your disposal. At this rate, we can very well afford an occasional preacher to other denominations, as they will give many for one.

The following ministers of different sects have embraced the doctrine of universal salvation viz.

From the Methodists.—Joseph Sylvester, Vermont; — Clark, Ohio; William McLealand, New-York.

From the Christians.—Roger Bingham Connecticut; — Davis, Ohio; Orrin Marsh, New-York.

From the Presbyterians.—Martin Tracy, Ohio.

From Calvinistic Baptists.—J. Babcock, — Sargeant, New-York; John Kenrick, Mass.

From Free-will Baptists.—Judah Babcock, New-York; — Wyand, Pennsylvania.

The following have received fellowship from the different bodies named, viz.

Vermont State Convention.—Oliver Wright, Flavius J. Briggs, Joseph Hemphill.

New-York State Convention.—Timothy C. Eaton, William Queal.

Central Association, N. Y.—John E. Holmes. *St. Lawrence Association, N. Y.*—Elisha A. Garfield, Daniel Tenny.

Green Mountain Association, Vt.—Thomas Wheeler.

Maine State Convention.—G. Smith, E. B. Averill, M. L. Chase, Joel Miller.

Besides the foregoing, Brs. W. Whittaker and C. B. Brown received fellowship the pres-

ent season, but were known in the connexion last year.

There is also Mr. John Caw, of Virginia, and a young man in Munro, Massachusetts, whose name has not been given. Making, in all, twenty-nine additional preachers, twelve of whom are converts from the ministry in other denominations.

The following ecclesiastical bodies have been formed—The Vermont State Convention of Universalists; the Connecticut River Association, New-Hampshire; the La Moile Association, Vermont.

Societies have been organized in the following places:

New-York.—North Murray: Pike, Allegany county; Bath, Allegany county, 21 members; Almond, Allegany county; Nunda, Allegany county, 20 members; Green and Smithville, 70 members; Nelson Madison county, 30 members; Half moon and Stillwater, 17 members; Bridgewater, Oneida county, 20 members; Lowville, Lewis county, 52 members; Richfield, Otsego county, Liverpool Onondaga county; 36 members; East Smithville, Broome county; Hastings, Oswego county; New-Haven, Oswego county; Wilna, Jefferson county; Auburn, Cayuga county.—Seventeen societies.

Vermont.—Johnson, Orleans county; Braintree; West Fairlee and Thetford; Georgia.—Four societies.

New-Hampshire.—Bradford and; Swanton falls, 30 members; Wilnot; Alstead; Groton.—five societies.

Pennsylvania.—Athens, Tioga county; Ulster, Bradford county, 20 members.—Two societies.

Massachusetts.—Colerain, 20 members; Orleans; Philipston; East Bridgewater.—Four societies.

Connecticut.—Long Ridge; Stamford.—Two societies.

Ohio.—Miamiesburg.

Maine.—Saccarappa.

In all thirty-six societies. It is not presumed that this list is by any means complete. The compiler not having access to any of the papers published in Maine, except the Register of the Christian Preacher—neither to the Southern and Western papers published by the order. Besides, it seems probable, that reports are not always made to the Editors of our public papers; nor is it known that the publishers of those journals are uniformly careful to insert notices of the organization of societies. Would not more attention to this subject facilitate the acquisition of the necessary knowledge of the number, and resources of the denomination?

Churches have been dedicated in the following places, viz.

Maine.—Waterville.

Massachusetts.—1st and 2d societies, Danvers; South Boston.

New-Hampshire.—Great Falls.

Virginia.—Richmond.

New-York.—Mottsville; New-York, (Greenwich); Auburn; Buffalo; Schenectady; Hamilton; Charlton. In all thirteen churches.

Thus, with very imperfect means of information, it is ascertained that in six months there has been added twenty-nine preachers, thirty-six societies, thirteen churches, two Associations and one State Convention. These together constitute a number and a moral power, equal to that of the whole denomination in the United States twenty years since. I have seen it stated that the Providence Association gave letters of fellowship to five young gentlemen as preachers, but I am not in possession of any means of knowing their names—or, indeed, whether the statement is correct.

S. R. Smith.

Clinton, July 25, 1833.

OF THE HARMONY OF THE DIVINE PERFECTIONS.

A Being of perfect goodness can possess no attribute which is inconsistent with that perfection: for whatever is inconsistent with goodness is evil, and to affirm that a being may be perfectly good, while he possesses a single attribute which is contrary to goodness, is to say, that he may be perfectly good at the same time that he is evil.

Since whatever is inconsistent with goodness is evil; since it has been proved that all evil has its origin in want or weakness; since it is universally acknowledged that God is Almighty, and therefore can have no want nor weakness, it follows, that he can possess no attribute which is inconsistent with benevolence.

We have only to determine the nature of an attribute, to decide whether or not it can belong to the Deity. If an attribute be evil, it certainly cannot belong to God. Now the attribute, whatever it may be, which inflicts endless misery on any being, is evil. It is not affirmed merely that the attribute is evil which inflicts endless misery on the majority; but that that attribute is so which inflicts it even upon one single individual; and the proof is obvious.

Misery considered in itself is evil. Misery is only another word which is used to express pain of some kind or other. Pain, considered simply in itself, is universally admitted to be

evil. Whatever produces pain without doing any thing else is evil.

Is all pain then, evil? No. Why? Because some pain has an ulterior object, which is the production of good. Hunger, for example, is attended with pain, but this pain, is not evil, because it has an ulterior object. Its design is not to inflict suffering, but to preserve life by inducing the animal to take food. In proportion, therefore, as life is a good to the animal, the pain which excites him to use the means of preserving it, is a good.

Now all pain which has not this ulterior object—being pure and simple pain, pain and nothing else, is evil. But misery inflicted through endless ages cannot possibly accomplish this ulterior object, since there is no period in which it can effect it; such misery must be evil, therefore, in the highest possible degree.

It will avail nothing to say that the object of the infliction of endless misery is not pain, but the satisfaction of immutable justice. This does not in the least affect the argument; for the position is, that that attribute, whatever it may be called, is evil, which inflicts misery upon a being, without doing and without designing to do any thing else to him. To that being it is pure, positive, absolute evil. Whatever makes a being more miserable than happy, the whole of his existence considered, is to him positive evil. A good being must cause to every creature an excess of pleasure above pain, for he is good to it only in proportion as he does so. But, according to the doctrine of endless punishment, God does not cause to the great majority of his creatures an excess of pleasure above pain; for he deprives them through the whole of their future existence, of every pleasurable sensation, and inflicts upon them the most unremitted and intolerable anguish.

It is usual to represent the future punishment of the wicked in the following manner: Suppose a large mountain, composed of the minutest grains of sand; suppose one of these grains of sand; suppose one of these grains to be removed once in a million of years, the length of time which would elapse before the removal of the last of these grains infinitely surpasses our power of conception. Yet this period, immeasurable as it is, is not endless, and therefore can convey to the mind but a faint idea of the duration of the torments of the wicked. We must suppose the globe itself be composed of grains of sand, nay all the planets of our system and all the stars which we behold in the heavens; we must suppose the particles which compose these immense and innumerable bodies, formed into one vast mass to be removed by the transposition of a single grain once in a

million of years,—how inconceivable the period that must elapse before the removal of the last grain! The faculties of the human mind are lost in the contemplation of it! Yet this period is not endless, and it has been often said, that could the wicked be told, that at the termination of such a period their sufferings would cease, the tidings would fill them with 'inconceivable transport.' But they are not permitted to indulge even this forlorn and awful hope. When this dreadful period shall have elapsed, their sufferings will be but beginning; nay, when millions of such periods shall have passed away, their torment will be no nearer its termination, than at the instant of its commencement. And these sufferings are represented as most dreadful in their nature. No imagination, it is said, can conceive of their horror. No sensation of pleasure can ever again be felt by the soul, but through endless ages it must continue inconceivably miserable, without the intermission of a single instant, and without any hope of it. And this misery is inflicted for the crimes of eighty, twenty, ten years; inflicted upon the great majority of mankind, inflicted by a Being whose nature is supremely benevolent, and whose tender mercies are, at all times, over all his works!

Such is the doctrine of endless misery. Can any one seriously believe it? Can any human being consider what God is, and what 'endless misery implies, and affirm that he really thinks the infliction of the one, consistent with the perfections of the other?

All the weight of the preceding reasoning, all the obstacles which it opposes to the belief that such can be the end of the greater part of the rational world, created by an infinitely wise, powerful, and good Being, may be applied against the doctrine that the wicked will be raised from the dead, made to suffer great bodily anguish, and then blotted out of existence forever. Against the doctrine of endless punishment, it seems decisive; against the doctrine of limited punishment terminated by destruction, it applies with great, though not with equal force: for while the first opinion teaches that he acts altogether contrary to goodness, the second represents him as not acting up to what sober and unassuming reason seems to indicate the full measure of it.

In a word, if God be a being of perfect goodness, who can at no time act without the most benevolent design; if, when he created man he intended that he should be pure and happy, and if there be nothing in the universe capable of frustrating his purpose, both the doctrine of endless misery, and that of limited punishment, terminated by destruction, appear

to be attended with insuperable difficulties. But if, on the other hand, the sin which at present prevails, and the punishment which in future will be inflicted upon it, be the means employed by the Deity to accomplish his benevolent purposes; if the state of discipline in which he will place his erring creatures be so wisely adapted to their mental and moral disorder, as to oblige them to perceive and feel and hate the folly of which they have been guilty, to excite in them a deep sorrow for it, and a real love of goodness; and if, when thus fitted for pure enjoyment, he mercifully permit them to participate of it, every difficulty vanishes, every thing is consistent, every thing is glorious, every counsel is benevolent, and every perfection harmonizes with the event. His justice, his holiness, his wisdom, his power, his goodness, will have been exerted, and exerted successfully, to bring about a result truly exalted and glorious. Then, indeed, may the universal acclamation of praise burst from his intelligent creation—*Allgloria, for the Lord God omnipotent reigneth!*

Smith on Divine Government.

THE WINTER OF EXISTENCE.

'The afflictions of a good man, (says an elegant writer) never befall without a cause, nor are sent but upon a proper errand. These storms are never allowed to rise, but in order to dispel some noxious vapors, and restore salubrity to the moral atmosphere. Who, that for the first time beheld the earth in the midst of winter, bound up in frost, or drenched with floods of rain, or covered with snow, would have imagined, that Nature, in its dreary and torpid state, was working towards its own renovation in the Spring? Yet we, by experience know, that those vicissitudes of winter are necessary for fertilizing the earth; and that under wintry rains and snows, lie concealed the seeds of those roses that are to blossom in the spring; of those fruits that are to ripen in the summer; and of the corn and wine which are in the harvest to make glad the heart of man. It would be more agreeable to us to be always entertained with a fair and clear atmosphere, with cloudless skies, and a perpetual sunshine. Yet in most climates that we have knowledge of, the earth, were it always to remain in such a state, would refuse to yield its fruits; and in the midst of our imagined scenes of beauty, the starved inhabitants would perish for want of food—let us quietly submit to Providence—let us conceive this life to be the winter of our existence.—Now the rains must fall, and the winds must war around us; but sheltering ourselves under Him, who is the "covert from the storm," let

us wait with patience, till the storms of life shall terminate with an everlasting calm."

THE CHARACTER OF GOD

In regard to the character of this being—we believe him to be the Father of his creatures; in which character he is placed before us in the teachings of Jesus. We have full faith in what are called his *moral attributes*. We believe him to be infinite in power and wisdom; omnipotent, omniscient, eternal; so, we believe him to be a being of perfect benevolence, holiness, justice, and truth; of mercy and compassion; and that therefore, the happiness of the creatures he has made, both for time and eternity, is his great and only aim in all the plans of his providence. We accordingly reject, because they invade and destroy these delightful attributes of the Deity, all the five doctrines of Calvinism. Calvinism assails the justice of God; it impugns his truth: it annihilates his mercy; and as on any statement of its principles, we find it impossible to reconcile it with the existence of justice, truth, holiness, mercy, in God, we feel compelled to refuse it our belief. We think the moral character of God far too precious to sacrifice to any system of human doctrine. But such a sacrifice, in our view, Calvinism demands. Besides this, we think the dogmas of Calvin are founded on a most mistaken system of scripture interpretation; on an entire misapprehension of the language of the bible; so that scarce a single text that is alleged in its defence, has any relation, or ever had any, to the subject to which it is applied. We think that the light in which God is distinctly set before us in the gospel, as *our Father*, and the parables and other teachings of our Lord, is often compared to earthly parents, and is represented as surpassing them in all the attributes of love and mercy, is of itself an ample refutation of the whole system.

REVELATION.

The doctrines of Divine revelation which are clearly revealed, and plainly published, we are bound to receive with readiness of mind. And though we may not be able fully to comprehend them, we may rest assured that as they come from the God of truth and peace, they cannot involve any thing which is opposed to our happiness. We ought not, however, to receive any sentiment which is opposed to reason, and known facts, as the doctrine of God.

As it sometimes rains when the sun shines, so there may be joy in a saint's heart when there are tears in his eyes.

POWER OF TRADITION.

Few people, comparatively speaking, we believe, are fully aware of the astonishing power of tradition—of the strength of early received opinions, and the influence they exert upon the minds of men in all subsequent periods of life. Truly did the poet say,

"'Tis education forms the common mind,
Just as the twig is bent the tree's inclin'd."

How many people there are in the world who can assign no better reason for their belief in matters of faith, than that their *fathers* thus believed, that their *grand-fathers* thus believed and *they* were so taught in early childhood, and *therefore* they must be right; at the same time they are totally incapable of adducing a single argument in favor of their opinions!

Such people cannot, in truth, be said to have any *real faith*—their *belief* is traditional—their *hope* is traditional, and their *fears* are traditional; and these not unfrequently in direct opposition to the sound and deliberate judgment of their minds.

To illustrate the truth of this remark, we ask our aged and middle aged readers to take a retrospect of their past lives and early opinions; to revert to their childhood. Can you not distinctly recollect that when you were from four to twelve years old, it was customary for children of the same neighborhood and similar age, to meet together frequently and spend an evening in social chit-chat—in telling and hearing stories—yes, stories, not unfrequently, the most frightful that the imagination could conceive—about witches and wizzards, ghosts, hobgoblins and apparitions? The whole livelong evening of a December's night would be wasted by these children in trying to see which could tell the "biggest"—in other words—the *most frightful* story concerning these imaginary beings—after their wonder and astonishment at the awful scenes described, had been raised to the highest pitch, perhaps an aged grand-mother, sitting by, would tell a story "bigger" than all these urchins put together; inasmuch that their eyes would roll, and glisten like those of a cat-of-the-mountain; and then—"it is time to go home," would break from the lips of one of the party, and anon all would be on their homeward course. But if these "knights of the marvelous and frightful" happen to be at any distance from "papa's house" even though it should not exceed sixty rods, they would discover an hundred witches on their way, or as many ghosts, (in trees and stumps, and posts and fences,) with arms extended to embrace them—every rod would be a mile, and every step a leap, till they reached the paternal roof, and then bound-

ed within, pale and trembling with affright, the heart palpitating with fear, and beating with as loud a noise as the pestle of a wooden mortar, the last one would slap to the door with so much violence as almost drive the casing out, lest the hand of the pursuing ghost should be upon him and drag him back into the now fairly escaped darkness of the night, where he knew that "raw head and bloody bones" awaited him. Thus children have suffered and been frightened almost out of their wits by the monstrous legends of by-gone days. But this is not the worst of it; the business does not end here—these children have since arrived to manhood. And though it is true that the most of them have discarded these stories with which they were once so much alarmed, as "old wife's fables" and legendary fictions—though their *judgment* tells them there is no truth in them, and that they have no just ground to fear any of those imaginary monsters, such as witches, wizzards, ghosts, &c. yet they find it not so easy a thing to get rid of their fears and timidity. For many years (and in some cases for life) after the *judgment* is fully satisfied they have nothing to fear from such things, the same fearfulness and trepidation of the heart (in consequence of these false stories) will hang about them; and it requires, even then, a very great and resolute effort of the mind so entirely to shake off all remains of these *traditionary fears*, as never to feel any timidity or palpitation of the heart, in dark, lonely and gloomy places.

It is on this principle—from our knowledge of the power of *tradition*—that we account for the astonishing and pernicious influence still exerted on many minds by the doctrine of endless misery. The idea of an endless hell in a literal lake of fire and brimstone has been so long and successfully urged upon mankind, and handed down from sire to son, that it has become almost indelibly impressed on the minds of many whose better judgment teaches them it cannot be true. Having been taught that this doctrine was true, and sucked it in almost with their mother's milk, their imaginations have been wrought up to the highest pitch—they have almost heard the flames of hell cracking—and smelt the fumes of sulphur—while some pious mother has described to them the torments of the damned. So strongly have these ideas and feelings been riveted to their hearts, that it requires no ordinary effort to shake them off: not because they are rational, or consistent, or scriptural; but because they have been *traditionated* in the belief of them.

There are many who have been educated in this horrid dogma, and who, on that account,

still continue to support it who nevertheless acknowledge that the doctrine of endless misery appears to be at war with the natural benevolence of the human heart, opposed to every ennobling conception of the divine being, and contrary to the dictates of reason; but still they cannot give it up because of their *traditional fears*—they have been taught to believe it, and they are *afraid* to renounce it, lest it should finally prove to be true. But let such remember, that they are far from possessing the perfect character of Christians while they are influenced more by the *fears* inspired by *tradition* than by the dictates of reason and judgment. For an apostle has said, "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

This fear is not only found to exist in those who still profess to believe in the doctrine of endless misery, but at times it shows itself even in those who have renounced the doctrine as unreasonable and anti-scriptural. A glowing description of the orthodox imaginary hell will awaken in them all those nursery tales of the fiery regions which will fill the mind with terror, and the heart with dread; although convinced it is *but* imaginary: and for the same reason that the man will shudder and tremble at the recital of stories he heard in infancy, concerning ghosts and witches, (which he knows are false,) or that the woman will weep at the affecting narration of a *known romance*, but which she once believed was a true narration of facts—viz. *the power of tradition*. It may as truly be said of tradition as of superstition, that

"Fear makes her devils, and weak hope her gods."

Gospel Advocate.

NO CHANGE AFTER DEATH.

How frequently do we hear it said, *There is no change after death! This is the only state of probation. As the tree falls, so it lies, and as death leaves us, so judgment will find us.* I think that people have not sufficiently considered this doctrine, but have given their assent to it without seeing the inferences which may be drawn from it. If it were opposed to the scriptures only, we should not wonder that many believe it; but this is not all, it is opposed to some of the tenets of the very people who hold it, and tenets too of which they are very tenacious. And furthermore, it drives them into difficulties from which they have no means to extricate themselves.

If there be no change after death, in what respect will the future world exceed this in

glory? In what respect will man be happier there than he is here? All Christians have professed to believe that heaven is a holy place, and that those who shall go there will be united in their views and feelings, and perfectly happy. But how can this be, if there be no change after death? We know very well that Christians, those who will be universally acknowledged as such, have their sins, and have them too until they die. They find occasion in their last moments to pray for forgiveness as our Savior directed. Now if there be no change after death, these people will remain to all eternity just as they were before death. They will go to heaven sinners, and remain there sinners forever. Christians, the best of them, have had their divisions among themselves. They have fallen out and accused each other of wrong. This has been done by people who were said to have been born again, members of the same church, and they have lived and died thus divided. Ministers of the gospel of the same denomination, who all allow have gone to heaven, have been at variance, and have lived and died so. How will they appear in the eternal world if there be no change after death? Paul and Barnabas once had a contention about a subject concerning which we have no account that they were reconciled in this world. If there be no change after death, they remain of the same mind, and for ought we know are disputing upon the same subject.

This opinion that there is no change after death is opposed to some of those tenets for which many Christians are very tenacious.—They believe in eternal punishment. Children will be taken from their parents, parents from their children, husbands from wives, wives from husbands, &c. and plunged into the abyss of remediless woe. Companions who have loved each other most dearly will be torn from their embrace, and sent, one to the regions of bliss, the other to the world of eternal sorrow. Now if there be no change after death, the same relations and the same affections would exist. Those in heaven will love the damned with an affection that nothing in this world could quench. The love of parents, children, husbands and wives will exist in all its fervor. How then can it be true, as the orthodox clergy have told us, that mankind will behold their nearest relations in the greatest anguish without any pity or any sorrow, and be so filled with holy joy as to shout glory, hallelujah, in view of their sufferings? When we ask them how they can be happy in heaven while knowing their relations are in hell, they say they shall then be more reconciled to God's will, more Godlike. But how can they be

more reconciled to his will, more Godlike, if there be no change after death?

How anxious are many to save sinners! They would do any thing for the salvation of one soul, so highly do they prize its value.—How much are they willing to do for the salvation of the heathen! How often have we heard them say, "O precious, never-dying souls! Infinitely valuable." "What shall a man profit if he gain the whole world and lose his own soul, or what shall he give in exchange for his soul?" Now if there be no change after death, they will love souls as well, and be just as anxious to save them, God's purposes and disposition to the contrary notwithstanding.

Mankind die imperfect in knowledge. Christians expect that in another world their darkness will be removed, and they shall see as they are seen and know as they are known.—The mysteries of the gospel to them so incomprehensible in this life, they expect to see and understand in the future state. But how can this be, if there be no change after death? In this case they will know no more, and the mysteries in which they believe, will remain incomprehensible forever.

Christians now generally believe that the pious people of every denomination will be saved. They have not hesitated to declare this as their fixed opinion. Now suppose this should take place, and there should be no change after death, how would these people appear in heaven? Would they be any more united? The Baptist held to close communion, and he holds to it still. "Stand by thyself," says he to a Methodist, "come not near to me, for I am holier than thou." The Calvinist believes in reprobation, the Arminian in universal grace, and the Universalist in universal salvation. Each is contending strenuously for his opinion; and this is all after the judgment day, in which the great disposer of events sealed the eternal destiny of the universe. Into all this confusion we are thrown by the doctrine, that there is no change after death.

The great majority of Christians have come to believe that none will be lost but those who wilfully reject salvation. They think that infants and idiots will be saved. Now suppose there should happen to be no change after death, how would these poor creatures appear in the eternal world? Infants die ignorant of a Savior; and they will remain so forever, if there be no change after death. They may have "palms in their hands," but how can they say, "Salvation to our God, who sitteth upon the throne, and unto the Lamb," when they have heard nothing about either? An idiot

may be in a still more deplorable condition; but so he must remain forever, if there be no change after death.

The holy scriptures dispel all the dark clouds which have long hung over this subject. We know that there never yet was one of the human race this side the grave, duly prepared for the resurrection state. We all have our passions and our failings, while in this world. But in the next, if we may depend on Revelation, we shall be holy and glorious beings.—Paul says, 1 Cor. xv. 42-44, 49-53, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality." And Jesus says, Matt. xxii. 30. "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

In view of this subject we may say with the apostle, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life."—*Universalist Magazine.*

CHANGE IN PUBLIC SENTIMENT.

What has been the effect of the labors of Universalists on community?—Any one who will examine the matter carefully, will, I think, find a much wider effect than he would at first anticipate. It is about half a century since this denomination took its rise in America, which now numbers five hundred societies, and half as many preachers. The state of religion at that time was deplorable. We may truly say, in the striking language of the prophet, the people walked in darkness, and dwelt in the land of the shadow of death. The awful doctrine of absolute reprobation to endless woe, prevailed to a great extent. Hell, it was thought, was a place of material and eternal fire. The damned saw no gleam of

hope. In their minds, with the thought of eternity, that of woe was always associated. This was the common doctrine. Infants, it was believed, were to be eternally damned, unless they had been born of believing parents, and had received the right of baptism. In regard to the numerical proportion between the saved and lost the former fell far, very far, short of the latter. To believe one in a hundred would be saved, was very liberal. What must have been the sensations that such doctrines excited in the people? Religion was peculiarly a subject of gloom. To go to the Meeting-house called up such feelings as it would for a congregation to assemble in a tomb, and listen to the communications of a ghost the belief of which was then very prevalent. In calculating the chances of salvation, people saw little ground for hope; and with hell they associated every thing that was dreadful.

"Eternal plagues and heavy chains,
Tormenting racks and fiery coals
And dart's inflict immortal pains,
Dip't in the blood of-damned souls."

The feelings of the parents at the loss of their children, I will not attempt to describe. The scolding tears of the mother, the audible bursting forth of grief, the wringing of the hands, and the beating of the breast, are to much for my feelings as well as my pen. The death of the child had been sufferable, but for the belief that it was tossing on the billows of eternal fire.

Now it is not so. How great the happy change! Bring the beginning and the end of the last century into contrast, and see the wonderful difference. Where can you find a preacher who declares boldly the doctrine of absolute reprobation to endless woe. Indeed the orthodox say they are slandered, if they are accused of believing it. Compared with what it was formerly was, hell is now a mild and tolerable place, if indeed it be a place at all, which is very much doubted at the present time by the orthodox themselves. No burning brimstone, no material fire, but a hell of conscience, as it is called, is the *ne plus ultra* of future punishment. All infants, it is asserted, will be saved. and the numerical proportion between the saved and the lost, is now completely reversed; the number of the saved compared with the number of the damned being the same that the number of the damned compared with the number of the saved used to be. An eminent divine compares the sinners in hell to the convicts in the state's prison, and makes them bear the same proportion to the whole human family that the latter do to the whole community; and one of the Andover Profes-

sors asserts, that the number of the damned, compared with the whole, will be no greater than those who are executed in the country are to the whole population. This is a very near approach to Universal Salvation. It is not now uncommon to hear ministers assert endless misery in any form with much doubt. They hesitate—they prefer rather to use the more modern and vague terms, 'future retribution'—'the retributions of eternity.' These improvements have been introduced gradually. the tide has rolled slowly but with irresistible power. Our religious leaders sometimes get alarmed, and think they must do something to stop the course of things. They get up a revival of religion, as they miscall their excitements, and try to carry people back a little. As well might a man attempt to arrest the current of the Mississippi. And supposing that he was enabled to do it for a short time, the current would cease but to accumulate strength; and when it broke the frail barrier, it would rush with overwhelming force to bear every thing away.

HOPE.

Hope is peculiar to all men. It is the support of the disappointed, the encourager of the unfortunate, the rest of the weary, and the firm friend of all mankind. Many an unhappy person has been enabled to support himself in the trying moments of affliction, by the indulgence of a hope that the dark hour would not last forever, but the time would soon arrive when he should once more be happy.—The young man in his hopeful day-dreams sees only in the extended vista of life, the gay images of fancy and the delusive phantoms of ambition. Hope adds to the picture, friendships visionary form, and loves glowing colors. Time himself can scarcely weaken the hues or diminish the objects raised by hope. Hope will spring up in the mind of man, until faith is lost in sight, and mortality is swallowed up of life.—*Universalist*.

RELIGIOUS NOTICES.

Br. Le Fevre, of this city, will exchange ministerial services with Br. R. O. Williams of Amsterdam, the second Sunday in September.

Br. Le Fevre will preach at McChesneys school house in Brunswick, on wednesday evening Sept 4.

The Hudson River Association of Universalists will meet at Eatons corners in Duanesburgh, Schoharie County, on the second Wednesday and Thursday of September.

"FEAR NOT."

How wonderfully glorious, how charming to the feeling soul are the declarations of divine truth, which were uttered forth as symbols of the grace of God, and the salvation of the world. When we contemplate the immense noise, the terrors which are employed with a design to bring people to the knowledge of the gospel the indescribable, torments with which they are threatened if they do not believe in some creed, which is the offspring of human invention; when we see the mighty efforts which are made to operate on the passion of fear, to promote religious purposes, we cannot but recollect the words of the angel to the shepherds: 'FEAR NOT.' If the gospel were fraught with such dismal terrors as we generally hear uttered forth from our pulpits, why should this angel brake the solemn silence, which reigned among the shepherds, with language so consoling? But preachers frequently inform us, that our everlasting salvation is suspended on the improvement which we have made: and endeavor to awaken our fears that a few moments more will carry us beyond the reach of mercy. But that heavenly messenger, whom God sent, but said; "FEAR NOT." Why was it not as necessary to preach terror then as now? This celestial messenger made himself of no consequence, did not intimate that if these shepherds did not believe him, their damnation was sealed forever: but said, "Fear not, for behold, I bring you glad tidings of great joy, which shall be unto all people."—

Universalist Magazine.

NOTICE.

The members and friends of the First Universalist Society, and of the First Christian Society, in the town of Bath, are requested to meet at the School house in Kennedyville, on Saturday the 24th instant, at one o'clock P. M. in order to consult on the propriety and practicability of uniting and building a house for Divine worship. Also to appoint two Delegates to represent in the Universalist Society in the Genesee Association, which meets at Bristol, Ontario co, on the 2d Wednesday and Thursday and of October next.

Dated Kennedyville, Aug. 12, 1833.

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THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3. TROY, N. Y. SATURDAY, SEPTEMBER 7, 1833. NO. 10.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,
I. D. WILLIAMSON, } *Associate Editors.*
R. O. WILLIAMS,

From the Religious Inquirer.

LETTERS TO THE AUTHOR OF TRACT.

NO. 224, A. T. S.—entitled,

*"Reasons for not embracing the doctrine of
Universal Salvation," &c,*

LETTER IV.

REV. SIR,

"In deciding the question," say you, "whether all or only a part of mankind, are to be saved, you will doubtless agree with me, that our ultimate appeal must be to the word of God." Certainly, it should have been thought of before. Now, however, you add, "we are to come to the sacred volume; not to dictate what it *shall* teach, but to inquire what it *does* teach." (p. 14.) And accordingly you proceed to give me—what? not so much as one passage of those decisive scriptures, not even one text fairly quoted; but instead, two paragraphs of your own making out of shreds and clippings of texts, here three or four words from the Bible, there half a sentence, a little from Ezekiel eked out with a broken scrap from Daniel, an expression begun in Job and ended first in Proverbs and then in Psalms.—These for the woof; and then your own words running through the whole medley, and answering for the warp. You shall look at your two paragraphs, which were to make "an end of all controversy." Here they are:

"To begin with the Old Testament: it is said of the wicked, they are to be 'turned into hell;' 'their name' is to be 'put out forever;' 'the portion of their cup' is 'snares, fire and brimstone, and an horrible tempest;' they 'shall consume away into smoke;' they 'shall die in their iniquity;' they 'shall rise to shame and everlasting contempt;' their 'joy is but for a moment;' their 'candle shall be put out,' and their 'hopes perish;' their 'hope is like the giving up of the ghost;' their 'end is to be cut off:' a day which 'burns like an oven, shall burn them up, and leave them neither root nor branch;' they shall suddenly be destroyed, and that without remedy;" God "will

laugh at their calamity, and mock when their fear cometh;" he will 'tear them in pieces, and there shall be none to deliver;' their 'expectations shall perish;' their 'hope shall be cut off, and their trust be as a spider's web.'

"In the New Testament, we read of those who shall be 'severed from the just;' who shall be cast into outer darkness;' who shall 'depart into everlasting fire,' who shall 'lose their souls;' who 'shall not see life, but the wrath of God abideth on them;' the Judge, at 'the end of the world' shall 'send forth his angels, and gather them out of his kingdom, and cast them into a furnace of fire;' they are reserved to the day of judgment to be punished;' 'who shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power;' 'the smoke of their torment ascendeth up forever and ever; they are bound hand and foot, and cast into outer darkness;' they 'receive their good things,' 'their portion' in this life; and they are 'tormented' in the life to come; an impassable 'gulf' is placed between them and the blessed; they 'die in their sins; where Christ is gone they cannot come;' they 'never have forgiveness,' they shall come out of their graves, 'unto the resurrection of damnation;' 'the mist of darkness is reserved to them forever;' the heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men;' 'there is a sin unto death,' for which we are not to pray, and which 'shall not be forgiven, neither in this world nor the world to come;' their names shall be 'blotted out of the book of life;' they are 'clouds carried with a tempest,' 'for whom is reserved the blackness of darkness forever;' 'the devil that deceived them shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night forever and ever;' and these shall go away into everlasting punishment."

This is the way then to learn what the Bible *does* teach, instead of dictating what it *shall* teach! Like the wag, who made the Bible teach the duty of self-murder, by quoting, Judas 'departed and went and hanged himself,' 'go, and do likewise.' Matt. xxvii. 5. Luke x. 37.—By the way, your combinations do not always come together quite so close as his.

You talked of appealing to the word of God,

to decide the question. As honest men, not walking in craftiness let us make the appeal. That word is recorded thus, in the language of St. Paul: 'For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, untill the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob; For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, *they are* enemies for your sakes; but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; Even so have these also now not believed, that through your mercy they alike may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory, forever. Amen.' Rom. xi. 25—36. Have you, Sir, any doubts now?

Again: 'Therefore, as by the offence of one, *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.' Rom. v. 18—21. Sir, is the question now decided, whether 'justification of life' is universal, i. e. upon all men, so that as many shall be made righteous, as have been made sinners, and wherever sin hath abounded, grace shall much more abound and reign through righteousness unto eternal life?

Listen again: 'For the earnest expectation of the creature (it should be translated, *creation*;) waiteth for the manifestation of the sons of God. For the creature (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope; Because the creature (creation) itself also shall be delivered from the bondage of corruption

into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; *to wit*, the redemption of our body.' Rom. viii. 19—23.

So abundant are the testimonies of this kind, in a single Epistle. Would the space allowed me, permit I should show that the other portions of the New Testament are equally decisive in proving that Jesus Christ is 'the Savior of the World,' not of a part.

Bring forward, now, all the threatenings, all the passages that speak of punishment, and even of everlasting punishment; I never, in the least, doubted their truth. But one thing is self-evident; when all these solemn denunciations shall have been executed, there must still succeed, that glorious period in which the whole creation, freed from the bondage of corruption, shall stand in the liberty of the children of God; for wherever sin hath abounded, grace must much more abound, and reign through righteousness unto eternal life. In the words of scripture: 'the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies.' (Lam. iii. 31, 32.) Do you ask, how can these things be, since punishment itself is said to be *everlasting forever, and ever, &c.*? Why in the same way that the *everlasting* priesthood of Aaron could be abolished and succeeded by the endless priesthood of Christ; in the same way that the *everlasting* statute of circumcision, the Jewish possession of the land of Canaan *forever*, and the *everlasting* rites of the Mosaic dispensation, ceased in due time. You find no difficulty here. Nor do you, indeed, in the other case; for notwithstanding your learned and somewhat metaphysical dissertation on the words *everlasting, forever and ever*, I see you could not shun the decisive truth, that they are often applied to things merely temporary, and so are *in themselves* no proof of endless duration. So long as you admit this, you will never be able, consistently with good sense and honesty, to quote those ambiguous words against the positive declarations of scripture, that 'it pleased the Father that in Christ should all fullness dwell; and having made peace through the blood of his cross, by him to *reconcile* all things unto himself; by him, I say, whether they be things in earth, or things in heaven.' (Col. i. 19, 20.) A far more glorious scene than you have anticipated, will finally open on the universe. Christ, who tasted death for every man, shall see of the travail of his soul.

and be satisfied. He that was sent to save the world, will fully accomplish his mission ; and having subdued all things to himself, shall deliver up the kingdom to God the Father, and God become all in all.

Yours, &c.

LIMITARIAN LOGIC EXAMINED.

"He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him."

[Continued from page 119.]

"As God's will, clearly expressed in his holy law, that his intelligent and favored creatures should never revolt from his holy government, has through man's disobedience failed of accomplishment, so may God's will that all men should be saved by believing in his son fail of accomplishment through man's impenitence and unbelief."

The foregoing somewhat plausible objection is urged by "Veritas" against the argument which Universalists deduce from the declaration, "God will have all men to be saved." In our estimation its plausibility would not have been lessened had its author given us some evidence that his conclusion was drawn from *just premises*, instead of assuming as true a principle which finds no support either in scripture or in fact. He finds it much more to his convenience in the article under examination to reason gratuitously from his favorite premises, than to exhibit any evidence that those premises are correct ; and, like the generality of those whose theories set aside the truth of the divine sovereignty, he takes it for granted that God's will fails of its accomplishment in every act of our disobedience to the divine law.

Now this is the principle he should have endeavored to prove true. Let this be done, and the justness of his conclusion, "that all men *may not* be saved," will be readily admitted. It is the strongest conviction of our understanding that the correctness of this principle cannot be established, and upon the truth of this conviction do we rest the soundness of our own reasoning. The ground we take upon this question is this, that the divine will, (by which we understand his desires, intentions or purposes) is in no instance frustrated—that what we term moral evil is the *means* which God has introduced into the moral government to accomplish his benevolent purposes—that the introduction of the law, and our disobedience to its requirements, together with the salutary chastisements connected therewith are but parts of that moral discipline which is designed to "work out for us a far more exceeding and eternal weight of glory." To convince the reader that the principle for which 'Veritas'

contends is contradicted by those stubborn things sometimes called *facts* ; we introduced in a former article those instances of disobedience to the divine law which were connected with the selling of Joseph into Egypt, and the crucifixion of our Savior by the Jews. In relation to the former we produced the express declaration of scripture that God '*meant to bring it to pass*' and that the latter fulfilled the "*determinate counsel*" of the Eternal. It will be admitted by all that the *command* of the Deity was in the above instances disobeyed, and yet what could be more evident than the fact that God (for wise and good ends) designed that disobedience.

The objection to the final salvation of all men which is deduced from "their impenitence and unbelief" finds an ample refutation in those numerous assurances in scripture which teach us that their impenitence and unbelief will eventually be removed. It is no more certain that God wills the salvation of all men than it is that he purposes to effect their salvation by bringing them to a knowledge and love of the truth. What popular theology would denominate the *conditions* of salvation we regard as salvation itself, and we acknowledge that we have no just conceptions of christian salvation unless it consists in a knowledge, practice and enjoyment of christian truth—in the removal of sinful propensities and the implantation of holy affections in their place. When in the fulness of times that long foretold period shall arrive, in which all things shall be reconciled unto him who is the Savior of all men—when every knee shall bow and every tongue confess—when all shall know him from the least unto the greatest—"when *every creature* which is in heaven, and on the earth &c., shall be heard to say blessing and honor and glory and power unto him who sitteth upon the throne ;" nothing can prevent this salvation from becoming as universal as the creation of God.

H. J. G.

To be Continued

INTEMPERANCE.

It is the peculiar characteristic of the vice of intemperance, that it marks for its prey all that is valuable in man. It enervates the body, palsies the intellect, and hardens the heart. It blunts the moral and social affections, renders its victims regardless of reputation,—clothes him in the habiliments of poverty, stamps upon every feature the aspect of misery, and having shorn him of present enjoyment and blasted the hopes of future bliss, sends him to an untimely grave.

In all things give thanks.

THE WRATH OF GOD.

This is a subject a correct understanding of which is of great importance to the Christian world. The manner in which it is sometimes treated, leads to the most deleterious consequences. It occasions wrong conceptions of God's character, and induces a servile adoration that is unacceptable to him.

The terms, anger, wrath, and indignation, so often, in scripture, applied to God, are seized with avidity by believers in endless misery, and made use of in such a manner, as to leave an impression upon the mind that he is affected by a principle of anger, similar to that which pervades the human breast. And in consequence of such a use of the terms, many people seem to suppose that God is a being somewhat like themselves—subject to angry passions and emotions of wrath like human beings. It is true, that, in order to hide the grossness of such an idea, they sometimes attempt to define his wrath, by calling it his *holy anger*, his *holy indignation*, or his *just displeasure*. But how far any of these phrases in their common acceptation, are applicable to God, it is now our business particularly to ascertain.

The first step to be taken in relation to the subject is an inquiry into the character of God. That he is possessed of every possible, every conceivable perfection, will be admitted on all hands. And his absolute perfection is as infinite and eternal as himself. There can, therefore, be no variation in the divine mind; it continues the same yesterday, to day, and forever, without variableness or shadow of turning. This very essence is love, and all his attributes centre in this one principle.

Anger, then, or wrath, as the terms are used in application to men, can never enter into, nor disturb the evenness of his mind.—“Anger resteth in the bosom of fools;” and impious would be that man who, by ascribing the emotions of anger to God, would virtually call him a fool. Anger, as the word is understood in application to men, is a violent passion occasioned by the receipt of an injury, either real or imaginary, with the desire of retaliation. To say then that God is angry, as men are, supposes him to be susceptible of receiving injury, and of being thereby affected with violent emotions, that induce a desire to retaliate. These things however are impossible. Few indeed will admit that the anger of God is the same in nature as anger in the breasts of men. To soften the matter, it is called his *holy indignation*.

But how does this modification agree with the character which all ascribe to God? What

is meant by *holy indignation*? Common indignation, in itself considered, is, by some, called “anger mingled with contempt;” and by others, “a strong disapprobation of the mind excited by something flagitious in the conduct of another.” At any rate, it supposes a high excitement of the mind occasioned by something extraneous. But is God susceptible of such excitement? If so, he cannot be immutable. Indignation, whether holy or unholy, as an emotion of the divine mind, is incompatible with its immutability. God cannot be subject to such excitements, and yet be without variableness or shadow of turning. The term then, as it is usually understood is inapplicable to the Almighty. And we may modify it, by calling it *holy indignation*, and yet its character is not sufficiently altered to destroy the idea of change or excitement in the mind of God. To be indignant after a holy manner, supposes he is affected or excited by something extraneous; of which, however, he is wholly unsusceptible.

Is then the wrath of God, his *displeasure*, or disapprobation of sin? Even the idea conveyed by these terms is, by no means applicable to the divine mind. The position that God is displeased with a person on account of his wickedness; and then on repentance and reformation, is pleased with the same person, carries a plain affirmation that the mind undergoes a change. If indeed we say he is pleased at one time, and displeased at another; incensed at one time, and pacified at another; or loves at one time, and hates at another, we ascribe to him all that mutability which characterizes the human mind. In this case, we seem to form our notions of the character of God after the pattern of our own fluctuating and capricious minds—we ascribe to him a character, however, which he does not possess. If he is infinite in goodness, he regards with benevolence every individual whom he has created; and his immutability is sufficient proof that this state of mind can never be altered.

It may now be asked—Is there any thing like anger, wrath, indignation, or displeasure, either *holy* or *unholy*, that can, in truth, be predicted of the divine mind? We have no hesitation in giving to this question a negative answer. These terms express no idea that can, with any degree of propriety, be predicted of the mind of God. What then are we to understand by the anger, wrath, and indignation so often ascribed to him? “Let patience have her perfect work,” and we shall endeavor to answer the question.

We say then that these terms express no passion, affection, or emotion of the divine mind—nothing indeed in reference to it.—

When ascribed to God, they are made use of, in adaptation to human apprehension, to express his dealings with respect to the children of men. They denote the primitive operation, or rather, the consequences that result from a violation of those unerring laws of rectitude which emanated from him. God has established a moral law for the regulation of human conduct, to which he has attached a penalty. This penalty, which is essential to the perfection of the law, is, in its infliction upon the children of disobedience, figuratively expressed by the anger or wrath of God. Hence when it is said, "God is angry with the wicked every day," nothing more is meant than, that he has so wisely adapted his moral law to the condition of men, and rendered its penalty so absolutely sure and unavoidable, that those who daily sin, receive a daily punishment. If men continue in the law, obeying its precepts, they have "great reward;" and, in the approbation of their own conscience, heaven seems to smile in approbation upon them. In such circumstances they act in accordance with the divine will, are pleased and happy themselves, and therefore say the Lord is pleased. But when men transgress that law, the pleasantness of this scene departs, misery and fearful judgments ensue, Heaven seems to frown and all nature scowls in disapprobation. This appearance, so fearful and darkly ominous to the transgressor, and so pregnant with misery, we denominate the wrath or anger of God. In neither case however does any alteration occur in the divine mind. The same immutable God—though no more affected with the emotions of anger at one time, than at another—is differently manifested in different circumstances—to the wicked, as if in anger, and to the righteous, as if in approbation. These different manifestations are occasioned by the conduct of men—or by the varied operation of that divine law which secures reward to obedience, and punishment in case of infraction. That law is pleasant in its precept but terrible in its penalty. To the obedient, nature seems to glow with approving smiles, but upon transgressors, frowns in judgments. While then, unalterable benevolence characterizes the mind of God, his moral law is so fitly arranged and adapted to the human constitution, that the terrors of the penalty follow transgressors in swift and certain judgments—judgments in which to them the Lord appears in wrath.—This is what is meant by the wrath and anger of God, so frequently mentioned in scripture.

The correctness of the foregoing remarks will be confirmed by consulting the Sacred

Word. Often is the wrath or anger of God spoken of in scripture, when it can signify nothing more than the judgments or punishments inflicted upon the disobedient. "The wrath of God is revealed from heaven against all ungodliness;" and upon those who treasure up wrath against the day of wrath, we are assured, will be inflicted "indignation and wrath, tribulation and anguish," even "upon every soul of man that doeth evil." Since the word wrath is coupled with tribulation and anguish, it evidently takes a signification somewhat similar to these words. By treasuring up wrath against the day of wrath, nothing more is meant than, that, by transgression, mankind incur the penalty of the divine law; which, when the appointed time arrives, they must suffer. The infliction of this penalty is expressed by the "wrath of God coming upon the children of disobedience." The "day of wrath" here mentioned probably alludes to that eventful time, in which the vengeance of God, which was then brooding fearfully over the Jewish nation, was to be poured out in all its horrors upon that devoted people. The language however may denote the particular periods in the career of every man's life, at which, having filled his measure of iniquity, the Lord inflicts punishments of some kind upon him. Vice, though continually corroding the cup of pleasure, and planting thorns in the path of its unhappy devotee, will at times bring down more sensibly the judgments of heaven upon his head. When our Savior says, "he that believeth not the Son shall not see life, but the wrath of God abideth on him," his meaning is that the unbeliever is already involved in a state of condemnation, in which he must remain, as long as his unbelief continues. But this continual state of condemnation is not unfrequently interrupted, by some more signal displays of divine judgments; which is expressed by God's casting upon the disobedient, "the fierceness of his anger, wrath, indignation and trouble," and by kindred phraseology. The apostle Paul, speaking of civil rulers, says, "they are ministers of God, revengers, to execute wrath upon him who doeth evil." Wrath, in this instance, evidently denotes the punishment inflicted by civil rulers upon refractory subjects; and this is unquestionably the sense in which the word is used when ascribed to God.

We often read of the anger or wrath of God being "kindled," and "poured out," and "turned away." These expressions point out the different stages in the execution of punishment—its threatening aspect before infliction—its actual infliction, and the cessation of it. When mankind have incurred the judgments

of heaven, and these are hovering over, ready to burst upon their heads, the anger of God is said to be kindled. This peculiar threatening aspect of punishment is very forcibly expressed, in the bold language of metaphor, with which the scripture abounds, by the kindling of God's anger, or his being provoked to wrath. The actual infliction of punishment is, of course, the pouring out, or executing of God's anger or wrath; and its cessation is expressed by the wrath of God being turned away, or "withdrawn," or "withheld," &c. Let the reader consult Ps. vii. 11; 78: 21, 38, 38, 49; 79: 6. John 3: 36. Rom. 1: 18. Eph. 5: 6. Col. 3: 6. Isa. 1: 4.

We might say much more upon this subject, but the length of this article—already extended far beyond what we anticipated at its commencement—reminds us it is time to bring it to a close. What has been said, it is hoped, will lead, at least, the reflecting mind to a correct understanding of this important and somewhat difficult subject. All the passages of scripture in which anger, wrath, or indignation are ascribed to God, it is presumed may be easily explained in a satisfactory manner, on the principles here laid down, without the virtual admission that he is affected by the emotions of anger or wrath; and without predicating any thing of him which, if true, must necessarily involve a change in his mind. Presuming the reader will "think on these things," we leave the subject for his consideration.

R. O. W.

ARGUMENTS CONSIDERED.

"For whether is easier to say thy sins be forgiven thee, or to say arise and walk? Matt. ix. 5

The circumstances which gave rise to the observation recorded in the words at the head of this article, were as follows. A man sick with the palsy was brought lying on his bed to Jesus, that he might heal him. Jesus compassionating his case says unto him, "Son, be of good cheer, thy sins be forgiven thee." An opinion very extensively prevailed at that period that all diseases were the consequences of some particular sin, and that it was impossible to heal the physical infirmity, until the sin, which was the cause of it, was first removed. We have an instance in point in the first of the ninth chapter of John's Gospel. "And as Jesus passed by, he saw a man who was blind from his birth, and his disciples said unto him, master, who did sin, this man or his parents, that he was born blind?" Here we plainly perceive the influence of this sentiment in which the idea is carried still farther, for it

supposes that the sins of parents were the procuring cause of his blindness; or again it supposes that in a pre-existent state, this man was a sinner because he was *born blind*, consequently if he had sinned, it was before his appearance in the flesh. When then our Savior said to the man sick of the palsy, "Son, be of good cheer, thy sins be forgiven thee," he spake in accordance with the received opinions of the day. The man had come to Christ to be healed of his bodily infirmities, and this language of Christ's, was considered as a promise that he should obtain the desired relief. When the Scribes, however, heard this expression of our Savior's, they reasoned among themselves saying, "this man blasphemeth." But Jesus perceiving what was passing in their minds, said unto them, "wherefore think ye evil in your hearts, for whether is easier, to say thy sins be forgiven thee, or to say arise and walk? but that ye may know that the Son of man hath power on earth to forgive sins, (then he saith to the sick of the palsy) arise, take up thy bed and go unto thine house. And he arose and departed to his house."

The idea which our Savior intended to convey was evidently this—that no case was beyond his power to remedy. Whether the malady of the mind was to be healed by the power of his word, or the infirmity of the body to be removed, that power which had been invested in him by his father was sufficient. The Scribes had imagined that he could not heal the man of his disease, because of spiritual impediments, but our Savior shows them that this was the *least* difficulty in the way, and he appeals to them to decide, "which is easier to say thy sins be forgiven thee, or to say arise take up thy bed and walk."

We have selected this healing miracle as being well adapted to answer an argument, which has been advanced and tenaciously adhered to, by those who favor the doctrine of retribution in a future state. It is thus stated—"That the mere article of death and the resurrection cannot produce any effect on the moral character; and it would be out of the ordinary course of Providence, *instantaneously* as it were to produce a change from gross moral defilement to absolute purity and holiness." They all argue that the change will be effected, but how it will be produced or what time will be required, they do not inform us. One writer, however, Rev. Charles Hudson, has ventured an opinion that it will be produced by "*consideration and reflection.*"

We purpose to examine this argument in the light of the foregoing history, and see if the objections which it is supposed to supply

against the *immediate* holiness and happiness of man in the resurrection state may not be fairly answered. First then it is said that the mere article of death cannot affect the moral character. This is an assertion which demands proof before we shall subscribe to its truth. Death certainly produces a great effect on the *physical* man. It seals his eyes in slumbers and shuts out the vanities of life; it stills to repose those wild passions which war against his peace. We see no reason why a cause producing such consequences should not very considerably affect the *moral* character. How much man is the creature of circumstance, we shall not pretend to say, or how much his sinfulness depends on the peculiar situation in which he is placed. It is allowed by all that a bad life may in a great measure at least be induced by bad education or bad example; and it appears to us as reasonable, that the mere removal of man from a condition in which he was subject to such injurious influences, would have a favorable tendency on his *moral* character. Death certainly closes the scene of his former temptations and introduces him on a new stage of action. If the sentiment of the apostle be correct, that "he that is dead is freed from sin," death does produce the greatest effect on the moral condition, by putting us beyond the influence of sin.

The position that the resurrection state can affect no change in the *moral* character, we consider still less tenable. Let us see what effects it will produce on the physical man.—the body dies and is committed to the earth in its corruption;—or, to use the image selected by the apostle, it is sown in corruption—what is it in the resurrection? it is raised in incorruption—it is sown in dishonor, it is raised in glory—it is sown in weakness, it is raised in power—it is sown a natural body, and it is raised a spiritual body—having borne the image of the earthy, it then bears the image of the heavenly. Let us sum up the condition of man in his resurrection state—he is incorruptible, honorable, glorious, powerful, spiritual and heavenly, and yet he may be the same sinful creature, and morally depraved being that he was here. We cannot believe that the resurrection state is a "*whitened sepulchre*," fair *without* but *within* full of rottenness and corruption. It will require a great deal of "consideration and reflection" on our parts to believe this. But it will be said that it is impossible to act upon the mind as upon the body; that there is no difficulty in conceiving of the dead being raised glorious and incorruptible, and that instantly, but this cannot be effected with the mind; there the process of reformation must be gradual;—you may

cure a disease of the body "*instantly*," but the healing of moral maladies must be the slow work of time. We have only need to quote the passage at the head of our article to reply to this; "whether is easier to say thy sins be forgiven thee, or to say arise and walk?"

We notice the other objection that, "It would be out of the *ordinary* course of Providence, *instantaneously* as it were, to produce a change from gross moral defilement, to absolute purity and holiness." It was out of the ordinary course of Providence for Jesus to heal the man with the palsy and send him home to his house. To have acted in the spirit of this objection, he should have gone to work like a regular doctor, and carried him through a course of medicine. It was out of the ordinary course of Providence when the Lord of life and light stood at the grave of Lazarus and bid the sleeping dust arise. Finally, the assertion of the Apostle is altogether out of the common course of Providence when he says, "we shall all be changed, in a *moment*, in the twinkling of an eye." Here we have a change, *instantaneously* produced, and no one objects to this, because it is out of the ordinary course of Providence; why should the objection be raised against a *moral* any more than a *physical* change?

We have no objection to those gentlemen who advocate a future retribution carrying into the next state as much *immorality*, and consequent infelicity, as they think proper; and getting rid of them, by "consideration and reflection," or any other means they may please to devise, as slowly or as speedily as it may suit them. But we do object to their prescribing for us, and we more strongly object to being insulted, as we have lately been, being accused of Atheism and aiming a blow against Christianity. These observations will not correct our error, if it is one, but will only convince us of the want of charity and good manners in those who make them.

C. F. L. F.

THEOLOGICAL SEMINARY.

We are happy to perceive that the subject of a Theological Institution is beginning to attract the attention of Universalists. In reference to the utility of such an institution, in our opinion there can be no doubt, but it would prove of incalculable advantage to the cause of truth. "*Well instructed scribes*" are much needed among us, and we know of no one measure that would be so well calculated to bring into the field, men who shall be able to meet the enemy on his own ground, as an institution of the kind under consideration.—We know that some, perhaps many, of our breth-

ren would strenuously oppose any thing of the kind. Even one of our public bodies *has passed* a resolve that, no qualifications shall be required, in the candidate for the ministry, but a good moral character, and a zeal and attachment to the cause of Universalism. But we have no fears that such a sentiment will prevail to any considerable extent. Our friends, generally, will never come to the conclusion that a good moral character, even if coupled with the zeal of John, can atone for a palpable neglect of study, or for ignorance in a teacher. Whether the time has yet arrived when the public mind is prepared to sustain a theological institution, may be regarded as doubtful.— But of this one fact we are fully persuaded, the time *will* come when we shall see an institution of this kind, flourishing under the care of Universalists, and we say, the sooner it comes the better. We are glad to perceive that our Journals are bringing the matter before the public, and we shall not be slow in lending a helping hand. We intend to offer our views more at large in some future number.

I. D. W.

A REQUEST.

MA. EDITOR—If you have on hand an exposition of the 25 and 26 verses of the 5th chapter of St. Matthew's Gospel, you would subserve the cause of truth in this region, by sending it (or a copy of it) to this place, directed to ——. I would not solicit a compliance with this request, were it not for the fact that the above passage has recently been introduced in this neighborhood under peculiar circumstances; as positive proof of the eternity of hell torments. We much need a preacher of the truth, to dispense to us the word of life, but it is seldom that we are favored with this privilege.

Yours &c.

J. L. W.

Hoosick Falls, August 23d, 1833.

[Communicated.]

REPLY.

Our correspondent is respectfully informed that we are not in the possession of any printed illustration of the above named passage.— If we mistake not, however, Br. Williamson of Albany has a discourse founded upon the text mentioned which should it be thought advisable, we could undoubtedly procure for publication in the Anchor. We certainly envy no limitarian his penetration, who could discover any reference to the eternal destiny of mankind in the following advice of our Savior: "Agree with thine adversary quickly, while thou art in the way with him; lest at

any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." In the two verses immediately preceding, our Savior reminded his disciples that no religious homage would be acceptable to God, which was offered while under the influence of hatred towards one another. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." To enforce upon their minds the unhappy consequences of delaying this first of christian duties, our Lord adverts to what is deemed common prudence in ordinary suits at law. In illustrating this passage the celebrated Dr. Adam Clark an Orthodox commentator, holds the following language.

"If the matter issue at law, strict justice will be done, and your creditor be allowed the fullness of his just claim; but if, while you are *on the way*, going to the magistrate, you come to a *friendly agreement* with him, he will relax in his claims, take a *part* for the *whole*, and the compromise be in the end, both to his and your profit.

At the most, this text can only be considered as a *metaphorical* representation of the procedure of the great Judge; and let it be remembered, that by the general consent of all (except the basely interested) no *metaphor* is ever to be produced in proof of any doctrine. In the things that concern our eternal salvation, we need the most *pointed* and *express* evidence on which to rest the faith of our souls. Those who make the *adversary*, God; the *judge*, Christ; the *officer* death; and the *prison*, hell, *abuse the passage* and *highly dishonor God.*" Such is the testimony of Dr. Clark. We only wish that those who are now the willing dupes of ignorance and delusion would more frequently consult their more intelligent commentators. Let them do this and it will require no great length of time to discover that the concessions of their best accredited critics, enter a solemn protest upon all their speculations, about an endless hell for their neighbors. Were we so regardless of the dictates of common sense, as to suppose the passage under consideration had any application to the retributions of the eternal world; or did we believe that a dissemination of the TRUTH could be effected by a manifest perversion of scripture; we would so spiritualize its obvious meaning as to deduce therefrom an argument *against* the doctrine of eter-

nal torment. Let the advocates for popular theology derive all the consolation from this portion of the divine testimony, that it is capable of affording them. Let them wrest it from its primary and literal import, and so distort its features as to render it expressive of misery in the future immortal world; and after they have done this let them exhibit even the appearance of any evidence that that misery will be *eternal* in its duration. Admitting the truth of the sentiment which we oppose, the selection of the passage we have remarked upon was certainly an unfortunate one for a defence of it. The declaration of our Savior, that the individual whom the officer should cast into prison should not come out "TILL he had paid the uttermost farthing," was to say the least an intimation that the period would eventually arrive when that uttermost farthing *would be paid*. If the reader will contemplate upon the inhuman exhibition of an earthly creditor, so confining his debtor, as to render it eternally impossible for him to pay even the first farthing, he will have a faint manifestation of that hellish barbarity, which characterizes the God of partialism.

In conclusion, we would remark that any system of theology which represents the "Father of the spirits of all flesh" as the 'ADVERSARY' of any of the creatures he hath made, should be looked upon as a libel upon Christianity. He who made us, loves us even 'when dead in trespasses and sins.' He is our Father, our Savior and friend; and one who is represented to us under the character of "a certain creditor which had two debtors; [Luke 7; 41, 42.] and when they had nothing to pay, *he frankly forgave them both.*"

H. J. G.

NEW PUBLICATION.

A candid examination of Dr. Channings discourse on the Evil of Sin. By Hosea Ballou, of Boston.—p. 35.

We are indebted to the attention of the publisher, Mr. B. B. Mussey, for a copy of the above. This publication is truly what it purports to be, viz. a *candid* examination of that "vain philosophy" by which New-England Unitarianism is distinguished from the teachings of Christ. The inconsistency, sophistry and contradiction of that ingenious train of reasoning which too frequently supplies the absence of scripture evidence upon the subject of future misery, is in our estimation happily demonstrated; and we take much pleasure in recommending this "candid examination" to the perusal of our friends, believing that the fallaciousness of the Dr's reasoning will thereby be made manifest.

Ebs.

For the Anchor.

RETRIBUTION.

That the way of the transgressor is hard—that adequate punishment will always overtake the guilty, and that retribution is co-extensive with crime must be self evident to every unbiased mind. Just retribution for immoral conduct, simply implies a punishment equal to the crime committed. The infliction of a chastisement exceeding the moral imperfection is not a just retribution; but bare faced cruelty. Hence Universalists differ from the followers of Calvin and Arminius, in their views of the divine justice and retributions.

I have looked upon real things as they existed, and have observed transactions in the moral world with all unbiased eye, and have always found the truth of the maxims that virtue is its own reward, and vice its own punishment, fully exemplified. I have gazed upon the young man that pursued with steadfast and unrelenting zeal the ways of virtue: he won the affections of all who knew him—all seemed interested for his prosperity and he arose above the competition of his envious foes, a beacon light to all that travelled after him in the path of virtue. He passed through the scenes of boyhood, and gained a name that gave him consolation and adequate pleasure in more mature years. He arrived at the stern age of manhood with a character unsullied by crime. He enjoyed the confidence of his friends, he received as he richly merited the kindness and assistance of many patrons, and reached his maturity, unchained by penury and want, with a personal history, fertile in good deeds, and remained as an eternal monument to the truth of the maxim that VIRTUE IS ITS OWN REWARD.

Mark the young and unrestrained libertine, Explore his heart and sift his motives—watch his movements and mark his retribution. He commences life with an ambition restless and uncurbed,—his haughty spirit will not take advice, and he spurns the friendly admonition of the skilful mariner of the mind. With an appetite not bound by the rules of temperance and chastity, he drinks deep of the bitter waters that quench not the thirst, but withers the fountains of excellence and poisons the growth of the mind. For the transient pleasures of a moment, he undergoes the pangs of years. As he increases in years the evil spirit increases within him, and to slake his appetite he plunges into the lowest depths of intemperance & sensual debauchery, and arrives at the years of manhood with a curtailed aspect,—with a character black with every description of crime, and shunned like Bohan

Upas by every virtuous person. Depressed by poverty he is driven to despair, and by one act, a single violation of the laws of man, he is at length caught and shut out from the society of his fellow beings, and here he ends his black career: driven to the very verge of the grave, "like the shipwrecked mariner, who, dashed on some barren strand, beholds from thence the shipwreck of all his earthly possessions," he takes his last parting views of all the lovely objects that he might have possessed, and sinks into eternity, awfully sensible of the name he leaves behind him, the slave of his own insatiate passion, and his memory remains also as a lasting monument to the truth of the saying that VICE IS ITS OWN PUNISHMENT.

Is this not adequate retribution? We need not travel to eternity to meet with our just dues. We see that happiness in the reward of virtue, and misery the reward of vice in the present tense. We see it in our prisons and our courts of equity, we see it upon the gallows, in our streets, and we know it by our own experience. Let then these views be planted in the mind of man, that virtue is its own reward, and that vice will inevitably in the end meet with adequate retribution in the body, and the harvest will be fruitful to the cause of simple virtue and morality.

A. C.

Of the scriptural evidence in favor of the doctrine of the final restoration of all mankind to purity and happiness.

It is admitted that the term Universal Restoration no where occurs in the Old or New Testament. It has been adopted in this work merely for the sake of brevity and precision. The doctrine of the scriptures is, that God is the ruler of the world; that every event is under his direction, and promotes in its appointed measure the purposes of his wise and benevolent administration; that the natural and moral evil which prevail are the instruments which his wisdom has chosen, no less than the more obvious blessings of existence, to promote the highest advantage of his intelligent creatures: that, by his almighty and all-perfect superintendence of events, he will secure this result; that he has placed mankind in a state of discipline, in order to form and try their characters; that those who improve their present advantages, will be rewarded after death with endless felicity; that those who neglect and abuse them, and incapacitate themselves for pure enjoyment, will be placed under a painful and lasting discipline, which will correct their evil dispositions and vicious

habits, and form in their minds a genuine love of excellence; that, in order to accomplish these benevolent purposes, he has raised up Jesus Christ, whom he has specially and miraculously qualified to execute the most important of them, having with this view revealed to him the glorious gospel, and commissioned him to declare it to the world; that in reward of the firmness and fidelity with which he executed this momentous trust, notwithstanding the danger and suffering to which it exposed him, God has highly exalted him, and made him the medium through which he communicates the greatest blessings to mankind; that as Jesus revealed the gospel, so he will fulfil its promises, and execute its threatenings; that as he was the instructor of mankind, so he will be their judge; that to him is committed the direction of the state of discipline to which the wicked will be consigned; that as the execution of the purposes which are comprehended in this vast and benevolent plan, supposes the government of innumerable intelligent beings, and the superintendence of many great and important events, it is termed a kingdom, of which he is said to be the head; that he will conduct the government of this kingdom with perfect wisdom, until it shall have extirpated sin, destroyed the consequence of it—death, restored universal purity, and produced universal happiness; that then, being no longer necessary, he will resign his office, restore to Him from whom he received it, the power with which he was invested, in order that the great Sovereign of earth and heaven, the Fountain of all being and happiness, may himself "be all in all."

Such is the glorious consummation of the Divine dispensations which the Scriptures teach us to expect! Such are the sublime and cheering truths, the evidence of which is now to be detailed!

The principle on which the following investigation of Scripture is conducted, and on which it is concluded that the passages which will be cited, express or imply these truths, is that which is adopted in the most exact inquiries to which the human understanding is directed. In every philosophical inquiry, it is admitted that that hypothesis ought to be adopted which accounts for all the phenomena with the fewest difficulties. Whatever theory best explains acknowledged facts, is universally considered most entitled to regard; and if it solves the several phenomena easily and simply, while every other hypothesis is attended with contradictions and absurdities, no doubt is entertained of its truth. Now the doctrine that all mankind will ultimately be restored to purity and happiness, is this perfect theory,

with regard to the Divine dispensations, and the scriptural terms by which their nature is expressed. It accords with *every* expression that is used in Scripture, concerning the state of mankind in the world to come, and it is confirmed by *all* our best sentiments of the attributes, the providence, and the government, of the Supreme Being. But the notions of Endless Misery, and of the total and eternal extinction of intelligence and life, neither accord with the expressions of Scripture relative to a future state, nor with our purest and most exalted sentiments of the attributes and proceedings of the Universal Parent. According to the strictest rules of philosophizing, therefore, the first must be regarded as the true hypothesis.

The passages of Scripture which favor the opinion that the whole human race will finally be restored to purity and happiness, may be divided into those which imply its truth, and into those which appear precisely and positively to affirm it.

The passages which imply it, are those which contain certain declarations, which must be false, if this opinion be denied, but which are full of truth and beauty, if it be admitted: the passages which appear positively to affirm it, are those to the language of which it seems impossible to affix any other meaning.—*Smith.*

INFLUENCE OF A KNOWLEDGE OF GOD.

Among the means of piety and goodness, none is more valuable than a knowledge of God; not merely a knowledge of his existence, but of his nature, attributes, dispensations, and providence. Do we know God to have infinite power? It should teach us that we are entirely at his disposal, that our strength is weakness, and our boldest efforts of no account in his sight. His justice should encourage us to perseverance, and patient submission under the trials and pains of life, assured that no good design will go unrewarded. God *knows* all things. And shall it be no restraint over our vices, that we are watched by so pure an eye, whose vision no darkness can obscure, whose penetrating glance no swiftness can elude? God is good, infinitely good. Where is our gratitude? Where are the generous emotions, which should rise up to swell the notes of praise to a benefactor so unbounded in the riches of his benevolence and grace?

Let none entertain the degrading thought, that with God's mercy can be joined any evil passion. He cannot hate his creatures; he can only love them. The wicked have not to apprehend the hatred, the vengeance of God,

Not a single attribute of his nature have they to fear. Their own follies, their wickedness, their perverseness, their disobedience, are the only objects at which they need be alarmed. These God will punish, but as much in mercy as justice; he would have all his creatures happy; he would purify them from the crimes, which are at war with their well being. Let all persons know God as he is, and they will serve him acceptably.—*Uni. Mis.*

DO UNIVERSALISTS BELIEVE IN PUNISHMENT FOR SIN.

Is a question that is often asked by the candid enquirer after truth. Yes—They believe that every man will be recompensed according to his works—and moreover, that this result is the inevitable effect of moral causes—that virtue and happiness, and vice and misery, are as inseparably connected in the moral government of the Universe, as any known causes and effects in the physical world. At the same time, they take the liberty to deny that it is ever inflicted as a matter of *revenge*, but as the *natural consequence* of evil; designed for the benefit and melioration of man, and that consequently it must have an end, and result in the final triumph of Universal righteousness and peace.—*Religious Inquirer.*

Some forty or fifty years ago, when the present mode of performing sacred music in choirs in the gallery, was first introduced, it gave great offence to some, especially the elderly people, who had always before been accustomed to the old fashioned way of singing by lining the Psalm. It happened in a certain parish, that an elderly saint was so much opposed to this new style of singing, (which as yet was only allowed one part of the Sabbath,) that whenever a Psalm was sung in this new way, he would take his hat, and with much pious dignity, walk out of the church. An elderly negro servant belonging to him, who also regularly attended public worship, when he saw his master rise and leave the church, would also, with equal apparent sanctity, leave the place. On being interrogated concerning his conduct in this particular, he replied, that he could not in *conscience* stay and hear *such* singing. Why, said the person, what is the reason you can't in *conscience* stay? What is conscience? Why, said he, it is something in here, (putting his hand to his breast,) that keeps saying, "hang it, I *can't* stay—I *vow* I *won't* stay."

BR. R. O. WILLIAMS, of Amsterdam, will occupy the desk in this city on Sunday next.

PRACTICAL RELIGION.

Religion is that which binds man to his Maker, and endears him to his fellow man. The Religion of nature does this, when it exercises its kindly influence on the heart, purifying the affections and devoting the soul to God. The Religion of Jesus Christ, is but the religion of nature, so called; for the works of God and the testimony of his prophets and apostles go to the same point. The religion of Jesus is of a practical nature, so is that taught by the works of creation. Man is continually reminded by the effects of a certain course of conduct, that it is for his conduct, that it is for his interest to pay attention to the teachings of religion. And internal inspiration teaches him this. So does the Bible.

Many seem to think that theoretical religion—the all-important part to be acquired—is of but very little consequence. So teaches not the word of God.' St. James of old, hath said, 'faith, if it hath not works, is dead, being alone. Every observing experimental man, while he sets a proper value on the theory, will no less value the practical part of religion. In fact, every good man, sees and feels its importance. It warms the heart with love to God, swells the soul with benevolence to man, and causes a thrill of joy to pass through the whole frame. It produces reconciliation to the will of the Most High in adversity and trouble, casts a new charm over the works of God, and makes a heaven here below. It regulates the passions, moderates the desires, and leads man to do unto others, as he would that others should do unto him. This is a practical religion itself. It is what is needed; and that which will save the world.

Preaching should be more practical, and less polemical. Something is wanted to wake up the feelings, to touch the heart, to call forth all the energies of the soul. Jesus and the apostles never assured man of happiness without holiness. Nor will his faithful followers now. Ministers of the everlasting gospel should deem it an imperative duty to bring religion home to the hearts, to make men feel as well as to hear the glad tidings. Unless this is done, the word of God is not rightly divided; the preaching of the gospel losses much of its glorious effect.

Professors of the Christian religion, should practice according to its requirements. They should so let their light shine before men, that they, seeing their good works, may glorify their Father in heaven. Never should profanity be heard from their lips; never should revenge and ill-will be cherished in their bosoms; and never should the sun be suffered to

go down on their anger or wrath. A becoming humility should be seen in their daily walk and conversation. That charity which covereth a multitude of sins should be exercised towards individuals and denominations. There are good and bad among all orders and classes of people; those who are practical religionists, and those who are not. The good man will encourage the holy in his holiness, discourage the wicked in their wickedness, the world around. This is practical religion, which leads to glory, happiness and to heaven. With it the world will be happy; without it they never can be. Let its benign influence be felt in every heart, that the world may be convinced of the importance of practical religion.—*Watchman.*

THE ETERNITY OF GOD.

The eternity of God is a subject of contemplation, which, at the same time that it overwhelms us with astonishment and awe, affords us an immovable ground of confidence in the midst of a changing world. All things which surround us, all these dying, mouldering inhabitants of time, must have had a Creator, for they could not have created themselves. And their Creator must have existed from all eternity, for the plain reason that the first cause must necessarily be uncaused. As we cannot suppose a beginning without a cause of existence he must be self-existent, and could have no beginning. And as it had no beginning, as also, is beyond the reach of all influence and control, as it is independent and almighty, it will have no end.

Here then is a support, which will never fail; here is a foundation which can never be moved—the everlasting Creator of countless worlds, 'the high and lofty one that inhabiteth eternity.' What a sublime conception! He inhabits eternity, occupies inconceivable duration, pervades and fills throughout this boundless dwelling. Ages on ages before even the dust of which we are formed was created, he had existed in infinite majesty, and ages on ages will roll away after we have all returned to the dust whence we were taken, and still, still he will exist in infinite majesty, living in the eternity of his own nature, reigning in the plenitude of his own omnipotence, forever sending forth the word which forms, supports and governs all things, commanding new created lights to shine and new created generations to inhabit them.

The contemplation of this glorious attribute of God, is fitted to excite in our minds the most animating and consoling reflections. Standing as we are, amidst the ruins of time, and the wrecks of mortality, where every thing

about us is created and dependent, proceeding from nothing, and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting, and will remain forever. When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature and perceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we are gazing; on ourselves, and felt that we were as fleeting as they; when we had looked on every object to which we could turn our anxious eyes, and they have all told us they could give us no hope nor support, because they were so feeble themselves; we can look to the throne of God; change and decay have never reached that; the revolution of ages has never moved it; the waves of an eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are rushing towards it, but it is fixed, and can never be disturbed.

And blessed be God, who has assured us by a revelation from himself that the throne of eternity is likewise a throne of mercy and love; who has permitted and invited us to repose ourselves and our hopes on that which alone is everlasting and unchangeable. We shall shortly finish our allotted time on earth, even if it should be unusually prolonged. We shall leave behind us all which is now familiar and beloved, and a world of other days and other men will be entirely ignorant that once we lived. But the unalterable Being, will still preside over the universe, through all its changes, and from his remembrance we shall never be blotted. We can never be where he is not, nor where he sees and upholds us not. He is our father and our God forever. He takes us from earth that he may lead us to heaven, that he may refine our nature from all its principles of corruption, share with us his own immortality, admit us to his everlasting habitation, and crown us with his eternity.—*Greenwood.*

SKEPTICISM.

An elegant writer has drawn an amusing sketch of the rise and progress of skepticism. Its features will be recognised by the most casual observer.

"It is true indeed," observes our author, "that the temporary ascendancy of skeptical philosophy is often a natural result of the activity of the reasoning powers. It occurs as a pretty regular result of particular circumstances. It happens to young gentlemen of the Sophomore classes in our universities; to leading members of third rate debating socie-

ties; to persons who have just perused the works of Thomas Paine after having been brought up with a sort of respect for the Bible; to that very large class of individuals in short, whose inexperience leads them hastily to conclude, that what seems to them new, ingenious and unanswerable, is, and must be so to all the world, if the said world could only be induced to pay attention to the subject. In many cases of this sort we regard the matter very much as we do a case of measles or chin-cough in our families. We pity the subject, to be sure, but not with any very strong feeling, since these things must happen in the common course of nature once in one's life, and we have little doubt he will get safely through with them. It is quite otherwise, however, when from the age or debility of the subject, or from the malignant character of the particular epidemic, there appears to be any reason to dread, that the patient, even if he recover at all, may have his constitution impaired for life. At any rate, while as we observed above, these things are to be submitted to when they come, we believe few will be found who consider it prudent deliberately to expose their children and friends to them, or altogether to neglect any means of ameliorating threatening symptoms, or getting the patient thro' as quickly and easy as possible."—*Troy Budget.*

BALFOUR'S LETTERS TO STUART.

We are happy to learn that Mr. Balfour is about to republish his letters to Professor Stuart, which appeared originally twelve or thirteen years since in the *Universalist Magazine*, over the signature, "Inquirer after Truth."—They will come out in a small 12 mo. of 125 pages, enlarged by a preface and by concluding remarks. Professor Stuart was the individual who first led Mr. Balfour to doubt the doctrine of endless misery, by means of his reasoning in his *Letters to Channing*; the letters were addressed to him to induce him, if possible, to reconcile his statements in that work with his avowed belief. The Professor, at that time, declined to reply to the letters of the "Inquirer" because he did not know the name and object of the writer, and because he did not wish to enter into newspaper controversy. All these objections are now removed. The name of the writer is Walter Balfour, of Charlestown, Mass. once an Orthodox clergyman of high repute, and now a Universalist of equally good standing. His object is to know *what is truth*—a very laudable object in the opinion of Universalists. The letters are now published in a book, and therefore the contro-

versy will not be carried on in a newspaper.—All objections being therefore now removed, the public will expect the Professor to come out, and convince Mr. Balfour of his errors, if he be in an error. Should he however find that his objection to a newspaper controversy are removed (for who is not liable to change?) we assure him that the columns of this paper are at his service to any extent to which he may wish to avail himself of them. In this way he will have the most direct access to the Universalists of New England, particularly of Massachusetts, and be able to send home his powerful arguments to their judgement and their hearts. What will the public think, if he does not avail himself of this offer?—*Trumpet*.

REPLY TO WHITMAN.

Mr. Balfour is preparing a work to be entitled as follows: "A Letter to the Rev. Bernard Whitman, on the term *Gehenna*, rendered *Hell* in the New Testament, in reply to his sixth letter intended for Mr. Balfour, although not formally addressed to him. It is on the scripture sense of the word *Gehenna*. It seems that this is all of Mr. W's. Book that Mr. Balfour will notice, unless Mr. W. complies with certain conditions that will be stated.—*Ib.*

THE IMPORTANCE OF CORRECT EARLY IMPRESSIONS.

"The gloomy phantoms which superstition presents to her victims, in their early infancy, and which consists chiefly of images and representations of spectres and demons, and of invisible scenes of horror, produce their effect, *not* through the medium of reasoning and judgment, but of the powers of conception and imagination. No argument is alleged to prove their existence; but strong and lively notions of them are conveyed; and in proportion as this is done, the belief then becomes steady and habitual. It is even sufficient, in many cases, to resist all the force of argument to the contrary; or if it yields to it during the bustle of business and the light of day, its influence returns in the hours of solitude and darkness. When the mind too is weakened by disease, or the infirmities of age, and when the attention ceases to be occupied with external objects, the thoughts are apt to revert to their first channel, and to dwell on the conceptions, to which they were accustomed in the nursery. 'Yet custom,' says Locke, 'from the very childhood, have joined figure and shape to the idea of God, and what absurdities will that mind be liable to about Deity!' A person of a lively, but somewhat gloomy imagination

once acknowledged to me, that he could trace some of his superstitious impressions with respect to the Deity, to the stern aspect of a judge whom he had seen, when a boy, pronounce sentence of death upon a criminal. Hence it would appear, that he who has the power of modelling the habitual conceptions of an infant mind, is, in a great measure, the arbiter of its future happiness or misery. By guarding against the spectres conjured up by superstitious weakness, and presenting to it only images of what is good, lovely and happy, he may secure, through life, a perpetual sunshine to the soul, and may perhaps make some provision against the physical evils to which humanity is exposed. Even in those awful diseases which disturb the exercise of reason, I am apt to think, that the complexion of *madness*, in point of gayety or despondency, depends much on the nature of our first conceptions; and it would surely be no inconsiderable addition to the comfort, of any individual to know, that some provision had been made, by the tender care of his first instructors, to lighten the pressure of this greatest of all earthly calamities, if it ever should be his lot to bear it. In truth, the only effectual antidote against superstitious weakness, is to inspire the mind with just and elevated notions of the administrations of the universe: for we may rest assured, that religion in one form or another, is the natural and spontaneous growth of man's intellectual and moral constitution; and the only question in the case of individuals whether, under the regulation of an enlightened understanding, it is to prove the best solace of life, and the surest support of virtue; or to be converted, by the influence of prejudices and a diseased imagination, into a source of imbecility, inconsistency and suffering."

Stewart's Philosophy.

JUSTICE AND MERCY.

No sect of professing Christians presume to deny the *power and goodness, wisdom and truth of God*; or that *he loved the world, and sent his Son on purpose to save the world*. And is it possible that such an Almighty God, of infinite goodness, truth and wisdom, will fail of accomplishing all his pleasure? To say he will not, and that the consummation of his designs is liable to be eternally prevented by the ignorance, perverseness, or stupidity of that world whose hearts are all in his hand and capable of being turned, as the rivers of waters are turned, appears but little, if any thing short of blasphemy!

Some have attempted to represent the justice of God at variance with his *mercy*, but both are equally constituent branches of his good-

ness. Mercy respects the miserable and undeserving; and such are the whole world, while polluted by sin. What is the justice of God but the most consummate equity? And the world are all called on to rejoice at this;—"O let the nations be glad and sing for joy; for God will judge the people righteously." "Justice and mercy meet together: righteousness and peace embrace each other."

By what rule are we to judge of divine justice and equity, but Scripture and the best reason with which Infinite Wisdom has seen fit to invest us? Suppose a father to have an obstinate, disobedient child, say 12 years old, that could not be reclaimed but by painful chastisement, and it has been supposed that there were some such children. Every person of common sense and reason, will agree that the quantum of punishment should not be unmercifully disproportioned to its crimes; or greater than would be likely to effect the child's ultimate good. But would it comport with any rational man's ideas of justice and equity, after the punishment was inflicted, that the parent thrust the child into a horrid dungeon, and, without any regard to repentance, or its eventual good; repeat the punishment a hundred days in succession! Where is the man that would not execrate the character of such an unmerciful tyrant? And dare any of the human race, in the face of Scripture, and in contempt of justice and equity, providence and reason, blasphemously charge the God of love and all consolation, with designs infinitely worse!!!

"I would sooner give up my interest in a future state," said the late benevolent *Rittenhouse*, "than be divested of humanity;—I mean that good will I have to the species, although one half of them are said to be fools, and almost the other half knaves. Indeed, I am firmly persuaded, that we are not at the disposal of a being who has the least tincture of ill nature, or requires any in us."

Universalist Magazine.

HELL.

As the evidence of the true meaning of the word Hell, as here given, does not come from those monstrous perverters of the scriptures: I mean the Universalists; but from Drs. S. and A. Clarke, Campbell and Whitby, it is hoped that their exposition will be received by our opposers, of the Methodist, or other denominations, who profess to believe, and who teach the people that Hell is a place of punishment in the future world.

The following is an important extract:

"The word, says Dr. A. Clarke, is derived from the Anglo-Saxon *Helan*, which signifies

to cover, conceal, or hide; and hence the tilings or covering of a house, and the cover of books are to this day called *Heling*, and the phrase to hell is still used as synonymous with to cover or hide, in several of the western counties of England, especially, Cornwall and Lancaster. Thus the true and primitive meaning of the word *hell*, was perfectly accordant with the idea suggested by the Hebrew *sheol*, and the Greek *hades*; for the nouns, all the three words imply something unseen, concealed or invisible; and have therefore been employed with propriety to convey the notion of an *unseen world*, the grave, or state of the dead in general. Similar are the sentiments of the learned Archbishop Usher, expressed in his *Treatise De Lim. Patr.* "We have no word in the French or English language to express the idea conveyed by the Hebrew *sheol*, the Greek *hades*, or the Latin *infern*. Our English word hell had anciently this meaning; being derived from the German *hill* to hide. Hence the ancient Irish used to say 'hill the head,' meaning to cover the head. So that our hell then answered to the Greek *hades*, which signifies an unseen place." Drs. S. and A. Clarke, Campbell, Whitby, and others, approbate the above definition of hell, and harmoniously unite in opinion, that hell originally answered to the Greek and Hebrew terms, but ought not to be used in the modern sense, as the translation of *sheol* or *hades*.

How strange then, that from the term hell, should have risen those dreadful notions, which are so assiduously propagated in the world, and which men of fruitful imaginations have so effectually made to operate as the means of delusion and aggrandizement. It is not surprising, that superstition should act most powerfully on the fears of her votaries, since the human fancy can paint with greater energy the misery than the bliss of a future state. With the two simple ideas of darkness and fire, we can create a sensation of pain, which may be aggravated to an indefinite degree, by adding the idea of endless duration. Hence from the greater facility of depicting the horrors which distract the mind or ruin the peace of society, hell, which contained just as much happiness as misery, in its idea, came to be used by religious impostors of every description, as a fit engine to awe the mind of the credulous into that pliability, necessary to favor the views of the avaricious priest or tyrannical monarch."—*Christian telescope.*

RELIGIOUS NOTICE.

The Hudson River Association of Universalists will meet at Eatons corners in Duaneburgh, Schenectady County, on the second Wednesday and Thursday of September.

P O E T R Y .

HYMN OF NATURE.

By W. O. Peabody.

God of earth's extended plains !
 The dark green field's contented lie :
 The mountains rise like holy towers,
 Where man might commune with the sky :
 The tall cliff challenges the storm
 That lowers upon the vale below,
 Where shaded fountains send their streams,
 With joyous music in their flow.

God of the dark and heaving deep !
 The waves lie sleeping on the sands,
 Till the fierce trumpet of the storm
 Hath summoned up their thundering bands ;
 Then the white sails are dashed like foam,
 Or hurry, trembling, o'er the seas,
 Till, calmed by thee, the sinking gale
 Serenely breathes, depart in peace.

God of the forest's solemn shade !
 The grandeur of the lonely tree,
 That wrestles singly with the gale,
 Lifts up admiring eyes to thee ;
 But more majestic far they stand,
 When, side by side, their ranks they form,
 To wave on high their plumes of green,
 And fight their battles with the storm.

God of the light and viewless air !
 Where summer breezes sweetly flow,
 Or, gathering in their angry might,
 The fierce and wintry tempests blow ;
 All—from the evening's plaintive sigh,
 That hardly lifts the drooping flower,
 To the wild whirlwind's midnight cry—
 Breathe forth the language of thy power.

God of the fair and open sky !
 How gloriously above us springs
 The tested dome of heavenly blue,
 Suspended on the rainbow's rings !
 Each brilliant star that sparkles through,
 Each gilded cloud that wanders free
 In evening's purple radiance, gives
 The beauty of its praise to thee.

God of the rolling orbs above !
 Thy name is written clearly bright
 In the warm day's unvarying blaze,
 Or evening's golden shower of light.
 For every fire that fronts the sun,
 And every spark that walks alone
 Around the utmost verge of heaven,
 Were kindled at thy burning throne.

God of the world ! the hour must come,
 And nature's self to dust return ;
 Her crumbling altars must decay ;
 Her incense fires shall cease to burn ;
 But still her grand and lovely scenes
 Have made man's warmest praises flow ;
 For hearts grow holier as they trace
 The beauty of the world below.

D I E D .

At Bennington, Vt., on Monday the 19th inst., Benajah Ticknor, son of Heman Ticknor, aged 13 years 7 months and 2 days.

To notice the death of any person in the common print, invariably carries a general gloom and deep dejection to every feeling and candid mind. But when we see a youth, possessing a superior and splendid genius, climbing over many obstacles which would impede the onward march of an ordinary capacity, depart this troublesome and evil world, we can but regret that so bright a star has set to ascend no more in this life. That this youth was of no ordinary cast of mind, will be admitted by all who knew him. The magnanimous

mind, the affable and gentlemanly address, the ingenious and transcendently keen perception of his intellectual powers, rendered him the object of admiration and esteem among those who knew him. To bury such a youth, whose native strength of mind just began to expand and show itself advantageously, must be the most painful and gloomy scene one parent can be called to witness. Those who know Mr. Ticknor, and the loss with which he has met, will most cheerfully sympathize with him and his family in their present affliction.

T. P. W.

Troy, Aug. 26, 1833.

N O T I C E .

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. persons wishing to subscribe for them or to make donations in aid of the good cause in that city are requested to call at the store of Stephen Van Schaack No. 392 South market-st. where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

STREETER'S NEW HYMN BOOK.

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the Universalist public at the low price of 62 cts. single, handsomely bound and lettered, either in black morocco or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist clergymen and others, wishing to circulate the book, can be supplied on sale by directing their orders to

B. B. MUSSEY,

No. 29, Cornhill, Boston.

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BY HENRY J. GREW.

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THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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From the Religious Inquirer.

LETTERS TO THE AUTHOR OF TRACT.

NO. 224, A. T. S.—entitled,

"Reasons for not embracing the doctrine of
Universal Salvation," &c,

LETTER V.

REV. SIR,

I had thought of passing in silence over your three pages of criticisms on the words *everlasting, forever, &c.*; because, whatever your remarks amount to, you still admit all that the Universalists ever demanded, viz. 'that those terms are sometimes used to signify limited duration.' (p. 16.) It is a curious but manifest fact, that amidst all the clamor about *everlasting, forever, &c.*, there never has, in reality, been the least dispute on the usage of those words, between the Universalists and their opponents. Both were here agreed; the orthodox always acknowledging, that those terms are sometimes used to signify a limited duration,' and that, of course, they are not, of themselves, proof of endless continuance. After this admission, their next step has generally been to quote some text in which 'everlasting punishment' or 'everlasting destruction,' occurs, urging it as overwhelming proof of endless misery! The Universalists, half impatient, would remind them of their admission; and they would again reply, 'there is no question but those terms are sometimes used to signify a limited duration,' and then quote, as usual, 'the smoke of their torment ascendeth up forever,' in proof of endless misery! This, I aver, is a fair description of the ridiculous contest about those words; and though such a course of argumentation cannot have been very convincing, it is certain that nothing could be more discouraging, nor indeed more disgusting.

I shall however, so far digress from the great subject of correspondence, as to follow you through your critical remarks upon those oft repeated words: '1. These terms,' say you, in their original and proper sense, denote

duration without end.' (p. 16.) I doubt it; nor will their etymology, on which you rely, authorize a stronger definition than *continued existence*, instead of *infinite existence*. But you add, that the ancient Greek writers understood them to mean *duration without end*. They did, indeed, sometimes use them in this sense; and sometimes, again, in a limited sense. On this point, there is one fact which is certainly worthy of notice; several of the christian fathers who wrote in the Greek language during the second, third and fourth centuries, maintained the doctrine of Universal Salvation; yet they freely and habitually applied the terms in question to the subject of punishment, without any explanation, such as our modern prepossessions would have made necessary in order to prevent mistake. This shows that the ancient Greek fathers never suspected that those terms would, of themselves, convey the notion of endless duration, when applied to punishment. And this conclusion is confirmed by another fact viz that those Greek fathers who on the contrary did not believe in Universal Salvation, and who began at length zealously to oppose that doctrine, never quoted the terms now in question, against their opponents, but resorted to other arguments. I speak of the most ancient Greek christians; those who lived before the end of the fifth century. After all, the important enquiry is, not what was the *etymological* definition of these terms, but what was the *scripture* usage of them. Here, there is no dispute; here, you confess they were sometimes applied to the hills and mountains, sometimes to the duration of the present life, as well as, at other times, to subjects of endless being. Can you now follow the example of your predecessors, and quote the words 'everlasting fire,' &c. as proof against Universalism?

But you tell me, '2. Christ and the apostles, if they meant to be understood, must have used the term in question according to their *known and established* signification at the time they wrote. Now, Josephus informs us that the Jews in our Savior's time, especially the Essenes and the Pharisees, two leading sects among them, held the doctrine of the endless punishment of the wicked.' And therefore, you think, they must have understood Christ to teach their own doctrine, when they heard him say, 'everlasting punishment,' (p. 17.) This does not follow; for all those Jews

were acquainted with the Old Testament usage of the terms, and would naturally understand his meaning according to that, not according to their own traditions; which they knew he vehemently condemned, and which, by the by, was the only proof which they alledged for their doctrine of future torment. Besides, it does not appear from Josephus that the Pharisees used the terms in question to express their views; but rather, that they employed other terms* for the purpose.

'3. In the Bible, the word *everlasting* is applied,' you say, 'to the future happiness of the righteous, and the future misery of the wicked in the same connexion,' in Matt. xxv. 46; where Christ says, 'These shall go away into everlasting punishment, but the righteous into life eternal.' (p. 18.) So unceremoniously do you assert that Christ spoke of future happiness and future misery, in the very passage which he himself took the utmost care to affirm should be fulfilled in his own generation! When you quote me a text that seems at all to the purpose, I will attend to you but I do not like to be trifled with.

4. The terms *everlasting*, *forever*, and the like,' you say, 'are uniformly used in the scriptures to denote the longest possible duration, of which the subject to which they are applied is capable.' (p. 18.) I have seen this statement before; and have long known it to be false. The land of Canaan is *often* said to be given to the seed of Abraham for an 'everlasting possession;' yet that everlasting possession ceased, ages ago, notwithstanding that both the subjects, viz. the land itself, and the descendants of Abraham, were capable of a much longer duration; as we happen to know from their having actually endured to the present time. So likewise, when Jonah remained in the depths of the sea, though it was only three days and three nights, he says 'the earth with her bars were about me *for ever*.' Here the term, *for ever*, denotes about seventy hours; though the subjects to which it was applied, viz. the earth and Jonah, had a much longer duration. Other instances might be adduced against your rule so gravely stated; a rule for which, however, you do not pretend to bring any authority.

5. Lastly, you say 'the manner in which the words, translated *for ever* and *everlasting*, are used in the New Testament,' makes it 'certain' that the sufferings of the wicked will be eternal. (p. 18.) Why? Because, those words are more frequently applied to the glory, perfection, government and praise of God, than to punishment. Allowing this to be the case (though they have here stated the facts

correctly,) yet I do not see how this circumstance makes it 'certain' that punishment will be endless. I beg your attention, while I sum up, in few words, the whole subject of the scripture usage of the terms; they are 'applied to the rituals of the ceremonial law, to the Jewish possession of the land of Canaan, to the mountains—in short, to such things as all believe to be only temporary, *more than seventy times*; and but a dozen times to the subject of suffering in all the Bible. With this fact before him, no honest man will ever urge the force of those indefinite words against the gospel preached to Abraham, and spoke by all God's holy prophets since the world began.

Here I leave this subject; because here you take another position, and say that the doctrine of eternal punishment 'might be conclusively proved from the scripture, even if those terms have not been used.' (p. 19.) For, continue you, in your Fifth Letter,

'1. The endless punishment of the wicked is asserted by negation, or by forms of speech which deny the termination of their punishment; or, which is the same thing, deny forgiveness and all future good to the sinner.' (p. 50.) But where, Sir, do you find all this?—You, indeed, proceed to quote me eight texts without their connexions; of which the first is 'he that believeth on the Son *hath* everlasting life; and he that believeth not the Son *shall* not see life, but the wrath of God *abideth* on him,'—the second, 'the blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this *age* [so it should be rendered] neither in the *age* to come,'—the third, 'Between us and you there is a great gulph fixed, so that *those who would pass from hence* to you cannot, neither can they pass to us who would come from thence,' which according to your application, makes heaven as much an eternal prison as hell; the fourth, 'Their worm dieth not, and their fire is not quenched,' i. e. in Gehenna, or the valley of Hinom, not in eternity; the fifth, 'He will burn up the chaff with unquenchable fire,' alluding, as the most respectable of your own Commentators say, to the destruction of Jerusalem and its inhabitants about eighteen hundred years ago; the sixth, 'I go my way, and ye shall seek me, and ye shall die in your sins; whither I go ye cannot come,' as he likewise said unto his disciples, 'Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come, so now say I to you.' The seventh, 'He shall have judgment without mercy, that sheweth no mercy;' and the eighth, 'Without holiness, no man shall see the Lord.' These are your eight texts; which instead of denying

'all future good to the sinner,' do not so much as relate to eternity. Then you add,

'2. This doctrine is asserted by *implication*.' (p. 21.) 'All the expressions of love and favor to the penitent,' you say, 'imply hatred and wrath to the impenitent;' and immediately, as if on purpose to disprove your assertion, you quote, 'God so loved the world that he gave his only begotten Son, &c. Let us try your rule of implication: the world was certainly impenitent when God gave his only begotten Son, yet he so loved it, as to bestow even such a gift; now do all the expressions of love and favor to the impenitent, imply hatred and wrath to the penitent? If not, lay aside your implications, and let us proceed to something more positive. You say,

'3. The doctrine in question is taught in all those texts which describe the future state of the wicked in *contrast* with that of the righteous.' (p. 22.) I pray you, Sir, to be careful here. You have heretofore so often promised me proof direct to your promise, and yet as often have you disappointed me, that I must remind you of what you are here to do. Remember, then, that you are now to bring me certain passages which set the future state of the wicked, their state *after death* in contrast with that of the righteous. Well; what are those passages? Your first is, 'The wicked is driven away in his wickedness; but the righteous hath hope in his death.' That is quite as near the point, as you generally bring a text. Your second is, 'The hope of the righteous shall be gladness, but the expectation of the wicked shall perish,—so likewise is this.—Your third is a passage you have given me once before, and which I then examined: 'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' Your fourth, 'Wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat; because, strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.' Is this an account, think you, of men's condition *after death*? Your fifth text is, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned,' i. e. condemned, as the word is at other times translated. Does it read, 'shall be damned, or condemned, *after death*?' No.—Let us proceed to your sixth, 'he that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him.' Your seventh we have before under examination: 'All that are in their graves shall come forth; they that have done good unto the resurrection of

life, and they that have done evil unto the resurrection of damnation.' And now comes your eighth, and last text, for the third time: 'These shall go away into everlasting punishment, but the righteous into life eternal,' which as I have already observed repeatedly, was to be fulfilled during the generation in which Christ was on earth.

'4. There is another class of texts,' say you, 'which assert the doctrine in question, by teaching that there are some who will be forever excluded from the kingdom of heaven.' (p. 23.) This class of texts turns out to be but a single passage, viz. that in which one said to our Savior, Lord are there few that be saved? And you conclude that as Christ gave no intimation that all would be saved, when he had so favorable an opportunity to teach that doctrine, he of course did not believe it. This looks plausible. But, Sir, do not flatter yourself too soon. Christ certainly did intimate, in this very reply, that those who were to be, for a while, excluded from the kingdom, should be received in their turn. He begins his answer, by alluding to the approaching rejection of the Jews, the children of the kingdom: he foretells their earnest desire to enter afterwards; their plea that they had eaten in his presence and that he had taught in their streets; their grief at seeing themselves thrust out, while the Gentiles should come from the east and the west, from the north and the south, into the kingdom of God from which they had been excluded; and then he concludes thus: 'behold there are last which shall be first; and there are first which shall be last.' The Gentiles had been last, but now they shall be first. As St. Paul says, 'blindness in part hath happened unto Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved.' You were particularly unfortunate, in quoting a text which as usual is not in the least to your purpose, and which moreover, does, of itself, overthrow your position. Next, you say,

'5. There are other texts which teach that some will *never* become the subjects of holiness, and consequently will *never* be saved (p. 23.) Now, Sir, bring a text direct and full to the point. Your first is, 'It is impossible to renew them again to repentance. So you carefully misquote it, in order to keep one fact out of my sight, viz. that the persons here spoken of, were such as 'have tasted of the heavenly gift, and were made partakers of the Holy Ghost' &c. (Heb. vi. 4, 5.) 6. Why did you wish to hide this from me? Because it is a fundamental point of your own doctrine,

I believe I am wrong; I believe it is the fifth time.

that no such persons as are here described can finally miss of salvation. You do not hold to falling from grace. So, you take two or three words from the beginning of the text, join them to five or six words in the third verse following, and without the least notice, omit all the intermediate sentences, because these would betray your absurdity. What think you of charging Universalists with perverting the scriptures? But, pass on to your second text: 'There is a sin unto death; I do not say that ye [he] shall pray for it,' i. e. (say Rosenmuller, Wesley, Dr. Clarke,) not pray for the remission of temporal death, when a brother has incurred that penalty by some heinous sin. Your third text is, 'If ye believe not that I am he, ye shall die in your sins.' Your fourth, 'For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation that shall devour the adversaries'—I shall add the rest of the passage—'he that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, and hath counted the blood of the covenant where with he was sanctified an unholy thing, and hath done despite unto the spirit of grace?' This is the whole passage. Sir, you yourself hold it one of the most important truths in the gospel, that no one who has received the knowledge of the truth, been sanctified by the blood of the covenant, and enjoyed the Spirit of Grace can fall of salvation, or fall from grace! Yet you had the hardness to quote me *part*, as usual, of this text, to prove that some 'will never be saved.' Do you take pleasure in unrighteousness? according to your fifth text; 'And for this cause, God shall send them strong delusion, that they should believe a lie, that they all might be damned [i. e. condemned] who believed not the truth, but had pleasure in unrighteousness.' I ask, seriously, do you not feel this condemnation for your crafty and dishonest handling of the word of God? When St. John was commanded to seal the sayings of the book of Revelations, it was added, 'He that is unjust let him be unjust still.' This expression you seize upon, and say, it will be pronounced 'at the winding up of this earthly scene,' (p. 23, 24.) though you well knew that St. John neither said nor intimated any such thing. That you were aware of this is evident from the fact, that you took the trouble to make a connexion of your own, in which to insert that text, so that it might seem to bear upon your object.

'6. The death of Christ,' say you, 'instead

of being the ground of salvation to all, will but aggravate the condemnation of many.' (p. 24.) Here I suppose you mean that, to many, the death of Christ, instead of being a means of their salvation, will have no other effect than to aggravate their endless torment! So that Christ must have tasted death for all men as much to damn them as to save them. And indeed, rather more; for by explaining the *many* who walk in the broad way, to mean those who are to be damned, and the *few* who find the narrow way, as being those who are to be saved, you signify that the number of the former will be vastly superior to that of the latter. Do you heartily believe that Christ came to damn the world rather than to save the world!

'7. The certainty of future punishment [in eternity] is proved by the fact that God has denounced and executed severe judgments against those who have denied it.' (p. 25.) Where have such judgments been threatened and executed against those who denied that doctrine? You tell me, in the case of Adam and Eve; in that of the Antediluvians; and in those of Sodom and Gomorrah! Yes, these are the very instances you mention. But I am not fully convinced by your argument; because I am not quite certain that it was for disbelieving a punishment *after death*, that Adam and Eve were turned out of the garden, or that it was for this, the Antediluvians were swept away by the flood, or the inhabitants of Sodom and Gomorrah destroyed by fire. Really, I was not aware that the serpent said to the woman, 'Thou shalt not surely'—be punished *after death*; I was absolutely so stupid as to suppose, according to Moses, and against your intimation, that it was for partaking the forbidden fruit that the judgment fell on our first parents. Nor did I know that Noah and Lot warned the people of punishment *after death*; I had contented myself with the scripture statement that the judgment executed in both these cases, was destruction by flood and by fire; i. e. a temporal retribution in this world, and such as the inhabitants of the old world and of Sodom and Gomorrah probably did not believe.—they probably held your doctrine of endless misery, if you are correct in supposing that, with very few exceptions, all men, whether Pagans, Jews or Christians, have believed in eternal punishment.

Finally: in the conclusion of your Fifth Letter, you tell me that Judas 'was driven by remorse, not by true repentance, as some Universalists affirm, to hang himself.' Do you here allude to Matthew, who says that Judas repented? (Matt. xxvii. 3.) But still you contend that 'since Christ said of Judas, 'it had

been good for that man if he had not been born,' Universalism must be false; because this could be said of none of our race if all are to be saved. (p. 26.) I admit this to be a plausible argument; but I also know it does not satisfy even all the believers in endless damnation.—Dr. Adam Clarke himself has shown that the expression you quote is a common saying, used among the Jews to intimate, not the impossibility of a person being saved, but merely that some signal calamity impended over him.—This being the case, our Savior, speaking in the language of that day, must have meant the same. So Job cursed the day of his birth, and lamented that he was born, merely because of his great misfortunes; so likewise did Jeremiah, because of the insults of his enemies. (Job iii. 1-1. Jer. xx. 14-18.) As I do not consider this as a proof of the endless damnation of Job and Jeremiah, so neither do I think it such, in the case of Judas.

Yours, &c.

EDITORIAL.

LIMITARIAN LOGIC EXAMINED.

"He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him."

[Continued from page 147.]

"Ephesians i. 9, 10, is considered as teaching that 'God purposes the salvation of all men.' The preceding verses, Rom. xii. 5, Gal. i. 22, 1 Thes. iv. 16, plainly teach that a *particular people* are 'in Christ,' and exhibit their relationship to him by faith and love.—Some of these are in heaven, some on earth, some unborn. All these, i. e. all his true disciples, all who are 'in Christ,' God, who hath blessed them with all spiritual blessings in him will finally gather together in one glorious company to enjoy his glory forever."

In the continuation of our author's reasoning upon the subject of universal salvation, we are presented with the foregoing very ingenious disposal of the argument which we derive from those numerous passages of the divine testimony, which unequivocally teach us that the final happiness of the human race was included in the purpose of their Creator. In the article which gave rise to the objections of *'Veritas'* it was argued that those passages which speak of the purpose of the Almighty in relation to the salvation of his creatures, are *improper* in their application. In support of this position several references were given, one of which is as follows:

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the

dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth even in him." (Eph. i. 9, 10.)

In order to reconcile the testimony of the apostle here cited with the belief in a partial salvation, it was found necessary to resort to a defence of the calvinistic absurdity of *particular election*. As it is not often in the present age of inquiry that we hear any thing said upon this subject, much less any attempts at proof; it may not be altogether unprofitable to bestow a few words upon the reasoning which '*Veritas*' has in this instance placed before us.

To prove that "*a particular people*" are in Christ, '*Veritas*' refers firstly to the verses preceding the passage above quoted. Let the reader turn to those '*preceding verses*,' and ask himself whether they countenance the doctrine of a *partial election*. That the '*particular people*,' to whom this epistle was personally addressed, were "*chosen in him before the foundation of the world*" is abundantly proved, but not the least intimation is given, that they were thus chosen to the exclusion of any one else. Here is indeed, an allusion to the doctrine of predestination, but it appears to be "*to the adoption of children by Jesus Christ unto himself*," instead of the more popular doom to "*dishonor and wrath*." And, this to the "*glory of his grace*," in the mention of which the "*praise of his glorious [calvinistic] justice*" was entirely lost sight of. The anxiety which our objector manifests to restrict the benevolence of the Eternal to a "*particular*" number of believing favorites, finds but little sympathy in this portion of his scripture references. The same process which extends the truths mentioned in the chapter above named to believers *at the present day*, will also render them of *universal* application.

We have frequently been told by the advocates of a partial salvation, that the benevolent purpose of our heavenly Father in relation to his salvation were addressed to *believers*, and consequently are not applicable to any one else. These promises, say they, are addressed to the *church*. Now if no one is interested in these promises but the individuals to whom they were originally addressed, we can perceive but little prospect of the salvation of any who have died since the Apostolic age; and we should discover quite as much modesty in our Orthodox neighbors should they discontinue their pharisaical cant about '*we righteous and you wicked*.'—'*God loves us and hates you*—we are going to heaven and you are going to hell.'

If God's purpose, in relation to the salva-

tion of mankind existed, (as the apostle declares it did) "*before the foundation of the world,*" it must be evident to every intelligent reader that it was not predicated upon the belief of any one. God's purposes are not dependent for their fulfilment upon the belief of his creatures unless that belief is the *means* by which his purposes are to be accomplished; in which case their belief is as much a consequence of the divine purpose and accomplishment as their salvation. In the immediate connection of the passage above quoted, it is asserted, that the Ephesians trusted or believed in the Savior "*after they heard the word of truth, the gospel of their salvation,*" (verse 13) consequently nothing could be more evident than the fact that the assurance of the apostle, that they were chosen to salvation "*before the foundation of the world,*" was just as much the gospel of *their* salvation *before* they believed as it was afterwards. This must be admitted or that which they heard was not "*the word of truth,*" Our belief or unbelief may be the means of accomplishing the divine purposes, but it can no more prevent their accomplishment than the unbelief of a fool can destroy the existence of God.

Rom. xii. 5, is next quoted by our objector to prove that 'a particular people are in Christ,' "so we being many are one body in Christ, and every one members one of another." We admit that the 'we' here spoken of, had a 'particular' application to the Church at Rome; that they were 'in Christ' is also readily admitted, but we say as we said before, there is no intimation given that they were in him, to the exclusion of any one else.

Gal. i. 22, is also referred to. "And was unknown by face unto the churches of Judea which were in Christ." Here, as in the preceding instances, nothing more is mentioned than the fact that the churches then existing in the land of Judea were 'in Christ'; and the same reasoning by which our objector would extend the purpose of God to the salvation of churches out of the land of Judea, is all that is necessary to render it equally applicable to the final restitution of all things.

The fourth and last passage quoted by 'Veritas' on this point, is found in 1 Thes. iv. 16. "And the dead in Christ shall rise first." This declaration of the apostle is used by our objector to confirm the popular idea that at the general resurrection of the dead a certain number of our race, whom a false theology supposes to be exclusively 'in Christ,' are to be raised *first*, and that the rest of the dead, (usually denominated 'the wicked') not being 'in Christ,' will be raised at a subsequent period, whereas the apostle intimates no such occur-

rence. Let the reader peruse his reasoning in the connection in which this passage is found, and he will discover nothing which can favor the popular idea upon this subject. So far as his remarks are applicable to the 'dead,' there is but one class of beings spoken of, viz. "the dead in Christ." Not the least intimation is given that any were dead who were not 'in Christ.' The only priority mentioned in the change from mortality to immortality here spoken of, was applicable to the dead in *general*, not over one another, but over those who should be *alive* upon the earth at the coming of Christ. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God: and the dead in Christ shall rise first. Then we which are *alive* and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thes. iv. 15, 16, 17).

From the above, it will appear evident that the use which 'Veritas' makes of the phrase, 'dead in Christ' is altogether unwarranted by the connection in which it stands. The testimony of scripture is abundant in proof of the fact, that Jesus Christ 'is the head of *every man*'—that 'whether we live we live unto him,' and 'whether we die we die unto him,'—that at the resurrection "in Christ [not out of him] shall *ALL* be made alive." For to this end Christ both died and rose and revived that he might be Lord both of the dead and of the living." (Rom. 14. 9.)

We have no objection to the belief that, 'a particular people' are 'in Christ.' We only object to the inference usually deduced therefrom, that a portion of our race will in consequence thereof, be eternally excluded from the heavenly kingdom. This particular people be it remembered is that number whom our Savior came into the world to save and for whom he died. If the declarations of scripture, which have been so repeatedly quoted, to prove that the happiness of the whole human family, was included in the benevolent mission of our Saviour, do not exhibit this truth, then there can be no meaning attached to them.

"Acts 3. 25 is explained by Rev. 5. 9 "and last redeemed us unto God by the blood of every kindred and tongue and people and nation."

Such an explanation may be satisfactory to our objector but it is not so to us. In the first instance an allusion is made to the promise

made by God unto Abraham, saying, "in thy seed shall all the kindreds of the earth be blessed." Whoever will refer to the numerous repetitions of that promise which are recorded in the sacred volume, will find it as universal in its application as language could make it.—It is not confined to a few Calvinistic favorites selected "our or" every kindred and nation, but it enircles the very kindred &c. 'our or' which the individuals spoken of in Rev. v. 9, were chosen. 'Veritas' should have quoted the whole of the sentence from which his allusion to Rev. 3. 9. is taken; had he done so, the character of his explanation of Acts 3. 25, would have been easily discovered. In the latter clause of the sentence, it is stated, that the individuals chosen "our or" the kindreds &c., were "made Kings and Priests," who were to reign "on the earth" (see verse 10.) Kings must have subjects, and Priests must have people over whom to exercise their several offices.

In our estimation it will require something more than an ordinary penetration to discover any connection between the unambiguous promise made to Abraham, and the high flown sayings quoted from the 'Revelation of John.' Whatever might be meant by the reigning of Kings and Priests 'upon the earth,' (mentioned in Rev. 5. 10.) can have no reference to the eternal destiny of our race. The promise made to Abraham was conveyed to him in language which requires no little contortion, to favor any thing less than universal salvation.

Isa. xlv, 22, 23, may be considered in connexion with other passages. Every discerning reader of the Scriptures knows that in the strong language of the word of God, the terms everlasting, all men, all the world, &c. are sometimes used in a limited sense. Now let it be candidly considered whether the universal terms in the 23d verse are not actually limited by the 24th verse, which teaches us that, at the very period when every knee shall bow, and every tongue shall swear, that some shall be "incensed against him" and be "ashamed?" Does not the 25th verse also teach us that the declarative "every knee," &c. are to be applied to "the seed of Israel" or the children of God. Phil. ii, 10, admit, of a similar construction, or may be considered as expressive of the revealed will of the Father, "that at the name of Jesus every knee should bow." &c.

The passage alluded to in Isaiah is one, which conveys to every unprejudiced mind its own explanation, and the truth which that explanation exhibits, cannot be obscured by any parade of "other passages," which are evidently disconnected therewith. "Look

unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow. every tongue shall swear; surely shall say, in the Lord have I righteousness & strength; even to him shall men come and all that are [were] incensed against him shall be ashamed."

This language is sufficiently intelligible, we should suppose, without any explanation from "other passages." The conclusion of 'Veritas' that some shall be "incensed against him," at the very period when every knee shall bow and every tongue swear &c., is certainly not justified by the passage itself. Our objector should remember that it is admitted, on all hands that "were incensed" &c., should have been substituted in room of "are incensed" &c. We cannot perceive any reasonable objection to our view of this passage, in the fact that some were incensed against him, especially since it is asserted that those who sustained that character will "be ashamed" of their conduct at the period 'when every knee should bow and every tongue swear,' &c.—We are acquainted with not a few who are evidently "incensed" against the doctrine of impartial grace, and could we discover any symptoms that they were "ashamed" of their conduct, we should consider it quite a favorable omen. If some were not incensed against him, at the time the promise was made, what necessity was there for making it. The very design of that promise, predicated as it was upon the oath of Jehovah, was to make known the purpose of our heavenly Father to reconcile, those who were incensed against him to the paternal rectitude of his government.—The fact that some were not what he designed they eventually should be, was evidently the reason why the promise was given that every knee should bow and every tongue should swear that in him have they righteousness and strength; and when this period shall arrive no such characters as "those who are incensed against him" will exist; but "all things will be reconciled unto him, whether they be things in heaven or things in earth."

If as our objector believes, God did not purpose to extend this promise beyond a favored few whom he chose to eternal life 'before the foundation of the world.' Why was it not communicated in corresponding language?—Why mock mankind universally with the unmeaning invitation: "Look unto me, and be ye saved ALL THE ENDS OF THE EARTH."

H. J. G.

To be Continued.

FALLACIOUS REASONING.

It is a common argument offered by the believer in Universal Salvation, against those who advocate the doctrine of endless misery, that a *knowledge*, much more the *contemplation* of suffering millions in hopeless despair, would be destructive of the happiness of those who *should* have escaped this great condemnation, and convert their heaven to a theatre of misery. That although removed from actual suffering themselves and even from the fear of it, yet if they possess a holy and benevolent nature they could not be unmoved at the tragedy which was acting before their eyes.

This argument we have always considered to be founded in good sense and agreeable to the dictates of reason. In perusing, however, lately, a controversial work, we perceived an attempt to answer this objection to the popular religion. The language is that of the Rev. Alexander Campbell in his debate with Mr. Owen. Here are his words: "The thought of any sentient being suffering hereafter, would convert his heaven into a place of torment. He has high conceptions of his future sensibilities! They must be more perfect than at present; for he can sleep sound and enjoy all animal and social comforts, day and night without ever thinking or feeling unhappy at the thought—

'How many feel, this very moment, death
And all the sad variety of pain.
How many sink in the devouring flood,
Or more devouring flame. How many bleed,
By shameful variance 'twixt man and man.
How many pine in want, and dungeon glooms,
Shut from the common air and common use
Of their own limbs. How many drink the cup
Of baleful grief, or eat the bitter bread
Of misery. Sore pierced by wintry winds,
How many shrink into the sordid hut
Of cheerless poverty. How many shake
With all the fiercer tortures of the mind,
Unbounded passion, madness, guilt, remorse;
Whence tumbled headlong from the height of
life,

They furnish matter for the tragic muse.'

He seems now to enjoy himself, unconscious that there are myriads suffering all the fiercer tortures of mind and body, but yet *fancies* that the thought of any human being suffering hereafter, would make him most wretchedly unhappy! His sensibilities are very fantastic."

Such is the method adopted by Mr. Campbell to reply to his antagonist's objection.—Whether it was satisfactory to himself, we pretend not to judge, but it is far from being so to us, and we think contains much "fallacious

reasoning." The argument supposes man in his immortalized state to possess the same passions that he does here, at least the amiable ones. For example his tenderness, pity, compassion, love and benevolence will not forsake him, nor his translation from earth to heaven take away his heart of *flesh* and put in its place a heart of *stone*. This, we repeat, the argument supposes, because the reverend gentlemen concludes that if a man can enjoy himself here in a world of misery and yet possess kindly feelings, he can do so in heaven, with the same kind feelings, although "hell is uncapped before his eyes." This argument we think lies open to the following objections:

1st. It destroys the idea of perfect happiness in the eternal world. It is admitted that here amidst much sin and suffering, the guileless bosom may sink to sweet repose and the grateful heart drink many pleasures, placed in its reach by a beneficent Providence. But is the cup of blessing *full*? Do not the tales of woe that meet our ears, and the scenes of distress that present themselves before us, never cause the heart to ache and cause the tear to flow for "sorrows not our own?" Is not the present state strongly chequered with light and shade, and are not the sins and sorrows of our frail brethren a source of frequent, if not continued regret? If the reverend gentleman possesses such a heart, as we willingly believe him to possess, we think that we risk nothing in saying that some of his keenest anguish has been elicited by touching his sympathies, when contemplating suffering humanity. When our blessed Master cast his eye over the city of Jerusalem and revolved in his mind the calamities, *temporal* only, which would shortly overtake that untoward generation, the contemplation filled his tender bosom with anguish and he gave vent to his feelings by his tears. If he retains the same loving and tender disposition, now that he has ascended to his Father and his God, he will still be a "man of sorrows and acquainted with grief," when he contemplates his brethren subject to a far worse destruction than that which befel them here.

2dly. The argument is objectionable in that it loses sight of a very important consideration—we allude to the "*duration of suffering*."—Here we live in *hope*.

"Hope springs eternal in the human breast."

We see sin and misery abroad, but we look for grace that shall much more abound. We see the whole world more or less groaning and travailing in pain. But we look forward in hope to a final redemption. It is this that speaks life even in the *midst* of death—it is this blessed hope of redemption and immortality.

ty that proves "an anchor to the soul both sure and steadfast," when the frail bark of human happiness would otherwise be driven on the shoals of despair. When, then, we see a world lying in wickedness, we anticipate the eventful and glorious period when "an end shall be made of sin, transgression finished and an everlasting righteous brought in." When we "weep with those who weep" we find consolation in the reflection, that a time will arrive when there shall be no more "sorrowing nor sighing nor death, and God shall wipe away the tears from all faces." By such considerations we are reconciled.

But how different is the state of things in the eternal world. There is no such balm of Gilead. The decree is irrevocable; the judge is inexorable; the endless misery of the sufferer is sealed beyond redemption. The father who now has a prodigal son may hope for his return to the paths of virtue and peace; but there he must see himself forever excluded from such a hope. The mother who now weeps for her wayward child and prays for the father of mercies to have compassion on her darling boy, feels a lively hope that the prayer of faith will reach the most high; but then tears will be unavailing and prayers unheard. She must be cursed with immortality only to witness the undying torments of the child of her love. We will pursue this part of the subject no farther. It seems that no one can advocate the sentiment of happiness, while we are witnessing the height of wretchedness without remedy and without hope and not commit evident violence against the best feelings of his nature, and we fear against the convictions of his judgment.

3dly. The argument makes no allowance for the design of punishment. To say the least, a vast deal of the misery which meets our view, is working a beneficial influence on those who are enduring it. It is the medicine which they are taking to correct the evils of their moral system. Infinite wisdom has so organized man that a departure from duty is a departure from happiness. All intemperance, dissipation, the indulgence of inordinate passions and unbridled desires, the exercise of malevolent feelings, which taken together make the largest sum of infelicity that the world knows, carry with them a remedy for the disease. They warn the sinner that he has taken the wrong path to peace, and goad him on till he is determined to forsake his evil way. This view of things tends to reconcile us in a great measure to present suffering.

In the eternal state this reasoning ceases to apply. We are to see our poor fellow creatures plunged into the deepest woe, without

remedy and without any possible advantage. The scene becomes not only painful but disgusting, and it requires a large share of prejudice, tinctured with no very enviable feeling, to step forward and advocate the sentiment, "That heaven may be pleasant, with hell in view."
C. F. L. F.

THOUGHTS ON MERCY AND JUSTICE.

Limitarians are continually taking about the mercy of God, and telling how kind he is to "poor hell deserving wretches," in providing the means of saving them from their just deserts. But we very much doubt whether they, in reality, entertain more elevated conceptions of mercy, than do the infatuated worshippers of Juggernaut, "the poor Indian," or the lascivious Mahomedan. It is true, they make this a theme of constant declamation, representing God as full of tenderness and compassion; and exhort *poor sinners* to come unto him and get religion before the door of mercy is closed forever against them. But, in the vehemence of such declamation, they ascribe to him a principle baptized by the name of justice, that savors of infernal elements, and is nought indeed but the very essence of unmingled cruelty, double refined in the stygian furnace of pure malignity. And though in syren strains they speak of the mercy of God; yet, with the same breath, they throw the imagination into the dismal gulf of tartarean fires, and paint the unspeakable tortures of damned spirits, who are doomed to suffer, in endless duration, the full vials of heated wrath poured out upon them without mixture, according to the dictates of that inflexible justice they are said to have offended.

Are such views of justice compatible with divine mercy? Or is not the mercy of God rather annihilated, when such a standard of pretended justice is raised up? How much worse principles were ever ascribed to the most sanguinary heathen deity, at whose murderous altar gushed the crimson flood of human gore? Even the grim old king "than whom none higher sat," ascertaining that such a spirit is called justice, might, very appropriately, toss his head and grin a ghastly smile of satisfaction, that mortals had him so deluded as to steal his own infernal robes to deck the God of heaven! The diabolical spirit of the Hindoo Juggernaut is mildness in comparison with such a principle. And it is no more absurd to talk of the mercy of this "graven image," than of the mercy of a God whose justice is represented in such a light.—The Hindoo priest might magnify the mercy of his idol, and call upon the deluded worship-

pers to throw themselves beneath his ponderous car, lest they incur his wrath, with as much propriety as professing christians speak of the mercy of a God who breathes unmitigated vengeance against those who disobey him. But however much they may extol his mercy, its beauty and interest, and even its very self, are lost in the deformity of "vindictive justice" connected with it.

We regret that such degrading views are entertained of the divine character. But so it is,—at least in our opinion. Those who ascribe to God a principle of justice eternally at war with his mercy, can have no very exalted views of either—none at least, of the one, but at the expense of the other. We care not how vividly they portray the mercy of God; so long as they associate with it a principle that requires unceasing torments, they convert justice into cruelty and completely annihilate mercy. Even Mahometans express more elevated views of mercy and justice than, we believe, many professing christians can entertain however vividly their views may be expressed. We subjoin a beautiful extract, taken from what purports to be a "Mahomedan Oration, delivered some years ago in a Mosque at Algiers, and taken down in writing by an English Gentleman visiting that place."

"God alone is merciful.—When he forged his immutable decrees on the anvil of eternal justice, he tempered the miseries of the race of Ishmael in the fountains of pity. When he laid the foundations of the world, he cast a look of benevolence into the abysses of futurity, and the adamant pillars of eternal justice were softened by the beamings of his eyes. He dropped a tear upon the embryo miseries of unborn man, and that tear, falling through the immeasurable lapses of time, shall quench the glowing flames of the bottomless pit.—He sent into the world to enlighten the darkness of the tribes, and hath prepared the pavilions of the houri for the repose of the faithful."

Mahomedans however do not believe that "that tear" will entirely extinguish the flames of the bottomless pit, and thus annihilate all misery from the universe of God's works.—Neither do Limitarians. Nor indeed do they believe that, in looking through the vista of the future upon that embryo creation, he even dropped a tear upon the unborn miseries of those countless millions whose endless wailings he foresaw. But from the naked flint of stern malignity he struck their spark of life, and bade them exist, only to listen with pleasure to the wild shrieks of their undying torture. Nor will they admit that the pillars of

eternal justice are in any degree softened by the burning rays of divine benevolence.—On the contrary, this justice is considered so inflexible that it cannot be sated except with the inconceivable torture of its devoted victims; and is continually puffing vengeance but to fan "the pallid flames of the profoundest hell." Hence their views of divine mercy are no more elevated than those of the Mahometan.

And we envy not the man whose creed brings down the God of Christians to a level with the Mahomedan Allah, or the heathen Juggernaut. We regret that such is the case; and presents a mirror only that men may see their creed and abandon it. We believe the inscrutable Jehovah, both in mercy and justice infinitely transcends any thing of which we can conceive. And we have no desire to embrace a sentiment which, by setting his mercy and justice at variance with each other, diminishes the glory of his character. With us suspicion throws her cautious glance upon every sentiment that seems to lessen the glory and grandeur of the divine attributes. And we choose of course to adopt such views as set no limits to these; but leave the mind at full liberty to put forth its powers and revel, with joy and gratitude, upon the majesty and sublimity of the supreme God. R. O. W.

NEW PUBLICATION.

We are indebted to the politeness of the author for a copy of a pamphlet containing 120 pages, entitled "Enquiries concerning Christianity, respectfully offered for the serious consideration of religious professors in Albany and Greenbush. By William Upjohn." This publication contains 115 Enquiries on the most important subjects and doctrines connected with religion. They are arranged with that system and precision which so eminently characterizes the writings of this author. To each enquiry an answer is given by the writer, to which are appended numerous texts from the divine record to support the answer thus given: The book is written with great candor and its spirit is the offspring of that charity which "rejoiceth not in iniquity, but rejoiceth in the truth." We subjoin an extract by which it will be seen that the author anticipates a period when the whole of Adam's race will be emancipated from sin and misery, and be united in the Redeemer, who is to gather together in one, all things, both which are in heaven and which are on earth. "Partiality is not of God." The design of the God of the Scriptures is not to save "the few," exclusively, but "the many," including the whole family of man. The period will come when the con-

tracted sentiments of men will be removed, and ministers of the sanctuary brought to see their error; when their views will be expanded and differently directed, and ALL FLESH shall see it together, and participate in the exultation. The mystery of the eternal purpose and will of God, will, through the energies of the gospel he ultimately manifested, not only to the elect, or first fruits of salvation, but the whole human family, without reservation or exception. "Having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in ONE ALL THINGS in Christ, both which are in heaven and on earth." Eph. I. 9. 10.

The following extract has much more truth in it than we could wish to exist, but not more than we wish to be told. "The present work of the ministry both in Europe and America, is chiefly constituted of traditional tenets handed down from the dark ages of superstition and error. Fifteen or twenty sects and parties of the christian denomination, that might be noticed are variable in their doctrine and unscriptural in their practice. Their views of the word differ so essentially, as frequently to shut out communion and fellowship with each other. Contention, evil speaking and bitter rancor, emanate both from the pulpit and press; and the harness of the "old man" is put on, to contend professionally for the "new." Almost in every country and nation over the face of the earth, where the Bible is known, these traditions abound, with their accompanying opposition and dislike; and which are generally upheld by the strong arm of government, as well as by the fatal custom and influence of a worldly ministry.—Preaching for hire, the adoption of human creeds, indiscriminate communion in societies, making use of every paltry means to obtain wealth, prevail in almost every place as substitutes for christianity, and as auxiliaries in the practice of the word; while the real design of the sacred writings; the dignity and beautiful simplicity; the perfection, true holiness and glory of the gospel are perverted and held in derision. "All seek their own, and not the things that are Jesus Christ's.—On the other hand, we are informed from the authority of the word, that in the dispensation of the gospel, these false customs and pernicious habits will cease, and they who shall be kings and priests unto God, and reign on the earth with the Redeemer, will be of one heart and one mind and see "eye to eye," without dissimulation or variance; when the present worldly ministry with all its earthly

parade and carnal dignity will be abolished, and the language of the gospel, "glory to God in the highest, on earth peace, and good will to men," will prevail with every nation and tongue and people over the face of the earth, till all the kingdoms of this world shall become the kingdoms of our God and of his Christ. "But they that are first shall be last, and the last shall be first."

In conclusion (for we have extended this article to a greater length than we purposed,) we beg the respected author to accept our grateful acknowledgements for the copy with which he has favored us. We hope the publication will do all that good, to accomplish which it was written. C. F. L. F.

RELIGION.

"Bright as the morning star in the radiance of the sun-beams, cometh the seraph of immortality."

Religion, the child of heaven, wears an angelic smile, and is distinguished by the graces of its divine original. Elevated & aspiring, yet winning and attractive, benevolent, gracious, courteous and condescending; her features formed to complacency; her voice attuned to harmony; her eyes shining with benignity, and all her motions, though composed and steady, are yet graceful and unassuming.—Religion erects to her votaries a temple, sacred to immortality. The good man dreads not death nor dissolution. Invited to heaven and called to glory, he soars above this dim spot man calls earth, and is lost in the incomprehensible progression of eternity, that opens to his prospect. Religion is divine vigor in the soul, triumphing over the darkness of nature, and teaching us to acquiesce in the allotments of Providence. It is the image of God stamped upon human nature, refining its baseness, enriching its poverty, healing its maladies, and converting its very wants and misery into abundance, happiness and glory. Without this divine treasure, man is poor indeed! Amidst opulence, how needy! amidst titles and honor, how ignoble and vain! in a palace how miserable! how contemptible on a throne.

True religion is the source of happiness, the support of society, and the dying man's consolation. It is the guide of youth, and the stay of old age. It is the fairest flower that opens on earth, the sweetest incense that ascends to the skies.

True cheerfulness makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunshine of a mind illuminated by piety and virtue.

Of the argument in favor of endless misery, founded on the divine sovereignty.

If the justice of God afford no argument in favor of the doctrine of endless misery, still less is it supported by the divine sovereignty.

If by the sovereignty of God be meant his exemption from control, this may be a reason for his doing what is right, but cannot be a reason for his doing what is wrong. If he have benevolence to design the ultimate happiness of all, wisdom to discern the means of securing his purpose, and if he be absolutely sovereign, that is, if there be no superior power to control his will, this is so far from affording an argument against the final prevalence of purity and enjoyment, that it forms a solid foundation on which the hope of it may be established.

If from the sovereignty of God it be inferred, that he can do what he pleases, this conclusion is certainly just; but at the same time it must be remembered, that there are some things which he cannot will. To suppose, for example, that he could create millions of beings with a determination to doom them to intolerable and endless agony, contradicts every idea of his character which natural and revealed religion teach, and cannot possibly be proved by the admission that he possesses unlimited power; for though he is sovereign, and can do what he wills, he is also good, and cannot will what is malevolent.

It has been objected to the doctrine of Universal Restoration, as has already been observed, that it places the future happiness of mankind on the footing of right and claim. Nothing can be less true. The advocates of this opinion are so far from believing that endless happiness can be demanded as a right, that they contend that no creature has a claim to existence itself, much less to this or that degree of enjoyment. They maintain that life is so entirely a free gift, that every intelligent being, however low his rank in the scale of creation, or however little his happiness exceeds his misery, ought, if his pleasure does preponderate, to receive the boon with gratitude: but they contend, that if the balance of enjoyment be against him, he has nothing for which to be thankful, and that a benevolent being who causes him to live forever, must make his immortality a blessing.

Such, then, are the arguments which are commonly urged in support of the doctrine of Endless Misery, whether derived from the language of Scripture, or from considerations which are independent of it. If to affirm, that no sober mind can consider them with candor without being satisfied of their insufficiency

and fallacy, be rather the language of strong individual conviction, than of prudence or of truth; it may at least be said, that the preceding observations deserve the serious attention of every person who wishes to contemplate the Deity with reverence and love, or to vindicate the claims of the Christian system to the respect and reception of reflective men.

The cheering and benevolent tendency of a belief in the ultimate happiness of all intelligent beings ought, at least, to entitle it to attention. He who believes that the whole system of things is under the wisest and the best direction, has a source of consolation which must be entirely unknown to him whose system leads him to suspect that the wisdom and benevolence of its author are limited and partial. Embracing the faith of the first, when true to my principles, I can contemplate the present with complacency, and anticipate the future with delight. I can look upon adversity with resignation, upon prosperity with a calm and chastened joy. I can smile even in those moments when neither philosophy nor religion can check the starting tear. I see, it is true, that man is born to trouble, that his days are few and evil, that impurity stains him, that passion blinds him, that evil of every kind assails him, and that a future state will increase the misery of many individuals for a very protracted period; but I see, too, a principle at work which must finally destroy it. I see the hand of the Deity arranging every event with exquisite skill and unbounded benignity. I see the prospect brighten as the wheels of time revolve, developing gradually the stupendous scheme, and manifesting at every movement new indications of wisdom and new demonstrations of love. I see at the helm of affairs an intelligence which cannot err, a watchfulness which cannot tire, a benignity which cannot be unkind, and a power which cannot be frustrated. I see at the head of his large family a Father, whose equal love is extended to every individual, who is laboring to promote the happiness of each alike, according to the measure of capacity he has given, and who will not labor in vain. Though clouds and darkness are round about him, I am satisfied that righteousness and judgment are the habitation of his throne. I therefore bow with resignation, where I cannot exult with joy, and glow with hope, even when nearest to despair.

But to those that believe that our heavenly Father is partial and capricious in his kindness; that he is cruel and inexorable tyrant of the great majority of his creatures; that, by an irreversible decree, he doomed them millions of ages before their existence to unutterable tor-

ments, and that a few only escape this horrid fate, with affectionate and solemn earnestness I would say, How can you be happy? How can you be happy even for yourself? How great are the chances that you are not in the number of the elect! How many thousands are passed by! How few are chosen! How much more probable is it that you are among the thousands than among the few! Why do you believe that you are the favorite of heaven? What mark is engraven on your forehead; what sensations are peculiar to your heart; what is there in your dispositions or your conduct by which you have ascertained the important fact? You think you are one of the elect. It may be so. But it may *not* be so. When the chances are so much against you, you cannot be certain of any thing. It is, then, uncertain, whether you are destined to the enjoyment of unutterable and everlasting pleasure, or to the endurance of endless and inconceivable torments. You flatter yourself that the happy portion will be yours. But men easily flatter themselves. What if you should be buoying yourself with a delusive expectation! When such happiness is at a stake, when such misery impends, and when both are shrouded in such awful uncertainty, how can you enjoy a moments peace?

But, supposing you are perfectly satisfied with regard to your own condition, are your anxieties confined to your own welfare, and do you care only for yourself? Are you a father; are you a mother? Do you love your children, and do you really think of the doctrines you profess to believe? If so, how can you possibly be happy? In imagination I often accompany you into the bosom of your family. I see your eye rest with anxious fondness on your babes. I see the tear start to it. I do not wonder at it. I should be less surprised did your tears unceasingly flow, and were your very hearts to break. That child of whom you are so fond, whose innocence affects and whose prattle delights you, what will be its eternal destiny? What uncertainty is there! What horror *may* be there! If, you are in Abraham's bosom, you should look beyond the gulph that divides you, and behold it lifting up its eyes in torments, and imploring you in vain for a cup of cold water to quench its parched tongue; if you should know that this state of dreadful misery will be without end, and that its suffering will answer no purpose, would heaven afford you the least enjoyment? Could you contemplate with complacency the author of its misery? Could you surround his throne with songs of praise; exclaiming in grateful triumph, "Alleluia, for the Lord God omnipotent reigneth"?

It is impossible. Can doctrines which, if they are seriously thought of, must poison the sweetest sources of human felicity, convert heaven itself into a place of torment, and force every feeling mind to contemplate the Deity with horror, be founded in truth, or form part of the revelation of the God of truth? It cannot be. Every serious and pious mind must rejoice to find that those expressions which occasionally occur in Scripture, and which may at first sight seem to favor these frightful opinions, admit of a rational and consistent interpretation, without supposing their truth; while it abounds with many expressions which can have no meaning, and entire series of reasoning which can have no object, unless they are false.—*Smith.*

SIGNS OF THE TIMES.

The present may with propriety be termed an era of liberal investigation. The iron hand of civil despotism is palsied beneath the touch of reason. Ecclesiastical tyranny and oppression are fading, like the mists of the morning, before the steady, scrutinizing, and triumphant march of Truth. Truth, a divine effulgence from the God of Nature, of Reason, and of Love, has pierced the gloom which centuries have witnessed, fostered by every degrading and repugnant principle abhorrent to humanity, and, pointing to a celestial index, invites man to more genial climes, a brighter sun, and kinder heavens. In the impressive language of inspiration, "Life and immortality are brought to light by the gospel." The revelation of the Word and will of God, the common Father, "taking the wings of the morning, is visiting the remotest corners of the earth." Instead of slumbering in the cell of the ascetic, fettered with monkish legends, and the dreams of fanatics, the Scriptures, stripped of the illegitimate apportionments of men, are dazzling with all their lustre, into the once benighted minds of thousands. The fagot has ceased to blaze. The embers are cold, warmed only with the frozen relics which moulder in the bosom of superstition's ghastly train. Bursting upon the world, after the slumber of ages, the news, or "good tidings of great joy," is heard for "you, and all mankind." God has unlocked futurity to man. The destinies of a world are proclaimed, and the Father and Savior of mankind, viewed through the medium of his own communications, is seen the unchangeable benefactor and lover of the souls that he hath made.

Involved with these considerations, are questions, momentous in their nature, universal in their application, and glorious in their import. The character and purposes of

God, the origin and destination of man, in the aggregate, furnish sublime contemplation to him, who, reading with unclouded eyes the Testament, of his heavenly Father, finds God his friend, mankind his brethren, and heaven his home! In exchange for the husks of a mongrel theology, the fruit of darkness, generated in the seclusion of bigoted error, accept the viands of Heaven, at the banquet of Truth. Reason, ever attendant waits; the cheerful assistant, at the repast. And a joy, more delicious than the fabled nectar of the gods, will succeed, with fruits which will flourish in never-ending bloom.

H. F.

ILLUSTRATIONS OF SCRIPTURE.

"They love the praise of men more than the praise of God."

There are not a few in this boasted land of liberty, who fall under the censure contained in the words that head this article. Alas! how little independence is exercised by many who claim to be freemen. There are comparatively few who are willing to come boldly forward in the support of the cause of unlimited salvation, among those who believe it is God's truth.

Here is Mr. A. he wants an office; he is engaged in a professional calling, he is fearful that Deacon Y., or General Z., or some one else will not lend him his support if he is honest in the profession of his faith.

Next comes Mr. C.—he is engaged in the mercantile business; he is afraid if his sentiments are known, his business will not be so good.

Then again up comes Mr. D.—a mechanic, who hopes by pleasing every body, to secure their patronage.

Thus we might go on through the whole alphabet, and all will find some excuse for keeping the 'candle under a bushel.'

Now, in the name of reason, is this the way to be respected? I think not. It is an old adage that *Honesty is the best policy.* Is not this true in regard to religion as well as in other matters? People who are afraid to act themselves are usually suspected by all parties. In attempting to please all they please none.—Now what is the case with those who have independence enough to think and speak as they believe? Are they not generally respected and prosperous?

Men, like coins, pass for what they are worth. And that man who fearlessly defends what he believes is right, and is upright in his dealings with his fellows, will have the honest man's reward, viz. the approbation and

confidence of his fellow men. And he who is a canting hypocrite and assumes all shapes to promote his sinister ends will assuredly be esteemed a base person, unworthy of confidence or respect.

Brethren, it is high time for us to lay aside this temporising policy. If all who in their hearts believe the soul-cheering doctrine of a world's salvation, would come boldly forward and support what they believe, and not support what they at heart despise; the truth that 'God is the Saviour of all men, especially of those that believe,' would soon be received into many good and honest hearts, and the glory of God would be revealed, and all flesh see it together.

'Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are honest, &c. if there be any virtue, and if there be any praise think on these things.'—*Herald and Watchman.*

For the Anchor.

WOPUL EFFECTS OF FANATICISM.

MR. EDITOR,—How long! Oh, how long will these peace destroying fanatics be suffered to lead astray, the unsuspecting, kind and benevolent mother, by their misrepresentations of a God of love. Almost every public journal brings some fresh tidings of some mother or daughter driven to destruction, suicide or murder! by these horrid delusions. It now becomes a painful task for me to record another instance, which has recently taken place in the town of Brunswick, in this county, a lady (I forbear to give her name) who is the mother of a family of children; and but a short time since all was peace and harmony within the family circle, but how the scene is changed! A few weeks since a stranger happened to visit this family (and pretended to them and the neighborhood that he was a preacher, and was considered as such) and during his short stay in the family, his fanatical conversation has had the effect to drive this fond mother to distraction! no more do the lovely children of her bosom look to her for support; or the husband to the evening fire side, to hold the domestic social chat.—No, all! all is confusion; the mother is a horrid spectacle for them to gaze at. Was it the soul cheering doctrine of the impartial grace of God which is "Glad tidings of great joy which shall be to all people." Oh! no; gentle reader, it is the awful doctrine of men, which has caused this poor deluded woman to believe in an angry God, and herself a hell deserving wretch. It was the hellish

doctrine of men that has broke in like a thief, and destroyed the social ties of this family. How long shall those who have cleared this mysterious veil, (of man's inventing) from before their eyes, look on these destroying friends in silence. It is time that public indignation should be raised against their proceedings, and endeavor to substitute good in the place of evil, and drive their works from this land.

XENOPHON.

SYMPATHY.

There's a kindred feeling implanted in our souls to mitigate the misfortunes and assuage the sorrows of our fellows, that invigorates the drooping spirit, whilst it shares in the affection and nurtures a mournful joy for its sake. How calm and soothing is the influence of this benignant power when bosom friends would gladly share each other's sorrow. This was the magic chain that bound the affections of Jonathan and David, and cemented their souls in holy union, amidst the afflictions of Saul's jealousy and anger. On this stage of being how manifold are the duties that connect man to man, while each to other answers the purpose of his being, according as the Creator himself has described. The duty of parents towards their children, cherished and perfected by parental care on the one hand, and a filial love on the other, constitute that domestic happiness, which is the nursery of every moral blessing; and as our lives seldom pass away without witnessing some scenes of distress, we ought to cherish this feeling in our breast towards all within the scope of our observation, that others may be induced to follow in our steps, and early learn its usefulness to themselves. Among those who deserve to be immortalized for the worthiness of their doings, none stand more conspicuous than the indefatigable Howard, whose heart was touched with the miseries that humanity endured, when even folly herself forged the chains.

Contemplate the exalted height and dignity of such a man, forsaking his home in quest of objects, which solicitude alone could find, or entering dungeons, where fellow beings expire from contagious disease, interposing his benevolent aid, to ameliorate their hapless condition. Who, among the great will emulate the good and make a Howard's choice his own, to advance humanity's cause; the great and good shall consecrate his name and all the world shall celebrate his praise.—*Southern Pioneer*.

REASON AND REVELATION.

Reason is revelation's elder brother. The book of scripture is the second edition of the

book of nature, with most important additions. By reason we discover the existence of God, and some of his attributes. By reason we ascertain and are convinced, that the Bible is the word of God. By reason and common sense, on a frequent, careful and serious perusal of the holy scriptures, we ought to satisfy our own minds what are the doctrines they contain, and the duties they enjoin, independent of all catechisms, creeds and commandments of uninspired men, of whatever sect or denomination. When this searching of the scriptures shall more generally prevail we may reasonably expect, that Christians will more generally harmonize in opinion and practice.

REASONS FOR LOVING GOD

He is our Creator and Preserver; He is the Author of every blessing which we enjoy, and he renders all our afflictions and disappointments the means of promoting our best interests. Our Creator knows all our infirmities, our proneness to err, and our appetites for injurious indulgences, and is merciful to all our faults. He punishes our sins in mercy never from a disposition of revenge; but that we may be partakers of His holiness. Through the meditation of the Redeemer has given us the knowledge and the hope of a glorious and immortal life, and the interminable continuance of his fatherly kindness.

CABALISTIC.

We hear a good deal of whining in the pulpit about *carnal reason*, the danger of its exercise, and the necessity of discerning things *spiritually*. This we confess is all mystery to us, and smacks not a little of clerical cunning. It requires no great stretch of the fancy to conceive the cause of this deep and settled hostility on the part of Orthodoxy to the use of that faculty in man which alone is competent to distinguish Truth from Error.

True cheerfulness makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunshine of a mind illuminated by piety and virtue.

When your reason and judgment gain an ascendancy over one evil propensity, consider the victory as worthy of perpetual commemoration.

NOTICE.

Br. Le Fevre will deliver a lecture at McChesneys school house in Brunswick, on Wednesday evening the 25th of the present month.

BEAUTIFUL EXTRACT.

By Washington Irving.

Man is the creature of interest and ambition. His nature leads him forth into the struggle and bustle of the world. Love is but the embellishment of his early life, or a song piped in the intervals of the acts. He seeks for fame, for fortune, for space in the world's thought, and dominion over his fellow men. But Woman's whole life is a history of the affections. The heart is her world: it is there her ambition strives for empire: it is there her avarice seeks for hidden treasures. She sends forth her sympathies on adventure, she embarks her whole soul in the traffic of affection: and if shipwrecked, her cause is hopeless, for it is a bankruptcy of the heart. When disappointed, she is like some tender tree, the pride and beauty of the grove; graceful in its form, bright in its foliage, but with the worm preying at its heart. We find it suddenly withering when it should be most fresh and luxuriant. We see it dropping its branches to the earth, and shedding leaf by leaf until wasted away. It falls even in the stillness of the forest; and as we muse over the beautiful ruin, we strive in vain to recollect the blast or thunder bolt that could have smitten it with decay.

Quere.—What would become of us poor Universalists, if these men, who talk so much about having "the love of God shed abroad in their hearts," had the one thousandth part of God's power in their hands.

DIED.

In Montpelier, Vt. on the 26th of August, Clement Le Fevre, youngest son of Rev. J. M. Austin, aged 5 months and 9 days.

NOTICE.

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. persons wishing to subscribe for them or to make donations in aid of the good cause in that city are requested to call at the store of Stephen Van Schaack No. 392 South market-st. where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

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LIFE OF REV. JOHN MURRAY.

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THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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HENRY J. GREW, *Editor and Proprietor.*

C. F. LEFEVRE,

J. D. WILLIAMSON, } *Associate Editors.*

R. O. WILLIAMS,

From the Religious Inquirer.

LETTERS TO THE AUTHOR OF TRACT

no. 224, A. T. S.—entitled,

"Reasons for not embracing the doctrine of
Universal Salvation," &c,

LETTER VI.

REV. SIR,

It is dangerous for one to make a show of confidence which he does not feel; because he will certainly betray himself in the attempt, unless he has acquired singular skill by long practice. I am glad to discover, by the beginning of your Sixth Letter, that you have, as yet, made but little progress in this bad art. You commence by pretending that you have shewn, beyond all doubt, that the scriptures positively teach endless punishment, so 'that there is no alternative, but either to admit that doctrine, or to reject the authority of the Bible.' But then as if conscious that you had shewn no such thing, you hasten, in the very next words, to find something to confirm your affected assurance, which now sinks down to mere opinion: 'In this opinion I am confirmed,' say you, 'by the fact already mentioned, that the christian world, for eighteen hundred years, some very few persons excepted, have actually been led by the bible to believe that a part of mankind will be lost.' (p. 27.) Sir, one never seeks for the countenance of others to confirm him in what he really knows from his observation. After all, even your opinion would derive little confirmation from the belief of the christian world, did you but consider the circumstances of the case. Great numbers of the most intelligent christians have, in all ages, been led, by the study of the Bible, to renounce the doctrine of endless misery, and that too against the strong prejudices of their education. This is one fact. Another is, that even those who have retained that doctrine, were not led into it by the Bible. It first entered the church, along with many other superstitions, from the heathen world; and it has ever since continued there, by means of that tradition on which you

so much rely, and by the all-powerful influence of education and example.

I must now call your attention to certain charges, which the least degree of your boasted prudence would have suppressed. You say that Universalists indeed 'admit the testimony of the Bible when it seems to be in their favor; but find little difficulty in rejecting it, when it is against them;' and that 'they fearlessly wrest the scriptures, and put them to the torture, to make them deny their own testimony.' (p. 27. 28.) Is it you that say this? how do you yourself treat the scriptures? Why when you would prove any point whatever, you take texts by the dozen, no matter what they originally relate to, separate them from their own connexions, and string them together just according to your liking. Or if a very important proposition is to be proved, you take more; you take them by the hundred, just as they come, break them up into small fragments, arrange the select particles skillfully, and then give the whole the desired meaning, by inserting such words and phrases as are necessary for the purpose. You recollect the two paragraphs of broken texts, which I quoted from you sometime since. To be sure, you have a shorter way, which saves all this trouble; as, for instance, when the Bible unfortunately asserts that Judas repented, you indignantly contradict it; and when Christ says that he would come in his glory and the holy angels with him, and reward every man according to his works, during that generation in which he was on earth, you declare that he who can believe it, must be left to that strong delusion which believes a lie. (p. 36, 37.) You are not the proper person to charge others with wresting the Scripture, and denying its testimony.

Nevertheless, I will take notice of those instances in which you say Universalists evade its testimony. First, you alledge, that with regard to the words *everlasting*, *forever* and *ever*, they adopt this principle, viz. that 'because the words have in some instances a limited meaning, so in all instances.' (p. 28.) They adopt this principle? No, never. And as if to shew that you knew they did not, you attempt in the very next words to involve them in inconsistency by means of the fact that those words are sometimes applied to Deity: thus presupposing that our opponents admit the unlimited meaning of those words in such cases;

as every body knows they do. Then you add, that they attempt a similar evasion about the word *hell*; 'because the original words translated hell do not *always* mean the place of future punishment, they at once infer that they *never* do.' (p. 28.) This, too, is sheer representation. Many Universalists do, indeed, conclude that those words never mean a place of future torment; but they conclude thus, not from the reason you assign, but from facts wholly different, viz. because those words do not in themselves signify such a place, and because they cannot find them applied in the Bible. After these abusive misrepresentations of the principles of your opponents, I suppose you will talk gravely about the licentious influence of Universalism. Do not forget to mention slander and the bearing of false witness, among its effects,—I mean, on its bitter enemies.

With regard to the two original words, *Sheol* of the Old Testament, and *Hades* of the New, both translated *Hell* is our common version, you tell me that 'the Universalist asserts what is not true, when he says that they mean only the invisible world, and never denote a place of future punishment.' (p. 29.) For proof that they do ~~denote~~ denote such a place, you quote, first, an expression from the Parable of the Rich man and Lazarus; 'and in hell'—in *hades*—'he lifted up his eyes, being in torment.' and, secondly, a verse from the 9th Psalm: 'the wicked shall be turned into hell, (*sheol*) and all the nations that forget God.' I was surprised, after all this, to find that your own 'careful' definition of these two words, was precisely that which you condemned in the Universalist. 'I would suggest the following remarks,' say you, 'as the result of a somewhat careful examination of the subject.—*Sheol* of the Old Testament, and *Hades* of the New, are terms of the same import, and are commonly used as a *general* designation of the *invisible world* or *place of departed spirits*.' (p. 30.) This is precisely what the Universalists maintain. Both of those words, you agree, are names of the invisible world in general, the common state of souls of all classes. Then, you proceed to mention the only point on which you and your opponents differ, viz. that this world of souls, called *Sheol* or *Hades*, is 'divided into two parts; the one, of misery, the other, of happiness. This is the point of debate, whether *Sheol*, &c. be divided into these two parts; not, whether *Sheol* &c. denote particularly one division or the other. That term, you both agree, is a *general* designation of the place of departed spirits.' In other words, it is tantamount to the phrase, *the invisible world of souls*. Whether that world be divided against itself, is another question.

I have taken some pains to state your real meaning upon this point; because, either by design or through carelessness, you talked very confusedly if not inconsistently, in this connexion. Now take the passage you quoted from Ps. ix.; and according to your own definitions, what does it mean? Why, that the wicked *nations* of whom David spake, should be cut off and turned into the grave, or into the invisible world. There, you think they will be tormented; but of this, *David* says nothing. You will now, perhaps, resort to the Parable of the Rich man, where it is said that 'in hell (*hades*) he lifted up his eyes, being in torment.' But, in a Parable, it is not always safe to take the language as literal statement of fact. You cannot so take it in the case now adduced, unless you maintain that the Rich are actually buried in the place of torment, that their bodies, eyes, tongues, &c. are instantly wrapt in flames, and that too, only for having been rich; and that the poor on the contrary, are not buried at all, but carried by angels into Abraham's bosom, merely for having been poor. Such is certainly the tenor of this Parable if understood as a literal description. On the same rule by which it does not prove these several particulars to be matters of fact, it does not prove the torment in *hades* to be an historical reality.

So much with regard to the words *Sheol* and *Hades*. 'But there is another term,' you say, 'used to denote future punishment, much more definite than the two just considered. I refer to *Gehenna*.....It was a word peculiar to the Jews, and employed by them some time before the coming of Christ, to denote that part of *Sheol* which was the habitation of the wicked after death.' (p. 30, 31.) This I shall venture to deny; for I believe there is not a shadow of proof that *Gehenna* was so used, either before, or in our Savior's time. You indeed refer to the Apocrypha, and to the Jewish Targums, as affording instances of that use of the word. But an author* who has carefully examined these works, says that the original words used in the passages commonly referred to in the Apocrypha, is *Hades*, not *Gehenna*. And as to the Targums, those which are commonly quoted for our purpose, are, I think, not the ancient, but the modern, written some time after the christian era.† The fact is notorious, and acknowledged by all critics, that the literal and original meaning of *Gehenna*, is the valley of *Hinnom*, a most odious place near Jerusalem. True, it afterwards came to be applied figura-

* Balfour's Inquiry into the import of the words, *Sheol*, *Hades*, &c. p. p. 273, 274.

† Ditto, p. p. 282—306.

tively, to a place of torment after death; but that it received this application so early as our Savior's time, remains to be proved. I may now employ your own argument against you: 'If then our Savior did not use this word in a totally different sense from that in which it was used by the persons whom he addressed, he' cannot have employed it to denote the place of future punishment. (p. 31.) As to the passage which you so confidently quote from him,—'fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell,' (*Gehenna*),—it is certain that Christ did not here threaten any thing like the *orthodox* hell, unless he meant to threaten it to his own disciples! for it was to them he spoke, as you will see by the context: Matt. x. 22—31 Luke xii. 1—7. I have now done with your remarks on the works *Sheol*, *Hades*, and *Gehenna*; begging leave, at the same time, to recommend to your perusal, Mr. Balfour's 'Inquiry,' as a book that contains more information concerning these terms, than any other single work I have ever seen.

Next follows your insinuation that Universalists pretend that *not sinners* but their *sins* will be punished in the future world. 'They gravely tell us,' say you, 'that by the goats placed on the left hand of the Judge, and by him doomed to everlasting punishment, we are to understand the crimes of sinners, and not sinners themselves,' (p. 32.) As I suppose you uttered this falsehood designedly, I shall not stop to repeat the rebuke which you expect, and which I have already had several occasions to administer. Universalists never told you this; no, nor any thing like it.

Another of their evasions, you say, is, that all the punishment 'that is threatened in the Bible, is endured in the present life.' (p. 32.) But, you demand, 'Does the curse of the law, the wrath of God, the worm that never dies and the fire that is never quenched, the weeping the wailing and the gnashing of teeth, described in the Bible as the portion of the wicked, mean only the calamities which they endure in this life?' (p. 33.) No, nothing more. All the *curses* annexed to the law, (Lev. xxvi. 14 46,) are positively designated to be such as are endured in this life; the *wrath of God* ABIDETH, (John iii. 46) on the unbeliever; the *worm that shall not die*, and the *fire that shall not be quenched*, are expressly referred, by Isaiah (lxvi. 24,) to this *fleeting* state of existence, where there are new moons and Sabbaths, and where there are carcases of men to be preyed upon. I need not quote Scripture to prove that there is such a thing as *weeping* in the present life, and *wailing* and *gnashing of teeth*.

I wish to know what you will say to all this; or whether you will again exclaim, 'can any man in his senses admit such an opinion?' (p. 33.)

Finally, you conclude that 'if men receive the due punishment of their sins in this life, they can claim exemption from future punishment as a right; and in this case, instead of all being saved by Christ, none are saved by him.' (p. 33.) So that you have no other view of salvation, than that it is a deliverance from punishment, a rescue from justice! Is this all you desire of Christ? Do you wish no principle of holiness, no heaven? Only exempt you from punishment,—and will that satisfy you? Know your own wants better, Sir, and know the Scriptures better. The salvation which Christ confers, is salvation from sin, redemption from all iniquity. It is that eternal life, which consists in love to God, and love to one another. It is heaven itself. This is the salvation, which, I have hope towards God, he will bestow on all mankind, when he shall reconcile all things to the Father, deliver up the kingdom and God become all in all.

Yours, &c.

The following is extracted from that justly celebrated work, Moore's "Epicurean" and is expressive of the feelings of the author, while he "lived without hope, and without God in the world."

"It was not till that evening, when I first stood before the Pyramids of Memphis, and saw them towering aloft, like the watch-towers of Time, from whose summit, when he expires, he will look his last,—it was not till this moment that the great secret of which I had dreamed, again rose, in all its inscrutable darkness, upon my thoughts. There was a solemnity in the sunshine that rested upon those monuments—a stillness, as of reverence, in the air around them, that stole, like the music of past times, into my heart. I thought what myriads of the wise, the beautiful, and the brave, had sunk into dust since earth first beheld these wonders; and, in the sadness of my soul, I exclaimed,—'Must man alone then, perish? must minds and hearts be annihilated, while pyramids endure? Death, Death, even on these everlasting tablets—the only approach to immortality that kings themselves could purchase,—thou hast written our doom, saying awfully and intelligibly, 'there is, for man, no eternal mansion, but the tomb!'"

My heart sunk at the thought; and, for the moment, I yielded to that desolate feeling, which overspreads the soul that hath no light for the future."

OF THE INFINITE EVIL OF SIN.

One of the arguments used in support of the doctrine of endless misery is so obviously fallacious, that it scarcely deserves a serious consideration; namely that sin is an infinite evil, and therefore deserves an infinite punishment.

That sin is not only an evil, but the greatest which can possibly attach to a moral and accountable being, is an indisputable truth; but that the slightest transgression is an infinite offence and deserves an infinite punishment, are positions to which neither reason nor revelation afford the shadow of support.

The advocates of this extraordinary opinion endeavor to establish it by an argument no less singular than the doctrine itself. Sin, say they, is an infinite evil, because it is committed against an Infinite Person. The heinousness of an offence, they contend, increases in proportion to the dignity of the personage against whom it is committed; hence, the crime against a king is always visited with greater severity of punishment, than an offence against an ordinary person. Since, therefore, God is infinite, and since every sin is an offence against God, every sin is an infinite evil.

The full reply to this reasoning is, that it is not rank and station which aggravate a crime, but its tendency to occasion misery.—An offence against a king, it is true, is of a greater magnitude, and punished with more severity, than the injurious treatment of an ordinary person; but the reason is, that an offence against a king is likely to be attended with worse consequences than one against a private individual. If a king be treated with insult or injustice, a whole nation may be injured and thrown into commotion. In the one case, the evil attaches to a single individual, in the other to millions of persons: in this case, therefore, it is as much greater than the other, as the sum of an evil which extends to millions exceeds that which attaches only to a single individual.

Besides, were sin an infinite evil, there could be no degree in transgression: for when speaking of infinity, it is absurd to talk of greater or less. All human actions, therefore, all the language of mankind, all laws, human and divine, and all punishments, contradict this opinion: for they all proceed upon the principle, that some crimes are of greater magnitude than others. We know too, that the Deity distinguishes in the most exact manner between different offences; that he apportions to each an equitable degree of punishment, and that he who has sinned greatly

shall be beaten with many, and he who has offended less, with fewer stripes.

Indeed, it is when we consider the minute shades by which different sins and even different characters are discriminated, that we perceive in the most forcible manner the impossibility both of the doctrine of endless misery, and of limited punishment terminated by destruction. How slight is the difference between the worst good man and the best wicked man! How impossible it is for the utmost exertion of human sagacity to distinguish between them! Yet for this imperceptible difference in character there is, according to these doctrines, an infinite difference in destiny!—He who is lowest in the scale of goodness, and who differs from the best wicked man only by the lightest shade, is admitted to infinite happiness: he in whom wickedness preponderates upon the whole, but in so small a measure that no human penetration can discern it, is shut out from the enjoyment of heaven; doomed by one doctrine to inconceivable torments through endless ages, and by the other to dreadful suffering for a very protracted period, and then to endless extinction of being. According to one opinion the positive *torment*, according to the other the positive *loss*, is infinite, yet the difference in desert is indistinguishable! This is a disproportion to which there is no parallel in any of the works of the Deity, and which cannot exist, it is reasonable to believe, in any of his dispensations.

Smith.

FREE INQUIRY.

From the first dawn of reason, man is an inquirer. Before the infant has been taught the use of speech, his inquisitive eye asks for information—curiosity, as he advances in life, still continues to stimulate his search; and he every day goes to the school of experience, that best of all schools, to learn new lessons. It is by contemplating objects in their mutual actions and relations, either by actual observation, or through the report of others, that those general conclusions can be drawn, which constitute knowledge. With respect to mankind, to doubt the propriety, or wisdom of investigation, and of inquiring after truth, would be the same as to doubt whether the eye was made for seeing, and the ear for hearing. For what purpose were the noble faculties of the soul given us if not to be exercised? The simple fact of our being endued with the power of investigation and inquiry, is itself a sufficient reason for its exercise. It is the glorious birthright of every individual of the human family, and he who would deprive us of it has some dark designs to accomplish. Ev-

ery man's capacity of enjoyment and of usefulness, is proportional to his knowledge.—Diminish the number of his ideas, and you so far carry him back towards the dull, gross matter of which he was formed. Enlarge his intellectual faculties—increase his mental stores—and you proportionably elevate him above the brute creation, and give him an alliance to superior natures. Illumine the path of man with the rays of truth and knowledge, and he is guided to happiness. Surround him with the mists of error, superstition and prejudice, and you deceive the imagination, mislead the passions, and pervert his judgment—thereby involving him in countless perplexities.

When one country or community excels another in the utility of its institutions, in its general prosperity, or in any way, it is where the liberty of inquiry, and the pursuits of knowledge, are unrestricted. On the other hand, when a state falls into ruin and decay, its misfortunes may ultimately be traced up to the ignorance of the people. This holds good even in those cases where public calamity is the immediate effect of guilt and depravity—for men never act wrong, but from ignorance or some previous misapprehension.

This fact, then, being tested by universal experience, that truth and happiness, knowledge and goodness, are inseparably connected—we might reasonably expect, that all classes and denominations of men, would seek to promote the happiness of mankind, by increasing their knowledge and in promoting freedom of inquiry. We might have expected that it would never have been made a question in the minds of any, whether the liberty of searching, of reading and thinking for ourselves, ought, or ought not, to be restricted. Yet, such is, and has been the melancholy fact in almost all ages of the world—some of the first organized nations, of which we have any account, present us with regular systems of government, founded upon the erroneous, and mischievous plan, of keeping the people in ignorance. In India, the parent of oriental learning, a race of wise men appear to have engrossed all the science of their country—and since their time, effectual care has been taken to prevent the diffusion of knowledge, by keeping the Bramins a distinct caste, and giving them the exclusive right of reading their sacred books, and of explaining their contents to the people. Among the Egyptians, we find from the earliest times, a regular system of mysterious mystery and concealment. The mysteries of philosophy and religion, were written in hieroglyphic characters understood only by the initiated—and these sacred writings were deposited in the innermost recesses of

the temples, where they could be examined only by the superior orders of the priesthood. The practice of pious juggling and sacred mysteries, is by no means new; it begun in the most remote ages of antiquity, and made a distinguished part of the religious ceremonials of Greece and Rome.

It may be pleaded as an excuse for the conduct of the ancient philosophers in keeping knowledge confined to a few, and leaving the mass of mankind under the bondage of ignorance and superstition, that their inquiries commonly turned upon subjects too abstruse for vulgar comprehension, and little capable of practical application. But when a new sect arose—under a master who taught no mysteries, but plain, simple, practical lessons of morality and truth—and who was eminently the instructor and friend of the lower, and poorer classes of society—it might have been expected, that the preceptors in this school, would, after the example of their Founder, have said to all the world, "He that hathears to hear let him hear"—"Search the scriptures and see whether these things are so." Yet Christian preachers very early began to pervert the gospel of Christ—very early began to practice pious frauds upon the people, and therefore found it necessary to frown down investigation, to check the progress of free inquiry, lest their deeds should be reproved. It was as true then as now—"that none ever fear'd that the truth should be heard but those that the truth would indite"—none ever feared to come to the light but those whose deeds are evil. And when we find men loving darkness, and wishing to keep others in darkness. We have reason to suspect all is not as it should be.—*Gospel Herald.*

UNIVERSALISM.

There is no doctrine of christianity which is so well calculated to make man a happy and moral being, as that which teaches him that God is the Father of all; that he loves all, and that he will save all. Those doctrines which describe the Almighty as a partial Being, loving some and hating others, surely tend to fill the minds of their professors with spiritual pride, which will cause them to look down upon those, whom they do not consider the favorites of heaven, with contempt and disdain. Can any thing be farther from the spirit of the gospel than this? Will it not react upon them, by causing unbelievers to despise and hate those who profess such uncharitable doctrines?—But that doctrine which teaches, God as the Savior of all, cannot but make its professors, view all men as their brethren—cause them to love them and inspire them with an ardent de-

sire to promote their happiness; this benevolent conduct, will create in the minds of unbelievers a similar spirit, and will draw them by the gentle cords of love, to the feet of their Savior, when like unbelieving Thomas, they will exclaim, my Lord and my God! Were this doctrine to prevail more generally in the world, its character would be changed, and we should have a heaven on earth.

Universalist Magazine.

ERRORS OF UNIVERSALISTS.

Universalists maintain with great truth, that their own particular views, are of all others, best calculated to inspire devotion and quicken the feelings to an ardent and temperate zeal.

And they affect to wonder how people of different sentiments can either feel religious or take so much pains to attend church and promote their opinions. They laugh at others, for saying and doing so much to redeem the non-elect from hell, or to save those that God eternally knew would be lost. These things are absurd enough in all conscience—but by saying they are so in others, it is half admitted that *they* might do them, with at least the show of propriety. And they will generally much sooner aid an orthodox society to build a church, and support a minister, than furnish and accommodate themselves with either. If the Bible Society makes a demand for funds, they will give liberally,—or a missionary asks money they will bestow it; when they would not take a periodical paper devoted to the dissemination of their own sentiments, nor contribute to a travelling preacher of their own persuasion, under the pretence that they were too poor! The reason of these things is; that they find it much easier to go with the current, than to make any exertion, or so much as move a finger for themselves. Such conduct might only rank under the catalogue of inconsistencies,—but it shows a supineness and luke-warmness as unwarrantable, as it is indolent.

In the name of heaven—if Universalism ought to inspire its votaries with so much fervor and zeal, as to engage their efforts to promote and secure its influence in the world—why do they not move onward to the work? Why stand still in an age when no miracles are expected, “to see the salvation of the Lord?” Why do they not more generally, like the primitive christians, who are supposed to have been influenced by the same doctrines,—form societies, and if too poor to build a church—do as they did, meet in each other’s dwelling houses! And why keep a great ma-

jority of their ministers—especially those who are inexperienced, in poverty and under every discouragement—the contempt of other denominations and the living reproach of their own! These young men are in a very few years to take the places of the veterans who have fought the battles and won the victories of the order. And how are they to be prepared to do so, and to fill them with propriety and effect, if their youth must pass away without the means of culture, or the necessary leisure for improvement? But this is suffered, while many for public opinion’s sake, are lavishing their abundance on institutions for educating young men for a ministry which they abhor, and which is to insult and oppress their own. These things are not merely inconsistencies—they betray an astonishing indifference to the interests of the denomination—a want of foresight—a disregard of the welfare of generations to come. And it is to the future that every Universalist looks for the general spread of his doctrine, though a moderate degree of zeal would effect much, even at present—enough at least, to secure more respect for their sincerity and devotion.

If you allow yourselves to wonder how others can be engaged, whose religion would seem to forbid it—do not allow others to feel astonishment that you can be warmed and moved by your own! And if others argue and act rationally from false premises, you surely ought not to err by mere coldness from those that are true.—*Universalist Review.*

BIGOTRY.

There are many persons who, no doubt, wish well to the interests of religion, but have imbibed such erroneous views of its character, that their efforts generally prove the destruction of what they wish to support. There is not, perhaps, a more unfortunate person, considered either with reference to himself or to those with whom he is associated, than the bigot. He is unfortunate as respects himself, for he lives in perpetual uneasiness; unfortunate in regard to others, for he destroys, as far as his influence extends, all those social feelings and friendly connections which are so endearing to the human heart, and so profitable in society. He is the author of all those angry disputes which destroy Christian charity.—He raises that virulent opposition, excites those violent persecutions, which so frequently characterize religious sectaries, which sadden the hearts and render abortive all the benevolent intentions of true Christians.

The man whose mind is enlightened, whose faith is founded on rational conviction, who

has embraced Christianity because he has examined the evidences of its truth, will always adopt a mild and benevolent course towards those who may happen to differ from him in matters of opinion. People sometimes get angry when endeavoring to support a sentiment; but anger is seldom resorted to when any other argument is at hand. Men never use harshness or severity in matters of religion when they have truth to offer in support of their positions, and persecution is an argument they are not willing to use when they have evidence to convince the understanding.

Bigots are therefore always ignorant, or ignorance is always the cause of bigotry. No man that is well informed, is so attached to any particular sentiment that he cannot hear with composure whatever argument can be brought against it. But the ignorant man, when he hears any thing advanced against his favorite theory, is alarmed; he embraced it without conviction, and vainly endeavors to support it without reason. He trembles for himself. He supposes, if the notions he so fondly cherishes should be given up, he can receive nothing in exchange which can equal their value. Poor man! had he known that no sentiments, if false, are of any value, and that if he lose such sentiments, but receive truth in exchange, his loss is to his own advantage, he might have been at peace—he needed not have feared to bring his sentiments to the test of the closest examination.

How many there are, when they hear a man call in question what they have hitherto considered as truth, will pronounce him at once a dangerous man, and think it their duty to destroy his influence! Such a man, or one who demands of every person the reason why he adopts this or that sentiment, is indeed dangerous, but he is dangerous only to falsehood.

Truth is mighty, and will never suffer by any contrast she may have with error, if she be left free to exert her native strength. If my brother has the truth, my reasoning against it will not make it false, nor endanger its success. If he knows the evidences by which his sentiments are supported, he need only exhibit them, and the controversy is ended; but if he has embraced falsehood, and does not know it, he ought to thank me for convincing him of his mistake; if he knows his sentiments are false, he ought to be ashamed to advocate them.

Bigotry, or an improper attachment to certain opinions, or an excessive partiality to a particular creed, which blinds us to the merits of every other, is perhaps the most prolific source of fanaticism. It is generally our attachment to our sentiments, and our inability

to defend them by sound argument, that produce those deleterious practices which merit this odious appellation. He who knows why he believes a doctrine, and is able to produce the evidences by which it is supported, never runs to extremes, or adopts any irrational methods, to spread his doctrine, or to convince men it is true. But the ignorant, the man of a contracted mind, limited views, and little wisdom, readily advances from a bigot to a violent fanatic. The church of Christ, and mankind generally, have suffered exceedingly from persons of this description. Armed with a fiery zeal, they have driven not only themselves, but all with whom they associated, into excesses the most dangerous and practices the most destructive.

It is not my motive to trace the evil consequences of religious, or rather irreligious zeal, as the offspring of ignorance, and unreasonable attachment to one's creed. It is enough that we have learned their cause. Whoever will take the pains to examine the subject, will find it to hold generally true, that bigots, zealots, fanatics or enthusiasts in religion, though in many respects different, are persons who endeavor to atone for the deficiency of their knowledge by the exuberance of their zeal, who mistake the visions of fancy for the suggestions of reason—the effervescence of passion for the convictions of the understanding, and unyielding obstinacy for strength of argument or power of demonstration. They consider the ardor with which they labor to make them believe the vagaries of their own disordered brains, or the prejudices of their own misguided choice, will supply the place of any examination of the utility of their views, or any inquiry respecting the correctness of the medium through which they have beheld them; that the noise they make and the torrent of invective they pour upon the heads of those who dare question the propriety of their conduct or the truth of their sentiments, will make ample amends for the want of evidence to establish their creed, or charity to render their labors pleasing or useful. To such persons we would say, "prove all things, hold fast to that which is good;" that no zeal can atone for the absence of Christian charity; that no blind adherence to falsehood can make it true; and no obstinacy, however unyielding, will excuse a man for not examining his creed; that no confidence in one's own infallibility, will warrant him to condemn any sentiment before he has heard it, and the arguments by which it is supported.—*Gospel Advocate.*

Christian graces are like perfumes, the more they are pressed the sweeter they smell.

EDITORIAL.

AN ALLEGORY.

A ship called the *Representative* was lanchd by its owner in the ocean of human existence. The command of the vessel was entrusted to Adam and very particular directions were given to him what course to steer in order to reach the *haven of rest*, the port to which the ship was bound. As long as he attended to these instructions and kept his eye steadily fixed on the star of *obedience*, which was the light by which he was to steer, every thing prospered, —auspicious gales blew—the sky was serene, the water calm and the prospect of a happy arrival, flattering. This happy state of things did not, however, continue long. The captain became careless of his instructions, and before long his vessel had got into other latitudes from those in which her course lay. Every thing was now adverse. The winds blew with unrestrained fury, the waves beat over the frail bark, the helm of reason was unshipped, and finally the gallant ship was stranded on the barren shores of despair. What induced the Captain thus to deviate from his course, is an enquiry which all will feel disposed to make. It is said in extenuation of his offence, that he had lately married a very beautiful woman by the name of *Eve*, and while he ought to have attended to the directions of his owner on the *deck*, he was listening to the more pleasing instructions and conversation of his wife in the *cabin*. Thus was he beguiled from the plain path of duty, and that vessel, in which the hopes of millions were embarked, was thrown upon a desert shore, when misery, famine and death, threatened its newly arrived settlers.

The owner of the ship having been made acquainted with this deplorable occurrence, resolved to save this disobedient servant together with all his crew. He therefore gave an order that an expedition would fit out to rescue these poor creatures from their forlorn condition. The injunctions which accompanied these orders were very particular and positive. He declared that his will was that "all should be saved." No sooner was this wish of the owner made public than no less than three vessels started on the expedition. The first was commanded by one *John Calvin*, and was named "*The Elect*;" another was under the command of *Arminius*, and was called the "*Free-Will*;" and the last was commanded by "*Emanuel*," sometimes called the "Captain of our Salvation," and he shipped on board of the "*Glad Tidings*."

Calvin first arrived at the scene of desolation and informed its wretched inhabitants that the

owner of the ship "*Representative*" having ascertained their deplorable condition had commissioned him to relieve them and bring them back to their country. That though this misery was the result of disobedience, yet such was the benevolent disposition of the owner that he was "not willing that any should perish," but that "all should be saved." On making this information known, they all with one accord lifted up their voice in praise of the owner, and prepared immediately to ship aboard of the "*Elect*." But judge of their mortification and surprise when they were informed that though the owner had expressed his will to save all, it was only his *revealed* will, his *secret* will was to select only a *few* from the number, and he had communicated to Captain Calvin whom he had *foreordained* to this special favor. When this declaration was made known, a strong sensation was produced and a consultation held concerning what was best to be done. Capt. Adam notwithstanding his imprudence was not "totally depraved," and could not reconcile it to his feelings after having got his crew into such a difficulty, to leave them there, and get clear himself. Calvin had made known to him that it was the intention of the owner to save him and his young wife, and the chief mate and the choicest of the crew, but as for the rest they might die and be ——— We are not willing to use the language of Capt. Calvin, but all who are acquainted with him and his crew, know how they "deal it out." The result of the consultation between Adam and his crew was to let Capt. Calvin return empty. They had no confidence in the man, neither did they believe that he was authorized by the owner to make any such proposals. The owner was without example for justice, mercy and benevolence, and therefore he would not be guilty of an act that was a violation of all these principles. They therefore chose rather to remain in their destitute condition, than to trust themselves with one, whom they considered as having grossly calumniated their owner. So the ship "*Elect*" took her departure from their coasts.

Shortly after this another vessel hove in sight and proved to be the "*Free-Will*," Capt. James Arminius. He found these poor shipwrecked mariners in a sad condition, some had become so feeble that they could scarcely move, others blind and insane, so that they fancied they were well off in their present condition and did not wish to change; in short, they presented a sad state of suffering and ignorance. When James Arminius landed he made known the object of his mission, that he was sent out by the owner of ship "*Representative*" to rescue them from their perishing

state, and that without exception. When Capt. Adam heard this, he said, let us rejoice for we now **ALL** shall be saved. "Stop, Sir," says Arminius, "not quite so fast, you may all be saved if you have a mind to, and comply with certain *conditions*. The owner does not wish to keep you from perishing *"against your wills,"* nor can he save you unless you comply with certain *conditions*. I see some of your men who appear to be crazy through the deceitfulness of sin; their misfortunes have turned their heads. They think they are "rich and abounding in good things, when they are poor and blind and needy." Now it would be an infringement on their free-will to force these on board of the vessel and save them. The owner will have no violence committed, so these may remain and starve.—Again I see some among you, who are altogether helpless; now, though it is true that your works have nothing to do with your salvation, yet you must lend a helping hand; you must *co-operate*. Though your deliverance is the free, unpurchased favor of the owner, yet you have a "great work to perform," and if you do not do it, you must perish. Again, Capt. Adam, the owner expects you to promise that you will never run another of his ships ashore, nor disobey any of his commands. If you cannot promise this and keep it, you have no business on board the "*Free-Will*." All who come on board my craft are at perfect liberty to do—just that which they are *commanded* to do. All then is perfect *freedom*, no *compulsion*, only they *must obey* or suffer the consequences. But, bless me! what are you all doing? While I am here talking to you about this great deliverance which has been *prepared* for you all, you stand as stupid and inactive as if all was safe and well, and the owner would provide for the safety of you all. Do you think thus smoothly to glide along, and because the owner has expressed his will to save you all *freely*, that he will do so without your aid and compliance with conditions? If you thus judge you are egregiously mistaken, and I would advise you to "be up and doing."

While Capt. Arminius was delivering this speech, every change of feature betrayed the emotions of the minds of those addressed.—Sometimes the face would be lit up with the smile of hope; then a dark shadow would cloud the features and show that despair reigned there. But when the palpable inconsistency between the expressed benevolence of the owner and his restrictive measures were plainly developed; there was but one expression of countenance and that was,—contempt. Adam and his men were at no loss in coming to an

unanimous resolution not to embark on board of the ship "*Free-Will*." From the address of John Calvin, they were *suspicious* that he was a *knave*; but from the speech of James Arminius, they were *certain* that he must be a *fool*. So the ship "*Free-Will*" weighed anchor and left their coasts.

In the course of time another ship arrived, and "the banner of salvation" which floated on the breeze showed her to be the ship "*Glad Tidings*." Her Captain was the renowned "*Emanuel*," and directly he stepped on shore Adam knew him to be the Son of the owner, for "he was the express image of his person." His appearance "was altogether lovely" and he would have been selected "*chief among ten thousand*." His words, with honied sweetness, fell from his lips, as he made known to these "*wanderers in a dreary waste*," that his father had sent him to save them all, that not one should be lost or left, but all restored to their native shore. It so happened that Adam and his crew had been so trifled with, by those impostors, Calvin and Arminius, that they scarcely dared to believe the words of "*Emanuel*" himself. One said "it is too good to be true;" and another was afraid it would be licentious to proclaim it; even if the owner had determined to save them all, yet it was better to let them believe that the larger portion would be left to perish, because if it should be made known, that all were the objects of equal favor, why—they would lose all love and gratitude to their benefactor; so that, even if it were true, it were best not to promulgate the sentiment. These foolish notions would never have come into the heads of these people, had they not been induced by the misrepresentations of Calvin and Arminius. To these and many more objections of the kind "*Emanuel*" gave a satisfactory answer, so that none hesitated to embark with him. Were any feeble that they *could* not enter the "*ark of safety*?" behold, "*he healed their infirmities*." Were any blinded by ignorance and sin, so that they saw not their danger and would have perished through the deceitfulness of lust? behold, he shone into the hearts with the lights of divine truth, and darkness was turned into light. In short whatever was the difficulty, he overcame it. He remembered the declaration of his Father, the owner, that *all* should he saved; there should be nothing lost. He knew that it would be a poor excuse, that inasmuch as these men had failed in *their* duty, it would warrant him in failing in *his*. No; he knew his father's will and executed it to the uttermost, so that he could say "of all that thou hast given me, I have lost nothing." I have done the work thou gavest me to do. I have

performed thy will, which was that "all shall be saved."

Christian Reader; it is unnecessary to apply this allegory; it is too plain to be mistaken. One application we must however be permitted to make. The *barren coast* is the world, and the wrecked mariners are the race of Adam. There are but three doctrines in the world—that which *would* save all, but *cannot*; that which *could* save all, but *will* not; or that which both *can* and *will* save all. In other words, with whom will you embark your happiness? The God of Calvin *could* save, but *will* not; the God of Arminius *would* save but *cannot*; and the Father of our Lord and Savior Jesus Christ can and will save us with an everlasting salvation. Choose ye whom ye will serve.

C. F. L. F.

LIBERALITY OF SETIMENT.

During our recent visit to Auburn, we attended the annual meeting of the Education Society, which was held in the Presbyterian church in that village. The Treasurer's report was read, from which it appeared that the society had on hand but one dollar and thirty-seven and a half cents. This was a startling fact, and forthwith commenced the business of begging in good earnest. The general drift of the argument was—that the world was awfully wicked "and unless preachers were raised up to preach the *gospel* of endless damnation, the great mass would go to hell." One Rev. Gent. from Utica, (we forget his name) undertook a calculation upon the comparative number of the saved and damned. This was his computation:

"The inhabitants of the earth may be estimated in round numbers at eight hundred millions. Of these, not more than ten millions can be said to be Christians. The remaining seven hundred and ninety millions are all in a 'starless midnight,' and borne on the rapid wings of time down to endless woe." This is Orthodoxy in the nineteenth century. So then it seems, that the good tidings which caused angels to sing, and all the multitude of the heavenly host to shout aloud for joy, at their introduction, may be embraced in this simple sentence: "Eighty will go to an endless hell and one will be saved." Oh! horrible. We know of no stronger argument in favor of total depravity, than the fact that men who live upon God's bounty every moment of their lives, should still wantonly, and for sordid pelf, traduce his character, and make their heavenly Father infinitely worse than the most abominable fiend that a heathen poet ever imagined.

Nor do we know of better evidence of God's long suffering, than the fact, that he suffers such vile calumniators of his name, to live with his forgiving benediction upon their heads.

We beg pardon, but we must tell a story. Ethan Allen, once happened in a meeting, where the Rev. preacher was making a similar computation. The result of his calculation was, that not more than one out of an hundred of the human family would be saved. As the preacher pronounced his conclusion, Allen rose from his seat and made for the door, saying in the voice of a Stentor as he withdrew, "Gentlemen, if any of you want *my* chance you are welcome to it, for it is not worth staying for."

One chance in an hundred is surely a small one, but this was in olden time. So liberal have the people grown in our day that they give us one chance in eighty. No, no, gentlemen, we will not accept of it. It is quite too much like a lottery for us to confide in.

We take our leave of this subject. In every respect, heartily do we wish these men more Christianity and less bigotry, that they may rejoice in that truth which maketh free indeed.

I. D. W.

A Letter from Mr. Jefferson to a Quaker, in Answer to a Letter expressing a great Concern for his Soul.

Monticello, Va. Sept. 13, 1823.

SIR,

I have duly received your favor of Aug. 29, and am sensible of the kind intentions from which it flows, and truly thankful for them; the more so as they could only be the result of a favorable estimate of my public course, as much devoted to study, as a faithful transaction of the trust committed to me would permit.

No subject has occupied more of my consideration than our relations with all the beings around us, our duties, and our future prospect. After hearing all which can probably be suggested concerning them, I have formed the best judgment I could, as to the course they prescribed; and, in the due observation of that course, I have no recollections which give me uneasiness. An eloquent preacher of your religious society, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation that "he did not believe there was a Quaker, Presbyterian, Methodist or Baptist in heaven." Having paused, to give his congregation time to stare and wonder, he added, that "in heaven God knows no distinction; but considered all good men as his children of the same family."

I believe with the Quaker preacher, that he who observes the moral precepts in which all religions concur, will never be questioned at the gates of heaven as to the dogmas in which all differ; that on entering there, the Aristides and Catos, the Penns and Tillotsons, Presbyterians and Baptists, will find themselves united in all the principles which are in concert with the Supreme mind. Of all the systems of mortality, ancient or modern, which have come under my observation, none appears to me so pure as that of Jesus. He who follows this steadily, need not, I think, be uneasy, although he cannot comprehend the subtleties and mysteries erected on his doctrines by those, who, calling themselves his special followers and favorites, would make him come into the world to lay snares for all understandings but theirs. Their metaphysical heads, usurping the judgment seat of God, denounce as his enemies all who cannot perceive the geometrical logic of Euclid in the demonstrations of St. Athanasius, three are one, and one three. In all essential points you and I are of the same religion, and I am too old to go into unessentials. Repeating, therefore, my thankfulness for the kind concern you have been so good as to express, I salute you with friendship and brotherly love.

TH: JEFFERSON.

SICK AND LIKE TO DIE.

That much celebrated, and now very aged matron, who, when in her best days was the idol of Europe, whose vassals were kings, princes, popes and cardinals, together with the multitudes of their subjects throughout their countries and dominions. There have many curious and wonderful things been credibly reported of this singular personage. Her beauty was formerly so attracting that the heart of the beholder was generally devoted the moment her bewitching charms met his eye; and the most sacred obligations, instantly violated in compliance with her resistless fascinations. It has since, however, been ascertained that her beauty was artificial, and that she owed the whole of her charms to a company of curious and cunning artists, who were wholly devoted to the business of preparing her dress, varying her different garments, putting on her attire, and painting her face. For this devotion to her person, she liberally rewarded them with wealth and honor, which she found means to obtain from the immense multitudes who devoted all their earnings to this mistress of their hearts.

These artists were expert in varying the appearance of her eye, which, to one who pre-

sumed to withhold his heart, and be independent of her favor, they rendered piercing as lightning and as furious as a demon; while its melting sweetness would light on her favorites and devotees with such ineffable attractions as no power could resist. Her teeth were enormous for size, but she could cover them, at pleasure, with the most charming lips, which she never failed to do when communing with her friends. But it is said, and her most faithful lovers do not deny it, that she was subject to fits of such violent anger, that she has bitten off the heads of thousands, who were blind to her beauty.

When this singular creature came to America, she was fairly on the decline, though many hearts drank of her love, and some lost their heads; but her teeth are now gone, and there is no danger of her committing such acts of violence on those, who dare set their affections on one, who possesses real beauty and worth, and is under no necessity for so much dress and paint.

We have seen this old idol once since she has been confined to her room; she looks miserably, and yet we cannot pity her in the least. But it is impossible to see her artists stand around her with their shears and brushes, trying to alter her dress, and to daub on paint in order to make the old wrinkled hag look young, and even shedding tears at her fast decline, without pitying their folly and blind devotion to SUPERSTITION!—*Universalist Magazine.*

ON INTEMPERANCE.

Temperance is a jewel, which the possessor may deem invaluable—it is the parent of industry, of health, of respect, and the only way to ensure a happy and venerable old age. How often do we see the middle aged and even the youth, go down prematurely to the mansion of the dead, through Intemperance. How often the tenderest ties of society are rent asunder—how frequently are heard the deep rending sighs of a loving wife, bedewing with her tears her shivering and starving offspring, by the folly of an unfeeling and brutal husband. O man! that he should thus abuse the bounties of a benevolent Providence—that he should so far forget the dignity of his nature, that reason, his boasted possession, should be overpowered, by the gratification of sensual appetite, in common with the beast of the field. Misfortune is no excuse, his relation to his God, to his family, to the world, call aloud upon him to exercise the noble faculties of his soul. Let him learn fortitude, let him practice resignation to that overruling will, who hath numbered the hairs of our head.

TRUTH.

The worth of truth is acknowledged by all men. Jesus said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—This shows in what estimation the truth was held by the founder of the christian religion. Both the founders and votaries of all other religions have always professed to hold the truth in the highest possible estimation. Among the varying and conflicting denominations, which constitute the whole christian world, there is not one that would allow that any other esteemed truth more highly than itself. All profess to be seekers after truth. They all deny, that they would either be deceived, or deceive others.

Astronomers and philosophers search into nature and into nature's laws for the sole purpose of finding out what is truth. Every science is pursued, by every means which promises success, for the purpose of obtaining this invaluable treasure.

Why do all men thus esteem truth? Is it not because they all believe that the knowledge of it will yield them more real enjoyment than they can obtain without it? It seems certain that all will answer this question in the affirmative. Ask the studious divine if he is in search of truth, and he will answer in the affirmative. Ask him again if he believes that the discovery of truth would give him satisfaction, and he will answer in the affirmative.—Ask the astronomer whether he expects to derive pleasure from the discoveries which he is endeavoring to make, should he succeed, and you have the same answer. Ask the same question of the philosopher, and he will assure you that as every discovery which he has made, has yielded him an abundance of enjoyment, he has no doubt that further discoveries will be attended with the same consequences. And we may add, that all truth, at which men arrive by scientific researches, is sure to yield them the same anticipated reward.

In relation to astronomy, philosophy and all other sciences men exhibit no inconsistency with what is stated; but in the matters of religion they come at results entirely inconsistent with all their pretensions, and which conflict with every discovery ever made in the natural world.

The sage divine, deep in learning, and profound in study, has discovered truths, in relation to man's future existence, which fill his soul with chilling horror, and impress on his mind a weight of concern which renders him gloomy, melancholy, and most wretched. His concern is not alone for his own safety,

but also for the safety of those around him, whom he loves, and for the world at large, who are, in his belief, exposed to a state of indescribable misery, which will never end. Yet this very divine will tell us that in believing and knowing the truth, there is great satisfaction and enjoyment! Nor does his inconsistency terminate here; for there seems to be nothing in which he is so much engaged as in communing his fearful apprehensions, his gloom and melancholy to others around him, so as to render them as unhappy as himself. Yet all the time professes to believe that nothing can so much contribute to our felicity as a knowledge of, and a confident reliance on the truth!

Have we not some reason to doubt the purity of a religion, which teaches us to believe that, which in room of yielding us comfort, is sure to render us unhappy, and even wretched? If we reason from nature and its laws; of divine Providence and the goodness therein manifested, can we believe that the author of our existence has so ordered what concerns us that a knowledge of it would render us miserable?

There is not only reason to doubt the correctness of such religion, but also the truth of any pretended philosophy which necessarily results in like unhappy consequences. The unbeliever in the christian hope professes to be guided by a philosophy, which is better entitled to our confidence than are the evidences of the christian religion. But the great and most important question relative to the subject, seems by him to have been forgotten. Does his philosophy teach us the knowledge of a truth which administers more enjoyment, more comfort and satisfaction than is embraced in the hope of immortality and eternal life? Present the two objects before him; give him time to consider, to reflect, and let him make his choice. Here, on the one hand, is presented the hope of immortality beyond the grave, in which state the holiness of God, which was manifested in the doctrine and life of Jesus, will constitute the character of man and his endless happiness. On the other, the eternal sleep of death, the darkness and silence of non-existence. Which will be chosen? He must choose that which the gospel he opposes teaches; and he must refuse that to which his pretended philosophy brings him. Yet so strangely inconsistent will he be as to pretend to be in search of truth which will administer enjoyment and comfort, whenever it is discovered! Nor does the inconsistency of this philosopher end in the absurdity just mentioned; for he is deeply engaged, in what he thinks is a laudible enterprise, designed to overthrow, in the minds

of others, that blessed hope for which he himself would give the whole world, if he possessed it!

We have much reason to believe that very many, who profess to be learned and wise, would think and act very differently from what they now do, if they could have moral courage enough to mortify their pride of opinion, by being consistent with what little truth they already know.—*Trumpet and Magazine.*

SHORT SERMON—ON SWEARING.

"From the prophets of Jerusalem is profaneness gone forth into all the land."—Jer. xviii. 15.

In the context, Jehovah says, "Because of swearing the land mourneth, the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord."

It is painful to contemplate the practice of swearing, in its most favorable light—especially, to point it out as an evil which extensively prevails. But we are under the necessity of saying now, as was said by the prophet, in ancient times, "Because of swearing the land mourneth." We hear it in almost every rank and grade in society—from the highest down to the lowest. We hear it from the man that has grown grey in years, down to the mere stripling, the school-boy, who has hardly learnt his letters. I speak not of this as a crime which will expose a person to eternal wretchedness hereafter; but as something which is neither useful nor ornamental in the human character. I speak of it as something which ought not to be practised; because, in the estimation of every great and good man, it sinks the character, it destroys the reputation, of him who practices it.—Let me therefore say, in the language of our Savior, "Swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is his foot stool; neither by Jerusalem, for it is the city of the great King; neither by thy head, for thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil."

But we may here ask, What is it, that has caused so much profanity to prevail among us? Why do we hear so often the name of God taken in vain? Why so often do we hear man denouncing his fellow man? In ancient times, "both prophet and priest were profane; yea, in the house of God" was their wickedness to be found. And is it not so now?

Let me seriously ask; Does not profanity now go forth into all the land from those that profess to be Christians? from the house of God?—I ask not these questions invidiously; I ask them not to excite improper feelings; I ask them for no other purpose than because the purpose demands them.—Where do we hear such profanity, as is frequently heard in the house of God? Were we to hear in the streets such language as we sometimes hear from the sacred desk, we should shudder for the depravity of human nature; our feelings would overcome us. When we hear the low-bred, heedless man, call down the vengeance of Heaven on his fellow man, and doom his soul to the shades of everlasting despair, we can hardly conceal our indignation;—and how is it that we can sit, unmoved and unconcerned, in the house of God, and hear the preacher "deal damnation round the land," and doom to eternal torments far the greater part of the human family? How is it, that our sensibility is so exquisite, our feelings so keenly touched, when the thoughtless youth curses his youthful associates, and yet not feel a passion stir within us, when we hear the most tremendous curses pronounced on all mankind! And that too, for an action not theirs!!—How inveterate is habit!—for nothing else could have produced such wonderful anomalies in the human mind; nothing else could have so blinded the human intellect, Alas, that such things should be!

But is it at all to be wondered at, that we should hear such language used on the common topics of life, as is frequently used in the house of God, and by professed servants of Christ, almost every Sabbath? Surely, it is not. The great wonder is, that we do not hear more of it, and witness more of its pernicious effects. Profanity is, at best, a great evil; but, when we hear it in the house of God, how great! how aggravated! Sincerely do we hope, that it will not always be so. We hope for a reformation among those that practise it; but we hope it will commence, where it should, in the house of God. Let the "prophet and the priest" be reformed and we doubt not that the reformation will be general.

Spirit of the Pilgrims.—

A LETTER TO LIBERAL CHRISTIANS.

BRETHREN,—Among the means of extending a knowledge of the truth, and of enjoying its renovating, its joyous influences, we would take the liberty of recommending to our friends in places now destitute of stated ministrations of the gospel, the expediency indeed the necessity, of organizing themselves, either legally, or by

common agreement, into societies. If there are but *few* brethren in such towns, let that few make a noble beginning. Let them consult together, with a new and zealous interest in the cause. If a thing is never commenced, it is certain nothing will ever be done; and even a few, well united, and determined to effect something, can accomplish much. Their engagedness will inspire the hitherto indifferent with a zeal in the cause; and the success which always attends industrious exertion, will be the means of exciting others to inquiry, and ultimately of bringing them to a knowledge of the truth.

We know that in many towns our brethren excuse their want of exertions by saying, their numbers are so small they cannot be able to procure stated preaching, and if they could, the faithful laborers are so few, that they could not expect to obtain such a preacher as they might wish to employ. But, brethren, have you ever taken measures to ascertain what your strength is? Have you made suitable exertions to *increase* your numbers? We suspect, that by organization and mutual effort, you would find this objection less discouraging than you now think it is. At least, there can be no harm in *doing all you can*, and then if you fail, your excuse will, in the sight of God and your brethren, be deemed just and sufficient. But you will *not* fail; the God of truth has promised to crown every sincere and vigorous endeavor to aid his cause, with success. And as for the farther objection, that the number of preachers is not so great as the demand for their labor, we predict, that when you once get organized, and resolve to obtain the regular administration of the word, the Lord will send you "a man after his own heart." He will never withhold the food which hungering children want, and for which they labor. Our ministers feel under solemn obligations to visit places where the brethren do their duty. They will visit them, and it will not be long, before measures will be devised, to see that our christian desires are accomplished. As long as you remain indifferent, inactive, unknown to our religious body, you cannot, indeed, reasonably expect to have regular ministerial labors; but *awake, act, and resolve* to enjoy the means of instruction—make yourself and your wants known to our public, and you will, you *shall* be regarded, you *shall* be supplied with that spiritual food which you desire.

But if, at present, you are unable to obtain the stated ministrations of the gospel, from the heralds of truth, let us advise and exhort you to institute meetings among yourselves. Let not another Sabbath pass, before a number of you shall have agreed to meet together

weekly in some convenient place for mutual religious instruction. Let your first meeting be had, on the Sabbath, say at the house of A. the next at the house of B., and so on.—When assembled, let some brother, gifted in prayer, if such should be present, take the lead in that exercise. Let a hymn or two be sung. Or if there should happen to be no one qualified to lead in this manner, appoint some good reader to read to the audience one or more sermons or other valuable religious works. Let not the meeting be formal, artificial; but social and edifying. After reading a portion of the scriptures, let such as are disposed, propose questions on the same, and let others give their views of the passage. Or take any other measures which your respective situations may render expedient, to strengthen the bonds of union, and to enlighten one another.

Free and social conferences among our societies are becoming numerous. We are rejoiced to find it so. We hail such regulations as the harbinger of a better state of things. There is much to be hoped from them. Let them, we say, be instituted in all directions. Let them be held every Sabbath, and the advantages will soon be realized. We would say to our brethren in every destitute town, lose no time in organizing a meeting of this description. Should your number be small at first, you will assuredly find it increase, and ultimately your harps, which now hang on the willows, would resound in notes of exultation and praise. We have not written this merely for the sake of putting it on paper. What we have said has been advanced seriously and earnestly. We hope that every reader will consider these remarks as addressed personally and affectionately to himself. It is *time—high time*—that something more was done by all our friends in every direction. Let us then awake united, concert measures of action, go forth resolutely in the contest for truth, and the *victory is ours*.

Christian Intelligencer.

V I R T U E .

There is one pursuit in life which it is in the power of all to follow, and all to attain. It is subject to no disappointment, for every contest will prove a victory; and this is the pursuit of virtue. Sincerely to aspire after virtue, is to gain her; and zealously to labor after her wages, is to receive them. Those that seek her early, will find her before it is too late; her reward is always with her, and she will come quickly. For the breast of a good man is a little heaven commencing on earth, where the Deity sits enthroned with unrivalled influence.

RELIGION.

The duties of religion are perhaps generally too much confined to certain rites and ceremonies, which are not so essential as many duties of life, which in many cases are neglected, by those who are uncommonly punctual in observing religious ceremonies. These suggestions seem to be countenanced by our Savior's rebuke to the pharisees who paid tithes of mint, anise, and cummin, but omitted the weightier matters of the law, judgment, mercy and faith.

The duty of prayer is, in general, more urged by those to whom the people look for religious instruction, than the duty of providing comfortable food and raiment for our children. In relation to this, it may be said, this ought ye to have done, and not left the other undone. But it is often said of a man, he is a good moralist, a good husband, a good father, an honest, upright man in his dealings with men, a kind neighbor in sickness, but has no religion. So of a woman, she sees well to the ways of her house, eats not the bread of idleness, is an excellent wife and mother, and seems to take delight in the cares and duties of her family, remembers the poor, and is ready to watch with, and nurse the sick; but she has no religion. But if male or female will join some church, attend every conference meeting far and near, talk a great deal about the concern they feel for the poor immortal souls, for fear they will go to hell, appear to be in wonderful distress about what will become of the poor benighted people of India in a future world, if their children are half naked, and half starved in the streets, such people have got religion!

These remarks are not made with a desire to lessen the genuine exercises of piety and devotion, but with a view to recommend the common duties of life as inseparably connected with true religion

CONSCIENCE.

To the criminal all things turn traitors—even his own thoughts. No revenge is so sane and vindictive as that of an outraged conscience when passion subsides and gives space to reflection. Hence tyrants and cut throats are unable to endure solitude. They encounter in every shade the ghosts of their ill-fated victims, and close their eyes but to be torn asunder by goblins and furies, or hurried away to flames or precipices. The terrors of the approaching battle of Bosworth field were far less formidable to the grim-visaged Richard, than the evil genius of his dream that promised a second meeting at Philippi.

SELF RESPECT.

One of the strongest and most prevalent incentives to virtue, is the desire of the world's esteem. We act right, rather that our actions may be applauded by others, than to have the approbation of our own conscience—we refrain from doing wrong not so much from principle, as from the fear of incurring the censure of the world. A due regard ought, indeed, to be paid to public opinion, but there is a regard we owe ourselves, of far greater importance—a regard which keeps us from committing a wrong action when withdrawn from the observation of the world, as much as when exposed to its broad glare. If we are as good as others—and it is our own fault if we are not so—why stand in more fear of others than of ourselves? What is there in other men that makes us desire their approbation and fear their censure more than our own? In other respects we are apt to overrate ourselves, but surely when we pay such blind and servile respect to the opinions of others, we forget our own dignity and undervalue ourselves in our own esteem. I admire the sentiment of Cassius when speaking of the Imperial Cæsar, he exclaims,

“I had as lief not be, as live to be,
In awe of such a thing as I myself.”

The great slight the men of sense, who have nothing but sense; the men of sense despise the great, who have nothing but greatness; and the honest man pities them both, if having greatness or sense only, they have no virtue.

PHILOSOPHY.

There are very few true philosophers among mankind. True philosophy consists in bearing without flinching, the ordinary ills of life—in holding the passions in subjection, and in being contented with the sphere, however humble, in which Providence has cast our lot.

Philosophy is as often found in the cottage as a palace. The gifts of Fortune if dispersed profusely, tend to misery rather than happiness; and few men, however heroically they may bear poverty, can withstand prosperity. It is a mistaken idea that happiness depends upon wealth. But we all labor through our pilgrimage on earth, in search after riches. After all, the Philosopher's Stone is a cheerful and contented mind. Be satisfied with your present lot, instead of laboring to change it. Endeavor to convince yourself that Happiness is now within your reach, and without an effort you may secure it.

Know ye the Lord; he is God.

P O E T R Y .

For the Anchor.

REMEMBER GOD.

"Remember now thy Creator in the days of thy youth."

Fair youth! thy brow no sorrow shows,
No grief as yet thy young heart knows;
The evil days of chequered life
Thou hast not seen—nor yet the rift
And complicated sins that bring
Their own embitter'd, poisonous sting
To those that paths of vice have trod,
And sinfully forgot their God.

In health and strength thou dost enjoy,
Kind Heaven's gifts free from alloy;
While peace sheds round thy youthful way,
A soft, yet clear and brilliant ray;
No darksome cloud obstructs thy sight,
Or hides from thee that cheering light,
Which never shines on him whose heart
Doth not to God one thought impart.

Thy cheek is smooth and ruddy too,
Thy lips blush deep with reddest hue,
No wrinkles mar thy forehead fair,
No age or grief's depicted there;
But like the smooth, deep, dark green sea,
Bears marks of calm serenity:
Then think of God—forget not Him,
Ere evil days their sorrows bring!

Remember God! fond, blithesome youth,
While joys entwine round childhood's booth;
Ere life's dread ills and manhood's cares,
Come like the thief, sly, unawares,
And rob thee, (oh, how great the theft!)
Best of all else you were bereft,
Of youth's bright hours, and time gone by,
Without a thought for the Most High!

Youth! shun the paths which sinners tread,
They lead to mazes thick and dread,
Where sin and crime are all combined
To soil thy pure and guiltless mind;
Where guilty pleasure plants a dart
Deep dipt in gall into thy heart;
And where the direful, chast'ning rod,
Falls on the wretch that forgets God.

Then wisely think—and thinking wise,
To God let aspirations rise;
Forget not Him, thy greatest Friend,
But in His service youth's timespend;
Then will the winter of thy days
Be like a seraph's peaceful lays—
The epitaph that marks thy sod,
Will tell, that thou remembered God!

Albany.

C. W.

N O T I C E .

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. Persons wishing to subscribe for them or to make donations in aid of the good cause in that city are requested to call at the store of Stephen Van Schaack No. 392 South market-st. where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

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THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

From the Religious Inquirer.

LETTERS TO THE AUTHOR OF TRACT

NO. 224, A. T. S.—entitled,

"Reasons for not embracing the doctrine of
Universal Salvation," &c,

LETTER VII.

REV. SIR,

Not being a very confident believer in the doctrine of a future state of disciplinary punishment, which you attack in the beginning of your Seventh Letter; I shall not, of course, attempt to defend it. I must confess, however, that I can see no truth in those arguments which you urge against the disciplinary character of punishment, whether inflicted here or hereafter. I beg your attention while I consider them.

1. The first is, that "the last information which the bible gives of them [the wicked] is, *these shall go away into everlasting punishment*;" thus leaving them in hell, without an intimation of deliverance. p. 34.—But this passage now quoted for the seventh or eighth time, has no reference to punishment in eternity; since it is part of that prophecy which Christ solemnly declared should be fulfilled, before the generation in which he lived, should pass away. Another part of the same prophecy, is, "Wo unto them that are with child, and unto them that give suck, in those days." Why not, for variety's sake, sometimes quote this part of your favorite passage, and then say, this is the last information the Bible gives of such persons, thus leaving all those who are with child, and those who give suck, in hell, without the least intimation of a delivery! &c.

2. Next, you observe that the wicked "are said to endure the *wrath*, the *vengeance*, the *fiery indignation*, the *fierceness of the wrath of Almighty God*, and *judgment without mercy*:" and you assert that "such terms preclude the possibility of being designed for the good of those who endure it." p. 34. This, Sir, is that "mere assumption," which you had just charged

on your opponents; and as such, it merits no further notice. I will, however, volunteer a refutation. I will *prove* that such terms as you quote, are expressly connected in the Scriptures with forgiveness, and applied moreover to the saints as well as the wicked; see Ps. xcix. 8. "thou wast a God that forgavest them, though thou tookest *vengeance* of their inventions." David says in Ps. lxxxviii. 16. "Thy *fiery wrath* goeth over me; thy terrors have cut me off." What will you now say? that *vengeance*, *fiery wrath*, &c. Necessarily preclude the possibility of good? &c. Even all the retribution which mankind deserve, in what terms soever expressed, is positively associated with mercy: see Ps. lxiii. 12. Also unto thee, O Lord, belongeth *mercy*; for thou *renderest to every man according to his work*."

3. You assert that those who, "endure the whole penalty of the law, or are punished strictly according to their deserts," can "never experience salvation:" p. 34. a notion that I have already examined. You immediately add, "Grace or mercy has no part in their restoration to divine favor." This, if God exercise favor towards such persons, there will be no mercy, grace, or favor, in that favor! An argument that smacks to much of Irish.

4. Fourthly, you contend that sufferings which are designed to produce reformation, and to promote ultimate happiness, cannot "be regarded, in any proper sense, as punishment." Why? Because such sufferings would "be the only chastisement of a kind Father," and would be an "occasion of submission and thankfulness." pp. 34, 35. Astonishing as it seems, these are the reasons you expressly assign. Accordingly, you take it for granted, that to some of his creatures God is not a kind Father, and that all his punishments, in a proper sense, are such as deserve neither thankfulness nor submission! This is precisely what you mean, if you mean any thing. But I thank God that, as familiar as the impieties of endless torment have become, there is not in human nature a hardihood so daring as to maintain your present argument, when it is once put together, and exposed in its true light.

I now follow you to the consideration of a very important subject, viz. Whether those passages of Scripture which speak of JUDGMENT, and of *Christs coming to reward man-*

kind according to their works, refer to the future world or to the present. You yourself appear to admit that "a few texts are found in which the coming of Christ is spoken of with reference to some special manifestation of his power and glory in the present world." p. 35. But, then, you ask, "Has the Lord Jesus descended from heaven with the voice of the Archangel, and the trump of God, and have the dead been raised?" No; nor do Universalists maintain this. You still proceed, however, with your questions, quoting fragments of texts, which in their original connexions, belong to subjects entirely different; and finally, for the tenth or eleventh time, you fall upon the parable of the sheep and goats, taking from it here and there, five or six broken sentences, and ask whether they have been already fulfilled. pp. 35, 36. That Christ fixed the time of their fulfillment to that generation in which he was upon earth, you are manifestly aware; since you mention the way in which Universalists understand the whole passage. p. 36. However, Christ's declaration, it seems, avails nothing with you. Be not offended at this charge for I have a much heavier one to bring against you, before I close. I say, you are manifestly aware that Christ had, in the same connexion, solemnly declared that he was speaking of events to take place in the generation; for you allude to what Universalists have so often pointed out. But this, you hastily pass over; and proceed to misrepresent them, alledging among other groundless statements, that they formerly held that the goats upon the left hand, were merely the *sins* of mankind. "But," say you, "let the word of God speak, and such nonsense be still." So say I. Listen. "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate one from another, as a shepherd divideth his sheep from the goats; and he shall set his sheep on his right hand, but his goats upon the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world;" &c. Matt. xxv. 31. Such is the beginning of this oft-repeated parable. To what does it relate? Answer: to the period "when the Son of man should come in his glory and all his holy angels with him." When was that to be? Why, Christ had, in the very same conversation, and but a few minutes before, told his disciples and I beg you to attend to his words: "Immediately after the tribulation of those days," says he, "shall the sun be darkened, and the moon shall not give her light, and the

stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. * * * Verily I say unto you, *This generation shall not pass, till all these things be fulfilled.*" Matt. xxiv. 29—34. I feel assured that you will not again ask me, did the Son of man then come in his glory and all the holy angels with him?" &c. p. 36. but if you are indeed resolved on treating Christ's declaration with studied neglect, you will probably often ask it of others, or perhaps roundly deny it before them.

The fact is, our Savior uniformly held the foregoing language upon that point. Here him again: "Whosoever therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, that there be some of them that stand here, that shall not taste of death, till they have seen the kingdom of God come with power." Mark. viii. 38. ix. 1. Again: "Whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here *which shall not taste of death, till they see the kingdom of God.*" Luke ix. 26, 27. Once more: "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.—Verily I say unto you, there be some standing here *which shall not taste of death, till they see the Son of man coming in his kingdom.*" Matt. xvi. 27, 28. These are not my words, Christ's.

Read these declarations again; take notice, that your Savior solemnly affirms that before that generation should pass away,—before some of those standing there should taste of death, he would come in his glory, with his angels, gather together his elect, but be ashamed of those who have been ashamed of him, and reward every man according to his works. And then lift your eyes to heaven, and repeat your own words; "the man who can believe that these scenes have already occurred, or that they are now occurring on earth, is not to be reasoned with. He must be left to that strong delusion which loves darkness

rather than light, and is more ready to believe a lie than the truth." pp. 36, 37. I have already brought several severe charges against you; but all that I have hitherto alledged, is innocence, compared with the guilt of thus blaspheming the Son of man.

In closing this part of your subject, you quote two texts as positive proof of a general judgment in eternity, viz. Heb. ix. 27, and John v. 28. The latter I have already examined. You recollect that one of your most distinguished orthodox critics admits that it does not necessarily relate to your purpose. The former passage, quoted in full, reads thus: "And as it is appointed unto men [it should be translated, *the men*] once to die, but after this the judgment; so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." You say not a word of the light thrown upon this passage by its context, though I think you are aware that Universalists have often pointed it out. Does not the tenor of the whole chapter, together with that of the succeeding, show that the death here mentioned was the figurative death of those men, the Jewish High Priests, of whom the apostle had been treating? If this supposition is incorrect, why will you not meet it and at least *attempt* to expose it? Or, if you will not condescend to this, take the passage on your own ground, and attempt to show me how a judgment in eternity, full of guilt and damnation, answers to Christ's appearing the second time without sin unto salvation; to which St. Paul certainly compared that judgment of which he was speaking.

The remainder of your Seventh Letter is occupied in noticing "some of the leading texts on which Universalism relies for support." You mention those passages in which it is said of Christ, that "he, by the grace of God, tasted death for every man," that he "died for all" that he is "the propitiation for our sins; and not for ours only, but also for the sins of the whole world." How do you explain these? "All they assert," say you, "is, that by his sufferings and death Christ has made atonement for sin, and thereby opened a way in which all men *may* be saved." p. 37. They assert this? They assert nothing about *opening a way*, &c. They assert that he died for all, that he takes away the sin of the world, and as it is other where expressed, that he "came to save the world." They prove that it was his *design* to save all. The only question is, Will he succeed? Now talk of *conditions* and *offers* as much as you please; you, who believe that it is Christ alone that brings the sinner to fulfil the conditions and accept those offers, tell

me honestly, will he succeed? Will he "see of the travail of his soul, and be satisfied?"

St Paul says that God our Savior "will have all men to be saved, and to come unto the knowledge of the truth." This, you say, simply denotes "the general benevolence of God," or as you afterwards express it, "his *willingness* that all should be saved." pp. 38, 29.—What does this benevolence and willingness amount to, according to your system? Answer: to a decree that part of mankind be eternally *damed*? That is not the sort of will mentioned in the text.

Again you quote, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially, of those that believe." And you tell me, "the meaning is, Christ is *offered* as the Savior of all; but he is *actually* the Savior of those only who believe and obey his gospel." p. 39. I find nothing said here about Christ's being *offered* as a Savior; I have asserted that God is the Savior of all. Whose words shall I believe, yours or St Paul's? When the same Apostle said again to Timothy, "the cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments," 2 Tim. iv. 13. did Timothy understand that he was merely to make an *offer* of transportation to the cloak and books, but actually to bring only the parchments?

Next, you refer to a passage in 1 Cor. xv. 22. which I now pass by, since I shall soon have occasion to consider it more at large. I will here take notice of your remarks on this text: "behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." You think if this proves that sinners receive in the present world a full punishment for their sins, it equally proves that the righteous receive in this world a full recompense for their obedience. p. 40. Certainly. "And so," you add, "no happiness is reserved for them in the world to come!" Do you imagine, Sir, that endless bliss in heaven is a *recompense* for good deeds performed in this short life? Why, Sir, it is the free gift of God. He rewards us here for duties here performed; the very best saint never left the world with an unsettled account against his Maker.

You quote part of the following passage from Rom. v. 18—21. "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience of one shall many be made righteous. Moreover, the law entered that the

offence might abound. But where sin abounded grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." On this passage you evidently know not what to say. You only suggest that grace abounds more than sin, and that "as in consequence of the first transgression all have fallen into a state of sin and condemnation, so the *provisions* of mercy through Christ extend to all," pp. 40, 41. I know not precisely what you mean; but I know what the Apostle says: that the many who by one man's disobedience, were made sinners, shall also be made righteous; and that where sin abounded, grace did much more abound. If you mean this, you mean Universalism; if any thing different, you disagree with St. Paul.

Another class of texts, to which you refer, but which you do not quote, p. 42, is the following; "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming; then, cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy, death, [such is the correct translation] shall be destroyed. For He hath put all things under his feet. But when he saith, All things are put under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 22—28. Also; "it pleased the Father that in him, [Christ] should all fullness dwell; and having made peace through the blood of his cross, by him to *reconcile* all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet *now* hath he *reconciled*." Col. 1, 19—21. And likewise this: "God also hath highly exalted him, [Christ] and given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9—11.

Here? you say, the most that these texts can be made to prove, is the exaltation of Christ as head over all things to his control; but not their *voluntary* and *cordial* subjection! p. 42. Whether it be cordial or involuntary, one thing is certain; that these texts assert

that *all* are to be thus subjected, that *Christ* himself is to be subjected to God, that *all* are to be *reconciled* to God, even as St. Paul's christian brethren had already been reconciled, and that *all* are to confess Christ is Lord to the glory of God the Father. If you still maintain that this is an unwilling and condemnatory subjection, you only advocate Universal *Damnation* instead of Universal Salvation. Do you seriously think that the reconciling of all things to God, and God's becoming all in all, means no more than that God will at length obtain barely the, *control* of all things? When had he not this control? I pray you, Sir, open your heart to the glorious testimony of God's word, and believe that he who came to save the world and tasted death for every man, shall reconcile all to the Father, and receive that confession, which none can offer but by the Holy Ghost, that Christ is Lord to the glory of God. Yours, &c.

Extract from Channing's Election Sermon.

"I do not indeed wonder that so many doubt the power of religion to give strength, dignity and freedom to the mind. What bears this name too often yields no such fruits.—Here, religion is a form, a round of prayers and rites, an attempt to propitiate God by flattery and fawning. There, it is terror and subjection to a minister or priest; and there, it is a violence of emotion; bearing away the mind like a whirlwind, and robbing it of self direction. But true religion disclaims connexion with these usurpers of its name. It is a calm deep conviction of God's paternal interest in the improvement, happiness and honor of his creatures; a practical persuasion, that he delights in virtue and not in forms and flatteries, and that he especially delights in resolute effort to conform ourselves to the disinterested love and rectitude which constitute his own glory. It is for this religion that I claim the honor of giving dignity and freedom to the mind.

In order, however, that religion should yield its full and best fruit, one thing is necessary; and the times require that I should state it with great distinctness. It is necessary that religion should be held and professed in a liberal spirit. Just as far as it assumes an intolerant, exclusive, sectarian form, it subverts, instead of strengthening, the soul's freedom, and becomes the heaviest and most galling yoke which is laid on the intellect and conscience. Religion must be viewed, not as a monopoly of priests, ministers, or sects, not as conferring on any man a right to dictate to his fellow beings, not as an instrument by which

the few may awe the many, not as bestowing on one a prerogative which is not enjoyed by all, but as the property of every human being, and as the great subject for every human mind. It must be regarded as the revelation of a common Father, to whom all have equal access, who invites all to the like immediate communion, who has no favorites, who has appointed no infallible expounders of his will, who opens his works and words to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals or sects, as their special province; let them clothe themselves with God's prerogative of judgment; let them succeed in enforcing their creed by penalties of law, or penalties of opinion: let them succeed in fixing a brand on virtuous men, whose only crime is free investigation; and religion becomes the most blighting tyranny which can establish itself over the mind.

You have all heard of the outward evils, which religion when thus turned into tyranny, has inflicted; how it has dug dreary dungeons, kindled fires for the martyr, and invented instruments of exquisite torture. But to me all this is less fearful than its influence over the mind. When I see the superstitions which it has fastened on the conscience, the spiritual terrors with which it has haunted and subdued the ignorant and susceptible, the dark appalling views of God which it has spread far and wide, the dread of inquiry which it has struck into superior understandings, and the servility of spirit which it has made to pass for piety,—when I see all this, the fire, the scaffold, and the outward inquisition, terrible as they are, seem to me inferior evils. I look with a solemn joy on the heroic spirits, who have met freely and fearlessly pain and death in the cause of truth and human rights. But there are other victims of intolerance, on whom I look with unmixed sorrow. They are those, who, spell-bound by early prejudice or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection; who deny all virtue, which does not wear the livery of their own sect; who, surrendering to others their best powers, receive unresistingly a teaching which wars against reason and conscience; and who think it a merit to impose on such as live within their influence, the grievous bondage, which they bear themselves. How much to be deplored is it, that religion, the very principle which is designed to raise men above the judgment and power of man, should

become the chief instrument of usurpation over the soul."

If all men be saved, why live virtuously?

Answer: Because virtue administers *present* happiness; vice involves us in present wretchedness. Because by the first, we show our love and gratitude to God, by the last, prove ourselves ungrateful wretches. Why should not a person fracture a limb, because he is certain of having it made sound? Why not contract a loathsome and painful disease, if certain of being restored to health? Why not live in poverty and wretchedness, because certain of receiving abundant wealth, at a future period? Why not disobey our parents and injure our relative, because we are certain those parents will eventually bestow on each of us a rich inheritance? By the same rule, why should a person revolt from the law of his Maker, injure his offspring, labor to render himself wretched in this world, and voluntarily live in a hell of torture here, because he believes God will restore him to holiness, and make him eternally happy in the world to come? It is believed that a candid solution of these queries, would completely remove from the minds of honest christians, the difficulty implied in the one which heads this article.

There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart, too unproductive to proceed from it. It is slight, but not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunction sufficient to soften the heart, but not vigor sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance for sin except forsaking it. It has every thing of devotion except the stability, and gives every thing to religion except the heart. This is a religion of times, events, and circumstances; it is brought into play by accident, and dwindles away with the occasion that called it out. Festivals and fasts which occur but seldom, are much observed, and it is to be feared because they occur seldom; while the great festival which comes every week, comes too often to be so respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again as recovery approaches. If they die, they are placed by their admirers in the Saint's Calender, if they recover, they go back into the world they had renounced, and again suspend their amendment as often as death suspends his blow.

One God and Father of all.

An extract from Smith's illustrations of the Divine Government.

From what we know of man's nature, and of the adaptation of the moral government of his Creator to it, we can clearly perceive *how* he may be reclaimed, even from the lowest depths of guilt.

He is (to repeat what has so often been said) the creature of circumstance. He is made what he is, entirely by the train of events which has befallen him. The powers with which he is endowed, have been called into action by surrounding objects, and the nature of that action has been determined, by that of the objects which have induced it. Had the situation of any human being varied in the least, there must have been a proportionable difference in his character.

This is so true, that any being who had entirely in his own hands the direction of the events of the world, and who possessed a perfect knowledge of the nature of man, might make his character whatever he pleased. There is no affection, however fixed, which he might not change, no habit, however inveterate which he might not eradicate. And this he might effect, as we have already shown, without putting the least constraint upon the will, or making the slightest infringement on the liberty of the moral agent : for, by changing his circumstances, he might alter his volition, and thus excite in him the desire to do or to be, whatever he might wish, him to accomplish or to become.

Now this direction of events, and this knowledge of character, the Deity is always supposed to possess in a supreme and perfect degree. There is nothing which he does not know; nothing which he cannot accomplish. Suppose, then, it his will to reclaim a person who has lost all taste for goodness; and contracted the most inveterate habits of vice. The reformation of such a being, is a thing in itself possible. As, then, the Deity knows every thing, he must perceive what circumstances will be adequate to produce the requisite change, and as he can do every thing, it must be in his power to cause this train of events to happen. Here, then, is a power abundantly adequate to accomplish whatever may be necessary.

That this formation of the character of man, by the circumstances in which he is placed, is perpetually going on, under the Divine direction, in the present state, is acknowledged on all hands, and constitutes what is termed the moral government of God. Now the defect of every scheme but that which it is the object of this reasoning to establish, is that it makes the operation of this moral government to cease with the present state. But if the wicked are

to exist hereafter, it is certain that they must be placed in some circumstances; these circumstances must have some effect, upon their minds, and the nature of that effect, whether it be such as to confirm them in their vicious course, or to reclaim them from it, must entirely depend upon the constitution of these circumstances. It is a Being of perfect wisdom and goodness, upon whom that constitution depends. Can we then doubt that it will be such as to secure reformation, and not confirmation in vice?

Let the mind then seriously consider what the human nature is : that it is capable of pure, refined, and exalted happiness, in an illimitable degree; that it is made for the enjoyment of this felicity; that its benevolent Author exercises over it a continual government which tends to remove, and which, if its operation continue, must ultimately remove all that is opposed to it; and determine which scheme is most probable, that which teaches that the great majority of mankind shall never taste of happiness, but suffer the most intolerable and unremitted anguish during an endless being; or that which affirms that, after having endured this misery for unknown ages, they shall be forever blotted out of existence; or that which maintains, that all which their Maker designed concerning them, shall come to pass; that the very sin and suffering which afflict them, shall be the means of working out their final purity and happiness, and that they shall accomplish this in so excellent and perfect a manner, as triumphantly to prove, that notwithstanding all our present difficulties about the existence of natural and moral evil, **THE BENEVOLENT PARENT OF MANKIND HAS ACCOMPLISHED THE BEST END BY THE WISEST MEANS.** If the latter opinion be indeed favored by these two great principles, the perfections of God and the nature of man, its truth must be considered as established.

If, then, we could go no farther, the arguments which have been adduced to support the doctrine of the ultimate restoration of all mankind to purity and happiness, appear sufficient to produce a rational and solid conviction of its truth. They prove, certainly, that it rests upon much firmer ground than either of the doctrines which oppose it; and when in connexion with this, *the doctrine itself* is considered, every reflecting mind must surely incline to prefer it. If, then, we could not produce another argument in support of it, and if, on examining the scriptures, it be found that they do not contradict it, (supposing they do not expressly favor, if they do not directly confute it,) it must be admitted as true, because, in that case, there will be much to favor, and

nothing to oppose it. But, in point of fact, reason furnishes us with still more conclusive arguments, and the scriptural evidence in support of it, is decisive.

MORAL REFLECTIONS.

And where is the first, supreme intelligence, the Father of spirits, who hath created me, and all other thinking and reasonable creatures? For I have not always thought. I have existed but a short time, and am equally ignorant how I think and how I began to think. I am sensible it is not in myself that I must seek for the true cause of my existence. It is not to the immediate authors that I am indebted for it. They know not how I exist, and the cause of their own existence is no more in themselves than mine in me. Every thing informs me also, that my intelligent nature cannot be the work of chance, the effect of the sensible objects which surround me, or of the gross materials to which I am united. The order, the connection, and the harmony which prevail in my thoughts, will not suffer me to believe it. I cannot but observe, that my mind is of a much nobler origin, and is of a nature far superior to the body which serves for its covering. I perceive that my soul is the work of a being superior to all those which I see around me, that it proceeds from an immaterial, intelligent principle, by which it lives and thinks, and to whom it is most intimately related.

To believe that there is a first, eternal cause of all things, an intelligence supreme and perfect, is to admit a truth, the conviction of which is necessary to relieve and tranquilize my heart; and the clearer my ideas on this subject, and the more attention I pay to what passes within and without me, the more clearly I hear the voice of nature, which announces to me a Deity.

O thou being of beings, infinite, eternal; heaven and earth proclaim thy existence!—every leaf, every plant, every tree, every insect, every worm that crawleth on the ground, every living and rational creature, speaks of thee. Every thing that exists and thinks celebrates thy praise. I behold thee in the brightness of the firmament—in the mild light which surrounds, and in the vital heat which pervades, all animate beings. It is thee I hear in the soft murmurs of the air, in the salutary blowing of the wind, in the rustling noise of the leaves, in the melodious songs of birds, in the intelligible language of men, in the roaring waves of the sea, and in the thundering voice of the tempest. It is thee whom I perceive in the impressions which external objects make upon me, and in the pleasing and some-

times rapturous feelings which arise from the knowledge of truth, the practice of virtue, and the expectation of a happy futurity.

A few plain questions to the candid Christian public, of every denomination.

1. Had God any design in view in the creation of the human family—and if he had was it a good or a bad design?

2. Would it not have been much better for the human family never to have existed at all, than for the greater part, or even any of them, to exist in endless and inexpressible misery?

3. Did the Almighty absolutely know, when he created the human family, what would be their future destiny—and if so, could he have designed any thing concerning them, that he knew at the same time would never take place?

4. If any of the human family are finally lost, will it not be owing to one of these two things, viz. God could have saved them but would not; or he would have saved them, but could not?

5. If God knew absolutely when he created the human family, that a certain definite number of them would certainly be eternally damned, is it not a contradiction to common sense, and an insult to the feelings of that part of the community, to tell them that they may be saved if they will?

6. If God knew the definite number of those that would be saved, and those that would be lost, is not their salvation and damnation as certain as if he decreed it? And if so, does not the uncertainty of the matter, with us, consist entirely in our ignorance of the fact?

7. Could not the Almighty, if he had seen proper, have given such an energy to the gospel, whereby it would have been the means of saving the whole world? And if he could, and any of the human family are finally lost, for the want of the exercise of such energy and power, is it not because God would rather see them eternally damned than to have troubled himself any further about their salvation?

8. Is it not possible that the Christian world might have been mistaken, in thinking that the scriptures teach the doctrine of the endless damnation of any part of the human family? And if so, would it be any harm to give the subject a candid and impartial investigation?—*Star in the West.*

If Christ be, in no sense, the Savior of unbelievers, why are unbelievers called upon to believe in Christ as their Savior?

A man that flattereth his neighbor spreadeth a net for his feet.

EDITORIAL.

REV. C. L. COOK.

This gentleman's name has been before the Universalist public, during the last few months, in a variety of aspects. In one case we have heard him represented as an injured and innocent man, and in another, as a man whose moral turpitude is of the darkest die. In a former number of this paper we inserted an article, in which we took occasion to express our disapprobation of the course which some of our brethren have thought proper to pursue, relative to Mr. Cook; and particularly of an article which appeared in the Religious Inquirer, over the signature of "A Universalist." This article of ours has drawn from Universalist a rejoinder, which, to say the least we can, is written in no very *mild* or *charitable* language, and is rather calculated to wound our feelings than convince us of our error. What we said in reference to Mr. Cook, we said from a conviction of duty, and justice to ourselves demands that we lay the case of Mr. Cook before the public in the light it appears to us.

1. Mr. Cook is a member of the Massachusetts Restorationist Association, and carries with him a Letter of Fellowship from that body,

2. He carries with him a recommendatory letter signed by about thirty of his former parishioners, while a Congregationalist clergyman in Boothbay; all attesting his virtuous walk and Christian character.

3. He has a certificate from a Committee of the Massachusetts Restorationist Association, appointed by that body for the express purpose of investigating his case; and bearing testimony to his good character, after a full and perfect hearing of the matter.

4. Mr. Cook has numerous recommendations from our friends in places where he has preached, all agreeing in expressions of satisfaction, with his labors as a preacher.

To us these things carry some weight, and it certainly appears to us extremely uncharitable to set aside these positive testimonials, and condemn the man on the strength of vague rumor.

What is there to oppose this testimony in his favor? Why, simply this: A bigoted Limitarian editor "down east," says Mr. C. is as "bad a man as ever escaped a coat of tar and feathers." Again and again, the question has been asked, what has Mr. Cook done?—No answer has been given. Again we have asked, what evil hath he done? And again we have been answered with a "dogged silence." This is the aspect which the case of

Mr. C. wears before the Universalists in this section of country.

We do not intend to enter largely into a defence of Mr. C. We are not called upon to do so, neither are we in possession of the circumstances of the case. If Mr. C. is a bad man, it belongs to the Association of which he is a member to look to this matter. All we know of him is, that he comes to us as an accredited and acceptable preacher, among the Restorationists of Massachusetts. We know indeed that an editor at the east has said that he is a bad man, and we have no doubt that he would say as much of any other man who should renounce partialism, and commit the unpardonable sin of believing in the restitution of all things. As we said before, it does not belong to us to defend Mr. C., any further than it is our duty to speak well of every man, and hold him innocent until he is proven guilty. If Mr. C. has been guilty of crimes, let his accusers come forth and tell us what they are, until this is done, and substantiated, we shall hold him innocent and give him our countenance as a minister of peace.

We protest against the principle of condemning a man, on the vague assertion, or sweeping denunciation of a man, who, like Saul of Tarsus, is exceedingly mad against Christians, and ready to persecute even to strange cities.

Thus much in reference to Mr. Cook. A few words upon another topic will close this article. We stated in our former article that Rev. N. Smith, whose character had been assailed by "A Universalist," sustained a good moral character.

This seems to have given great offence to Universalist, and he comes out with a declaration that his eyes have seen and his ears heard Mr. Smith's profanity and intemperance.

We suppose Mr. Smith has resided in Albany for some twenty years, and we doubt if a man could be found even among Limitarians who would say that Mr. S. was either profane or intemperate. We have never given Mr. Smith our recommendation as a useful and acceptable preacher. We expressly said that his labors as a preacher were not very acceptable. Still we do not like to see his moral character traduced; and the fact that "A Universalist" refuses to comply with our request for his name, leads us to suspect that all is not right. We shall have no further controversy with "A Universalist" over that signature.—Our respect for Br. Sperry and the Editors of the Inquirer is profound; but even their endorsement will not induce us in such a case to contend with a man, who, for reasons best

known to himself, chooses to fight in ambush.
I. D. W.

MINUTES

OF THE PROCEEDINGS OF THE HUDSON RIVER ASSOCIATION OF UNIVERSALISTS FOR
1833.

The Association met according to adjournment at Eaton's Corners, Schenectady co., on Wednesday, Sept. 11, 1833, and, after uniting in prayer with Br. I. D. Williamson, the council was organized by choosing Br. T. J. Whitcomb Moderator, and Br. I. D. Williamson clerk.

Business was transacted as follows :

1. Received requests from the Second and Third Universalist Societies in the city of New-York, for the Fellowship of this Association. Granted.

2. Appointed, Brs. S. C. Howe, J. Braman and R. O. Williams, a committee to arrange the public services during the session.

3. Appointed, Brs. Pitt Morse, T. J. Sawyer and Stephen Van Schaack, a committee to receive and report requests for letters of Fellowship and Ordination.

4. Appointed delegates, consisting of Brs. R. O. Williams and I. D. Williamson, ministers, S. Van Schaack and C. Harson, laymen, to represent this Association in the Convention of this State at its next annual session. Brs. T. J. Sawyer, C. F. Le Fevre, E. Murdock and Dr. G. Rogers, were appointed substitutes.

5. The committee of discipline for the past year reported that no case in which they were authorized to act had come before them. Report accepted.

6. Appointed, Brs. T. J. Sawyer, I. D. Williamson and C. F. Le Fevre, a committee of discipline for the ensuing year.

7 The following resolution was offered and laid on the table,.

Resolved, That the fourth article of the constitution of this Association be expunged.

8. The subject of a Theological Seminary was introduced and referred to a committee consisting of Brs. T. J. Sawyer, I. D. Williamson, and S. Van Schaack, to be reported during the present session of this body. Adjourned.

THURSDAY MORNING.

Council met, and was opened by uniting in prayer with Br. Sawyer.

9. Whereas, several anonymous communications, in which charges of gross immorality are preferred against Br. Nathaniel Smith, who resides within the limits of this Association, and who, for many years, has been a

preacher in full fellowship with our denomination ; therefore,

Resolved, That it is inconsistent with the principles of Christian charity to assail the moral character of any man under cover of a fictitious signature.

Resolved, That the committee of discipline appointed by this Association be instructed to ascertain, if possible, the name of said writer—request him to furnish them with evidence of the truth of his charges, if in his possession, and report at the next session of this Association.

10. Appointed, Br. W. Whittaker to deliver the occasional sermon before this Association at its next session ; and Br. T. J. Whitcomb, substitute.

11. The committee to whom was referred the subject of a Theological Seminary reported the following :

Whereas there are many young men in our denomination desirous of obtaining the qualifications necessary to render them acceptable and successful preachers : And whereas there is no institution in our country particularly adapted to meet their wants : And whereas it is, in our opinion, very desirable to furnish all such individuals with every facility for the necessary acquisitions, that we may keep pace with the improvements of the age ; therefore,

Resolved, That this Association earnestly recommend to its sister Associations, and especially to "The New York State Convention" a serious consideration of the establishment of a Theological Seminary.

The preceding resolution was unanimously adopted.

12. Received requests from the Universalist societies in Charlton, and Schenectady for the fellowships of this Association. The requests were granted.

13. Appointed the standing clerk to deliver before the council at the next session, an address in relation to the state and progress of our denomination within the limits of this Association.

14. Appointed Br. R. O. Williams to prepare the minutes and accompany them with a circular, for publication in the "Gospel Anchor" and "Christian Messenger."

15. *Voted*, That Brs. T. J. Sawyer, and I. D. Williamson be severally requested to furnish the addresses, delivered by them before the council at its present session, for publication in the "Gospel Anchor" and the "Christian Messenger."

16. After uniting in prayer with the Moderator the council adjourned to meet again on the second Wednesday and Thursday of September 1834, at such place as the standing

clerk may appoint.

T. J. WHITCOMB, Moderator.

I. D. Williamson, Clerk.

ORDER OF PUBLIC SERVICES

WEDNESDAY MORNING.

1. Prayer. by Br. P. Morse.
2. Occasional Address by Br. T. J. Sawyer.
3. Statistical address by Br. I. D. Williamson.
4. Prayer and benediction by Br. P. Morse.

AFTERNOON.

1. Prayer by Br. C. F. Le Fevre.
2. Sermon by Br. J. Freeman. 2 Tim. i. 7.
3. Sermon by Br. T. J. Whitcomb. Isa. lv8.

THURSDAY MORNING.

1. Prayer by Br. R. O. Williams.
2. Sermon by Br. W. Whittaker. Matt. vi 8.
3. Sermon by Br. C. F. Le Fevre Zeph. iii. 7.

AFTERNOON.

1. Prayer by Br. N. Smith.
2. Sermon by Br. I. D. Williamson Rev. iii. 14. 15.
3. Sermon by Br. P. Morse, Isa. vi. 3.

MINISTERS PRESENT.

T. J. Sawyer, New York; Pitt Morse, Watertown; Wm. Whittaker, Hudson; I. D. Williamson, N. Smith, Albany; C. F. LeFevre Troy; T. J. Whitcomb, Schenectady; R. O. Williams, Amsterdam; J. Freeman, Hamilton; J. Gregory, Salisbury.

NAMES OF DELEGATES.

D. White, R. Dearborn, C. Harson, and G. Rogers. New York; S. Van Schaack and E. Murdock, Albany; H. J. Grew, Troy; Joseph Braman and S. C. Howe, Duaneburgh; J. J. Canfield, Charlton.

C I R C U L A R .

To all of a like precious faith whithersoever scattered abroad, and especially to the societies and faithful brethren residing within its territorial limits, the Hudson River Association sendeth greetings of peace and Christian salutations.

Dear Brethren—Since by the good providence of God we have been permitted to meet again in annual convocation, we deem it our duty and exalted privilege to express our sincerest gratitude, for the riches of divine mercy, so bountifully shared and so happily displayed in the harmonious deliberations of our council, and acceptable administrations of the word of truth. The season was one of thrilling interest; and by the joyfull intelligence, received from various parts we were encour-

aged to press forward in the great work assigned us to do. And earnestly would we beseech you, brethren, to be strong in the Lord, and persevere with untiring effort in the glorious cause of our Redeemer.

Many and pressing were the solicitations from different parts for preachers to dispense the words of life. The Macedonian cry is emphatically raised by the destitute societies within the limits of this Association. By some of our lay brethren the subject of circuit preaching was proposed to the council. No order however was taken upon it, for the plain reason that recommendatory resolutions were of little use. We might flood the country with recommendations, and full of zeal, "resolve and re-resolve" in reference to establishing circuits: yet after all the principal question remains to be answered, *Where shall we find preachers?*

Deeply impressed with the importance of this subject, and the necessity of adopting some measures to draw forth young men into the field of ministerial labors, the council passed a resolution, as will be perceived by reference to the minutes, recommending to the serious consideration of other similar bodies the establishment of a *Theological Seminary*. This plan, could it be immediately put in execution, it was confidently believed, would furnish such facilities for gaining the necessary acquisitions, as would induce young men, more readily and in greater numbers to enlist in the arduous warfare of the Christian ministry. After mature deliberation, the council was unanimous and decided in the opinion, that such an institution is imperiously called for by the present exigencies of our denomination.

The services of the sanctuary and addresses delivered before the council were of an interesting character. The statistical address, delivered by the standing Clerk, though highly interesting was, however, much less so than it would have been, if he had been able to collect and embody a greater amount of information. Though laudable exertions were made on his part, to procure the necessary information in relation to the state of societies within the territorial limits of this Association; yet unhappily these exertions were not properly reciprocated on the part of the different societies. We beg leave therefore to call their attention again to this important subject. It is highly essential to the prosperity of our cause to know our own strength. The establishing of circuit preaching also—if such should ever be attempted—requires a definite statement of the wants and condition of each destitute society. We therefore earnestly recommend to

societies destitute of ministerial labors, and brethren where no societies are organized, to forward accounts of their own condition for publication in the religious periodicals published within the limits of this Association. And we cherish the flattering hope that the fruit exhibited at the next annual session of this body will fully atone for the remissness of the year that is past. Brethren, think of these things; and not only so but we beseech you to act, and act efficiently in this matter.

In conclusion, we commend you to God and the word of his grace, fervently praying that he may continue to bless you, and crown with abundant success your labors in promoting the cause of our common Savior.

By order.

R. O. WILLIAMS.

NEW CHURCHES.

It affords us much pleasure in stating that our friends in Lansingburgh, three miles from the city of Troy, have the prospect of soon having a neat and commodious building in which they can assemble to worship. Heretofore they have been deprived of this exalted privilege. All the public buildings have been in the hands of those whose exclusive spirit forbade them to grant to others that privilege which they would have expected for themselves, under similar circumstances. It is perhaps well, on the whole, that this disposition has been manifested, for it has served to instigate the society to make provisions for their spiritual wants.—They have lately erected a very handsome building fifty two feet in length and thirty six in width, and located in the heart of the village. It is, with the exception of painting, completed externally, and we understand the contract for its perfect completion will expire the last of December, so that it is expected to dedicate it on the first Day of the coming year. It was started by only three or four spirited individuals, but in its progress it has experienced the friendly aid of others and will undoubtedly find many more, who will take an interest in its future prosperity. We wish our friends all the satisfaction and benefit, which they anticipated, from the erection of this house of worship.

In the village of Amsterdam, which has enjoyed the labors of Br. R. O. Williams, the society are erecting a church. The frame was raised a few weeks since and will be finished with all convenient despatch. The dimensions are forty four by thirty, with a gallery for the singers. Heretofore the society have had to occupy an upper room in a private building and which, though fitted up for the purpose, and containing between two and

three hundred people, was inadequate to meet the progressive wants of our denomination. The prospects of Universalism in that quarter we consider especially flattering, and we indulge the hope that in a very few years it will be second to none in numbers as it now is inferior to none in respectability and moral worth. May our brethren go on and prosper and the divine blessing attend them. C. F. L. F.

To the Rev. George. Campbell.

Dear Sir—Several weeks have now elapsed since the publication of your first communication in defence of future punishment, since which time we have received no intelligence from you. We are continually receiving inquiries relative to the delay in the continuation of your articles, to which we are at present unable to return any satisfactory answer. The article which we received from you in July last, was accompanied by the following postscript:

"This article, the first of a series of Nos. on future retribution is at your disposal, I will try soon to send you a half dozen more."

To many of our readers the question at issue is one of considerable interest, and the expectations which its introduction into our columns has excited, would not have been encouraged by us, had we not believed that it would have been your pleasure to have gratified those expectations. If the infliction of misery upon any portion of our race, for any period subsequent to the present life, is a scriptural truth; you could not render your brethren a more important service than by placing before them the scriptural evidences [if such exist] by which that truth is sustained, to a close though candid examination of this question therefore your attention is respectfully invited; and any intelligence from you in relation to your present intentions in reference to this subject will be very acceptably received.

Yours with esteem.

H. J. G.

LIBERAL INSTITUTE EXAMINATION.

An examination of the schools of the Liberal Institute, will take place, on the 24th day of September. Patrons are respectfully invited to attend.

It is particularly desirable, that members of the Board of Trustees and Executive Committee, should be present, and that they should assemble on the 23d, as much business of great importance to the Institution, will require their attention.

He that blesseth his friend with a loud voice rising early in the morning, it shall be counted a curse to him.

THE LAW AND ITS PENALTY.

It is a favorite argument with those who advocate the doctrine of endless misery to tell us, "that a law without a penalty attached to it, is a mere bug-bear—a nullity." Hence they contend that the transgressor of the law must suffer the penalty consequent on his violation of it. We are willing to admit the correctness of this reasoning, and all we exact from them is, that they will abide by their own premises. But are those who are thus strenuous for the requirements of the law, willing to abide by its decisions? By no means.—They virtually set it aside in a variety of ways, which we shall now proceed to point out.

1. The penalty of transgressing the law, is nullified when it is taught that by a timely *repentance*, its merited chastisements will be avoided. It is a common doctrine, that a man may continue his whole life, or nearly so, in the paths of sin, and experience even more pleasure than he would in the course of obedience; but then he will be awfully dealt with in the eternal world—*unless* he sincerely repent him of his evil ways before he die; then indeed will he get clear of all punishment, and inasmuch as he never was punished while he continued in sin, so by this convenient *salvo* he never will be. Certainly this is making the law nugatory. What should we think of a law passed in this commonwealth, that for the crime of murder a man should be hung—*unless* when about to be led to execution, he should sincerely *repent* that he had ever been guilty of a crime involving such an awful consequence; but if he were truly sorry, he should then be set at liberty. Such a law as this would certainly be a mere bug-bear—a nullity.

2. The penalty of the law is an idle tale, when it is connected with the common doctrines of the atonement and a vicarious sacrifice. Here we are taught that Christ suffered in the place of the guilty, and if we only have a lively faith in this holy mystery, then, however black with guilt we may be, it shall all be transferred to Christ, and his righteousness shall be imparted to us. A more monstrous and inconsistent picture was never presented to the mental eye, than this view of Christ's sacrifice. Let us bring it home to our hearts by a familiar illustration. We will suppose a sovereign to have made a law the violation of which should involve the offender in the penalty of death. His subjects disobey the law and become amenable to its penal enactments. Instead, however, of punishing them, He executes his own innocent son, who had never offended him or violated his law, and when the guilty subjects are brought up for

condemnation, they are permitted to escape—because they believed in the holy mystery that the king had executed his son in their place, and they availed themselves of his innocence to cover their guilt. Is there a human tribunal on the face of the earth which would not blush at such gross injustice? and if such a proceeding would disgrace an *earthly* court, it must surely be abhorrent to a *heavenly* one.

3. The penalty of the law is virtually destroyed when it is partial and uncertain in its infliction. We are told that the "wages of sin is death" and this death means the eternal misery of the soul in its eternal state. If this be admitted as a truth, then it will necessarily follow that all must be eternally damned, for it is certain that "all have sinned." As this, however, would be too strong meat for the "saints," as they imagine themselves, to swallow, they have gone to work to find out how they may escape and leave their neighbors in the lurch. It is unnecessary to follow them through all their windings; it is sufficient to know that from their literal construction in favor of themselves, the law and its penalty become a mere "dead letter." Nor can it be wondered at that such is the case. Let a law be made by any state and a penalty annexed thereto, and the construction put upon it be such that it leaves a place of escape for *some* at least, and every transgressor will presume that he may be the "lucky man."

4. It appears to us that the inconsistency apparent in these respective views, has arisen from the paramount error that the law involved the offender in eternal punishment. Now we cannot find a passage in scripture which teaches us that God has ever attached such a penalty to transgression. We are told that "the soul that sinneth shall surely die," but this must be a *moral* and not an *eternal* death or endless misery; for it is as plainly stated, that when this very sinner, who was morally dead in sin, should turn away from the wickedness which he had committed, he should surely live again. And experience and reason both unite their testimony with the scriptures. We are sensible that as long as we violate the divine law, we step aside from our happiness and are under the condemnation of our own consciences, but when we turn from our errors and pursue the paths of wisdom and virtue, we find that we have entered into the ways of pleasantness and peace. Let then no one be deluded by supposing that the law can be violated with impunity and its penalty evaded. Our duty and our happiness run parallel, and in exact proportion as we step aside from our duty, just so far we depart from happiness and peace.

C. F. L. F.

For the Anchor.

MR. EDITOR :

The prejudice of education has long fettered me (perhaps willingly so) to a belief in a doctrine which, to those of milder views, appears to be revolting to humanity and unworthy the character of God. In perusing the scriptures attentively, I acknowledge that these notions have by me been more strongly imbibed in the nursery, and by a misunderstanding of the scriptures, than by any other cause.

Most of those passages of scripture which are generally quoted as proof of the doctrine of interminable misery, I find by close inspection to prove nothing more than a temporal punishment. But there are a few passages of scripture (and very few they are) which I find very difficult to reconcile with the doctrine of universal salvation. Among the most prominent of these is Luke x. 12, 14, inclusive. In this passage our Savior seems to speak of a judgment yet to come on Tyre and Sidon, by the expression, "It shall be more tolerable," &c. "in the day of judgment," &c. Whatever remarks are applicable to the 14th verse, I shall consider equally so to the 12th.

If your views on the above passage should be published in the Anchor, I shall have the opportunity of reading them.

ALMOST A UNIVERSALIST.

Canterbury, N. Y.

REMARKS.

In reply to our correspondent we would briefly remark, that the above quotation, so repeatedly urged in proof of the popular views concerning a "day of judgment" at the dissolution of the material universe; has in our humble opinion no allusion to anything more than a temporal punishment. Before it is argued that "the judgment" here spoken of, has any reference to the imaginary occurrences of what is usually denominated the "last day," it may be well to inquire whether there is any scriptural evidence that such occurrences will ever take place. The phrase, "the day of judgment," does not of itself denote any definite period, but simply any time in which God will send punishment upon a city or people. It was "the day of judgment" to the antediluvians when they were overtaken by the flood—to the inhabitants of Sodom and Gomorrah when they were destroyed by fire and brimstone; and to the Jews, as a nation, when they were destroyed by the Romans. It is worthy of remark, that the period spoken of under the phrase "the judgment," in verse 14 of this passage, is in verse 12 denominated "that day," and nothing could be more certain

than the fact that "the judgment" which came upon the Jewish nation at the close of their dispensation, is repeatedly spoken of under the same language. See Matt. 24: 36, also Luke 21: 34; in both of which our Savior assured his disciples that the generation then on the earth should not pass away until all the things of which he spake, were fulfilled. (Matt. 24: 34, Luke 21: 32.) A 'day' of judgment as used in scripture, is expressive of a season of punishment, while the periods of its infliction are as various as the subjects to which it is applied. The scripture use of the phrase "the judgment," does not countenance the popular view concerning the "last day" any more than the declaration, "now is the day of salvation," favors the idea that the season of salvation was confined to the twenty four hours in which the word 'now' was written.

In the declaration of our Savior above given, we can discover no other design than to contrast the approaching destruction of the cities of which he spake with the calamities which had befallen others. The peculiar form of speech may be regarded as a Hebraism, which, although in unison with the idiom of the Hebrew language, does not convey the meaning of our Lord so clearly as the following paraphrase: "It shall appear in the day of their visitation (alluding to the calamities coming upon those ancient cities of which he had been speaking) that "the judgment" which came upon the inhabitants of Sodom, &c. was more tolerable than that which is in reserve for them." This appears to be the meaning of our Savior.

The declarations under consideration were addressed by our Lord to his disciples as he sent them forth to promulgate his gospel; with apparently no other design than to impress upon their minds the increased degree of misery which a rejection of their message would call down upon the land of Judea.—Tyre and Sidon were heathen cities which had not been favored with the instructions of Jesus, while Chorazin and Bethsaida had, in the Hebrew metaphor, been "exalted to heaven" in point of privileges. Their cases were vastly different. The circumstances of the latter rendered them obnoxious to that "worse punishment" which was soon to come among them.

"The judgment" spoken of in the latter verse, and "that day," mentioned in verse 12, unquestionably signify the same event, and the scriptures no where intimate that either of these terms are in any instance expressive of any other than temporal punishments. The inference which we deduce from this and its parallel passages therefore is simply this, that

no 'judgment' was alluded to by our Savior but the calamities which came upon the land of Judea during the life time of that generation to whom he addressed himself; and that the sufferings which those calamities occasioned were more severe than any that had preceded them. That such was the fact those acquainted with the history of those occurrences will be slow to deny. Our Savior inculcates this truth in his discourse concerning the close of the Jewish dispensation and the destruction of their temple and nation. "*For then shall be great tribulation such as was not since the beginning of the world to this time, nor ever shall be.*" (Matt. 24: 21.) The prophet, speaking of the judgment of Sodom and the cities of the plain, says, "*she was overthrown in a moment and no hand stayed on her; while the less tolerable judgment which at the time our Savior was speaking, was "yet to come" upon the cities of Chorazin and Bethsaida would consist of a protracted period of unparalleled sufferings. Whoever will peruse the history of those calamities cannot doubt that the sufferings of the Sodomites were far "more tolerable," and this fact is all that we conceive our Savior designed to convey in the passage we have considered.*"

H. J. G.

RELIGIOUS NOTICE.

Br. R. O. WILLIAMS will preach at Caughnawaga, on the fifth Sunday inst. at 10 o'clock, A. M. and at Johnstown, same day, 3 o'clock, P. M.

AGENT AT ALBANY.

We would mention for the convenience of our subscribers in Albany and its vicinity that E. Murdock Esq. corner of Church and Lydius Streets, is our authorized agent, and any business which our patrons may transact with him in relation to the Anchor will be duly acknowledged.

As the present number completes the first quarter of the present volume it will be necessary for those who desire to avail themselves of the terms "in advance" to make immediate payment.

G.

A word to the wise is sufficient.

The present number completes the first quarter of the current volume. The terms of this paper are \$1.50 if paid in advance, to which sum twenty five cents will be added for every three months delay of payment. These terms be it remembered were not made to be broken every day, but with the intention of strictly adhering to them. We intend in a few days to publish a statement of the several amounts which we have received from our friends in the

country, since the commencement of the volume, after which time we shall invariably adhere to our terms. Those of our patrons therefore who have not paid, and who are desirous of avoiding the additional twenty five cents will discover the necessity of remitting us the amount due, *free of expense*, without any further delay.

G.

HAPPINESS OF A FUTURE STATE.

The idea of the future misery of those who, while clothed with mortality, were near and dear to us as our own souls—our fathers, mothers, sisters, brothers, and friends—is most horrible! No person who is not utterly devoid of the kind feelings of sympathy implanted by our Creator in the hearts of his children, can look upon the misery—and that but momentary—of any of his fellow beings, without sorrow—and can it be supposed that his feelings of commiseration will be less acute in a future mode of being, than they are in the present? If not—if in the abode of the blessed we behold the misery of any of our fellow creatures, will we not be miserable?

But then we are told—and I speak not from hearsay—I have been told that those fine feelings of compassion will be taken from us in the world to come; that we shall be so changed as to look on misery with complacency—nay, that we shall look from the "battlements of heaven" on the interminable agony of our nearest and dearest friends with pleasure, and shout a loud "Amen!" to their unending damnation!

What! is Heaven such a place as this? Will the Paradise of God change us from men to demons? If it be so, I pray that God, in His infinite mercy and compassion, will never permit me to enter the New Jerusalem? I pray that He may not raise me up in the resurrection, but suffer me to sleep on in the dreamless slumber of death!

Changed! ay, changed—such a change as the imaginary Devil might desire. Such a doctrine is verily, in the language of Paul, one of the "doctrines of devils." It cannot be—nay, is not believed, save by those who, in the emphatic reproof of the apostle, are "without natural affection."

Yet, if endless cruelty—I cannot call it punishment—does not add to the happiness of the saints, of what use is it? Can it benefit the creatures upon whom it is inflicted? Certainly not. Can it enhance the enjoyment of the Most High? Certainly not—for He is already perfect—He can neither be increased in happiness, nor diminished in enjoyment. If this be so—if His happiness cannot be enhanced

by the misery of the damned, can it glorify Him? The Bible says—"Whoso offereth praise glorifieth me." Will the damned praise God? Certainly not—for they have received nothing at his hands worthy of praise. And believers in endless misery tell us that the damned will blaspheme God to all eternity. Can blasphemy glorify Him?

But then we are told that they will praise Him for His justice. Justice! Endless misery just! But suppose we admit it. What is praise? Is it not a thanksgiving for benefits received? Will the damned receive any benefit at the hands of God?

And once again—did you ever see a truly grateful man—offering praise to his benefactor—but what was a happy one? What then results from praising God for His justice? Misery has disappeared, like the mists of the morning before the rays of the sun—and in its stead is found the bright beamings of unalloyed enjoyment.—*Gospel Herald*.

RELIGION RECOMMENDED.

Many people profess religion for the purpose of pleasing God. This we must be permitted to think is not the design of religion. If we rightly understand its design, it is to please and benefit man. If we do not err in judgment very much, it is great folly to suppose that the Almighty is pleased or angry just so often as man is religious or irreligious. For were this true, instead of its being a fact that God is *unchangeable, of one mind*, which none can turn, it would be true that he is infinitely the most changeable being in the universe; he would change as often as all the rest of the world put together, and his changes of mind would follow each other in a succession incomprehensibly rapid.

Denying this infinite mutation of the Deity, we feel justified in the conclusion that the effect of religion is *always* with man. If it pleases any one, it is man. If it benefits any one it is man.

Religion is a moral government, in which God has solely consulted the interest of man. The leading desire in every man's heart is perfect harmony with pure religion. All men desire happiness—they desire it *now*, and the design of religion is to make them happy—happy now, while they are religious. Religion is not like work, for which the laborer is paid when the work is done; but is such work as he is compensated for in the work itself.

The prevailing idea that religion leads to happiness is wrong—it is happiness, and not a tedious road which must be passed over and the journey ended before the happiness can be enjoyed. Religion's ways are peace. They

do not conduct to peace, but they *are* peace. When we enter her paths, we enter peace—when we stray from her paths, we stray from peace.

We would invite the youth, that lovely and interesting part of God's favored family, to make religion's paths their early, only choice. We do not invite you to them because they conduct to immortal glory beyond the moulderings of the tomb, but a *nearer* object you have in view—*present happiness*. Feeble man should not reach too high for reward. We should be humble, and thankfully take the fruits of the ground which we cultivate, and the pleasant flowers which spring up in the paths which direct our feet, but let us trust the gift of God for eternal life. That religion which brings a present reward is the one which God made for man; all others have emanated from a less worthy source, and many are the work of deceivers, and made for their unhappy slaves.

Religion is all we have recommended it to be—it is different from superstition. There are many in our cities and towns endeavoring to bring religion into discredit by casting upon it all the absurdities, and follies of superstition, and many young persons have been led to reject all religion as nothing better than the ideal dreams of superstitious bigots, and deceiving priests, and as a barrier to human enjoyment. Religion is not of this character. She possesses a glorious reality. She is the daughter of heaven—the friend of man—the angel of happiness. She deserves not to be disgraced with the foibles and fooleries of superstition. There is no kindred between superstition and true religion.—*Trumpet*.

"Every species of intolerance which enjoins suppression and silence, and every species of persecution which enforces such injunctions, is adverse to the progress of truth; forasmuch as it causes that to be fixed by one set of men, at one time, which is much better and with much more probability of success, left to the independent and progressive inquiries of separate individuals. Truth results from discussion and from controversy: is investigated by the labors and researches of private persons. Whatever therefore prohibits these, obstructs that industry and that liberty which it is the common interest of mankind to promote.—Persecution produces no sincere conviction, nor any real change of opinion. On the contrary, it vitiates the public morals by driving men to prevarication, and commonly ends in a general, though secret, infidelity, by imposing, under the name of revealed religion, systems of doctrine which men cannot believe and dare not examine."—*Palcy*

P O E T R Y .

From the Christian Examiner.

"Remember now thy Creator in the days of thy youth."

O happy creature! on whose brow
The light of youth is shed;
O'er whose glad path life's early flowers
In glowing beauty spread—
Forget not Him whose love hath poured
Around that golden light,
And tinged those open buds of hope
With hues so softly bright;
But grateful to His altar bring
The garlands of life's glorious spring.

Thou tempted one just entering
Upon "enchanted ground,"
Ten thousand snares are spread for thee,
Ten thousand foes surround.
A dark and a deceitful band
Upon thy path they lower—
Trust not thy own unaided strength,
To save thee from their power.
Cling, cling to Him, whose mighty arm
Alone can shield thy soul from harm.

Thou, whose yet bright and joyous eye
Must soon be dimmed with tears,
To whom the hour of bitterness
Must come in coming years—
Teach early that confiding eye
To pierce the cloudy screen,
To where, above the storm of life,
Eternally serene,
A Father's love is beaming bright,
A Father's smile still sheds its light.

O R I E N T A L M A X I M S .

Men show particular folly on five different occasions—when they establish their fortune on the ruin of another—when they expect to excite love by coldness, and by showing more marks of dislike than affection—when they wish to become learned in the midst of repose and pleasure—when they seek friends without making any advance of friendship; and when they are unwilling to succour their friends in distress.

The world is too narrow for two quarrelsome fools to live in it.

Avarice is the chastisement of the rich.

Your white hairs are the avant-couriers of your death.

He who has not his hand open has his heart shut.

True prudence is to see from the commencement of an affair what will be the end of it.

Be of good cheer when your enemies are divided among themselves, but fear when they are united and of one accord.

What is easily acquired does not long endure.

In whatsoever house you enter, remain master of your eyes and your tongue.

If you wish that your own merit should be recognized, recognize the merit of others.

Never give counsel when it is not asked of

you; especially to those who are incapable of appreciating it.

How short life would be, if hope did not give it extent.

To teach a knave, is to put a dagger into the hand of an assassin.

A wicked soul is susceptible of all the wickedness it can conceive. Think on those who have gone before you—consider the empires which have passed away—and of all which has ever been, nothing remains but the traces of virtue.

Two things are embarrassing; to be silent when we ought to speak, and to speak when we ought to be silent.

N O T I C E .

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. Persons wishing to subscribe for them or to make donations in aid of the good cause in that city are requested to call at the store of Stephen Van Schaack No. 392 South market-st. where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

A VARIETY of Universalist Books, and Sermons, can be procured of Rev. T. J. Whitcomb, Schenectady, and of Rev. A. Bond at Bennington, Vt.

THE first and second volumes of the Gospel Anchor, neatly bound and lettered, with a variety of Books and Pamphlets and Sermons, for sale at No. 392 South Market-St. Albany, by S. VAN SCHAACK.

JOB PRINTING neatly executed at this office.

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Agents or companies who become responsible for eight copies are entitled to the ninth gratis.

*. * The above terms will be strictly adhered to.

All communications relating to the third volume of the Anchor must be addressed to the PROPRIETOR thereof, free of postage, or they will not receive attention.

THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, OCTOBER 5, 1833.

NO. 14.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

Associate Editors.

From the Religious Inquirer.

LETTERS TO THE AUTHOR OF TRACT

NO. 224, A. T. S.—entitled,

"Reasons for not embracing the doctrine of
Universal Salvation," &c.

LETTER VIII.

REV. SIR,

Your Eighth Letter consists of two parts : 1st. a notice of some of the *arguments* of Universalists (p. 44—49) ; and 2d. a statement of some of the *consequences* of their doctrine (p. 19—51.) On both these divisions I shall proceed to remark ; not however, till I have administered the discipline incurred by the foolish abuse in your introductory paragraph.—Read it; 'Universalists possess no uniform character. They are Restorationists, Destructionists, strict Universalists, or Fatalists, as will best serve their purpose, which is, *at any rate*, to get rid of the doctrine of endless punishment. And the methods by which they defend their various systems, are as various and contradictory as the systems themselves.—Some rely upon the atonement of Christ as securing the salvation of all men. Others, denying the atonement, rely on the goodness of God. Others, asserting that all men are punished in this life according to their deserts, seem to rely on the justice of God. Others again, build their hope of future happiness on the ground of fatalism : rather than admit the future punishment of sin, they deny the evil, or ill desert of sin. 'All things,' they say, 'happen by irresistible necessity ; and, therefore, those actions denominated sins are really worthy of no punishment ; and of course all men will be happy.' (p. 43.) So, you would have me take you for an honest man, one that fears God and speaks truth, will you assert that *Destructionists* are one class of Universalists ; that such as deny the ill desert of sin, and say that those actions denominated sins really are worthy of no punishment, are another class of Universalists ; that other Universalists deny the atonement of Christ, &c. ! Sir, the doctrine

of endless torment has already had too much influence on your conduct.

I do not mean that there is a uniformity of faith among Universalists, on every point—Neither is there among the advocates of endless punishment: some of whom place this horrible doctrine on the ground of God's decree ; some on the ground of free-will ; some contend that by far the larger part of our race are to be its victims ; some, that only a very small part ; some, that they are to suffer in a *local* hell of real fire and brimstone ; some, that they are to exist only in a *state* of remorse ; some that their pain will be infinite in degree as well as in duration ; some, that it will be infinite only in duration ; some, that it will be inflicted for the sins of this life ; some that it will be the recompense of sins committed hereafter ; &c. &c. Thus far, I have stated the differences among your brethren, without incurring, I think the guilt of falsehood.

I am now ready to consider what you say of the arguments used by Universalists. 1. The first you mention, is ~~that~~ which they derive from the goodness of God. (p. 44.) Here, I wish you to tell me plainly whether it be consistent with *goodness*, to torment helpless wretches, without mercy, and without end ? No. You yourself do not think so ; for on p. 35, you even *complain* of the notions that God chastises them as 'a kind Father ;' and you treat it as the height of absurdity to suppose that they are the subjects of his *mercy*, or that he works for their *good*. Now, cavil as you may, it is too late. You have already betrayed the *honest* decision of your heart. You ~~feel~~ that endless, unmerciful torment is consistent with nothing short of infinite cruelty. What worse might we ask, could infinite cruelty inflict ?

But you plead that the endless misery of a part, may, be overruled for the happiness of the rest. (p 44.) Then the bliss of heaven depends on the cruel gratifications of seeing others in torment ! Such, is indeed the natural spirit of your doctrine. But should we even admit your horrible suggestion ; would that make endless torment consistent with goodness ? No. The diabolical savage tortures his victim on the same principle, that of administering to the gratification of the assembled tribe ; but I never understood that he *therefore* acted consistently with goodness.

You then attempt to vindicate the justice of

God in the infliction of endless torment ; and you do it on the ground that men may, perhaps, continue to sin forever, (p. 44.) But here you abandon the position to which you have applied so many texts, viz. that mankind are to be eternally punished hereafter, for sins committed in this world. Would it not be proper to maintain some 'uniformity of character,' at least in your individual person ?

2- You say that, to disprove the doctrine of future [endless] punishment, Universalists are very fond of appealing to the sympathies of our nature, especially to parental feelings.' 'Has not God,' they ask, 'as much goodness as man; or as much kindness as an earthly parent ? How then can it be supposed that he will cast any of his children into the lake of fire, and confine them there forever ?' (p. 45.) How do you evade this striking appeal ? Thus ; 'in reply, it may be asked, what parent would drown his children in the water, or consume them in the fire ? What parent would break their bones, or mangle their flesh, or send upon them pain, and sickness, and death ? And yet, God, the Parent of men, brings all these things upon them in the course of his providence.' Yes; and so would earthly parents, did the cases, with regard to this point, correspond, that is, did the sphere and parental guardianship and power extend, like that of the Almighty, into the future world, and did they moreover clearly see that these severities were indispensable to their children's good. But, I ask now in my turn, what would you say of them should they thus treat their families out of pure vengeance, and with no views to their good ? You would call them infernal monsters and justly too. Still it is the very conduct you charge on him who 'is good unto all, and whose tender mercies are over all his works !' He, you contend, has no gracious design towards many of his children, in the sufferings he inflicts upon them ; so that you will not allow the principles of his government to be illustrated by those of a good Father. You even sneer at the thought of his being a *kind* Parent to the Sodomites. (p. 46.)

On the principle contended for by Universalists, you say that Noah, though warned of God, would not have expected the deluge, nor Lot, the destruction of Sodom ; because they would have reasoned with themselves, What parent would be so *cruel* as thus to destroy his children ? (p. 46.) If you mean to say, expressly, that those were acts of *cruelty*, then your conclusions were correct : Noah and Lot, if believers in the paternal character of God, would not have expected him to act against his own nature. But, did you admit that the destruction of the old world and Sodom was the

work of a kind Father, this would remove all the difficulty.

You attempt a little wit, when you tell me that the Antediluvians and the Sodomites reasoned like the Universalists, and so concluded that they should not be destroyed. (p. 46.)—Now, be serious. The Universalists, you say, hold the egregious error that God punishes every offender in exact proportion to his crimes, (p. 49.) and that the retribution is inflicted in the present world. Do you really think those ancient sinners reasoned thus ? No, Sir. They reasoned like yourself. They thought the punishment of their sins would not be inflicted *in this world* ; which brings me to your objections against the following opinion of many Universalists, viz.

3. That mankind are fully punished in this world, for the sins they here commit. (p. 46.) I am astonished at the irregularity of your movements. You proceed now to deny, and even to attack, this very proposition, which, only two pages back, you adopted as your own ! These were your words : 'Sinners will *deserve* to be punished *as long as* they continue to sin. 'If they sin during the *whole of life*, they will be exposed to sufferings *during life*. If for a thousand years after death, they will *deserve to suffer* during that time ; if eternally, their punishment will have no end.' (p. 44. 45. note.) How long did you think sinners deserved to be punished ? Answer ; as long as they sin. If they sin during life, they deserve punishment during life. &c. Very well. Now let us see you attack yourself : 'that men receive in this world all the punishment they *deserve*,' you say is in the first place, '*contrary to Scripture*!' (p. 46.) As I am confident, that this is not the case, I will volunteer my services in your defence. What texts do you quote against yourself ? Only the declarations that sunshine and rain descend upon the evil and the good ; that all things (meaning the common dispensations of providence) come alike to the righteous and the wicked : and that the wicked sometimes prosper in the business of the world. And do you think the sources of real *happiness* are sunshine and rain, 'cash, stock, houses and lands ;' or that our only *troubles* spring from penury and adverse fortune ? Our external circumstances may indeed be similar ; but it is to the *heart* that we must look for either joy or misery. It is the word of God, 'that the righteous shall be recompensed *in the earth* ; much more the wicked and the sinner,'—that 'the way of the transgressor is hard,'—that 'there is no peace to the wicked ;'—but that wisdom's 'ways are ways of pleasantness, and all her paths are peace.' The proposition in question is certainly Scriptural.

But then you say, in the second place, it is '*false in fact.*' You indeed admit 'that the grosser sensualities and crimes are usually followed by something like a speedy retribution;' but you think every man may see that there is no present punishment incurred by such sins as forgetfulness and contempt of God, injustice, pride, tyranny, a sober sort of intemperance, a prudent degree of covetousness, &c. (p. 47; also, 11.) Sir, I do not see with you. My conscience tells me that there must be a great, a present punishment incurred by these very sins: and I am shocked at hearing the contrary asserted, and that too, by a professed minister of religion. Know yourself, become acquainted with your own heart, and you will learn that sin, whatever appearance it may wear, or in whatever degree it may exist, is always fatal to happiness. It is spiritual death. If it be true, that 'the more wicked a man is, and the longer he lives in sin, the less he suffers from remorse of conscience,' (p. 47.) it is only because he is the more completely dead in trespasses; and a character more deplorable, more wretched, I cannot conceive. That you should think it a happy one, is unaccountable. It is a condemning objection against your system of religion, that it conceals the real nature of sin from our view, and represents it as delightful for the present, in order to carry its penalties with the more propriety, into the future world.

Once more you observe, that 'if men are punished in the present life according to their deserts,' (which, by the way, *was* your own doctrine,) 'then *Universalism is false.* This asserts that men are *saved.* Saved from what? From *nothing*, if they endure the full penalty of the law.' (p. 47.) So, you would have me regard *sin* as a mere trifle, as *nothing*, from which it is no matter whether I am saved or not, if I can but escape punishment. You did not speak inadvertently, but deliberately; for you immediately add 'I am aware of the quibble of Universalists respecting the meaning of the term salvation. They would have us understand that salvation means only deliverance from the *power*, not from the curse of sin.' (p. 48.) From which it would seem you meant to be understood, that if a man has endured all the penalty he has hitherto incurred, it would be saving him from *nothing*, to deliver him merely from his sins, and, of course, from the *continuance* of their effects! As to saving people from their sins, I believe it is scriptural, notwithstanding your objections. It is written 'thou shalt call his name Jesus; for he shall *save his people from their sins.*' He 'gave himself for us, that he might *redeem us from all iniquity.*' He certainly does not save us from the punishment which we have already

merited; because, nothing is more strenuously maintained in Scripture, than that 'every man shall be rewarded according to his works.'—Even pardon, or forgiveness, in the scriptural sense of the terms, does not prevent this; 'thou wast a God that *forgavest* them, though thou tookest *vengeance* of their inventions;' 'speak ye comfortably to Jerusalem, and cry unto her, that her warefare is accomplished, that her *iniquity is pardoned*; for she hath received of the Lord's hand *double for all her sins.*' (Ps. xcix. 8. and Isa. xl. 2.) This is what you call 'wresting Scripture, and perverting the plainest words of the language.' (p. 48.) You will probably learn a little of your boasted prudence, if nothing else, by this correspondence.

Having defended you and the Universalists from your objections against their third proposition, I now proceed to what appears somewhat evasive in your treatment of their fourth argument.

4. 'It is said, The proper meaning of the term Gospel, is glad tidings; and it is glad tidings to *all* men. But if only a part are to enjoy its benefits, how is it glad tidings to *all*?' (p. 48.) How do you answer this plain question? Who, you ask again, 'Would not the tender of deliverance [to prisoners,] be in itself glad tidings, even should they all reject the proffered mercy, and die in their prison?' (p. 49.) Wonderfully glad tidings, indeed, that we have *liberty* to leave the prison, but that we shall certainly reject the offer, and die in our confinement! We have had these glad tidings preached to us till they have driven thousands to distraction, and many to suicide. The glad tidings of eternal damnation!

I have but a few words to say on the second part of your Eighth Letter, in which you 'just glance at some of the *consequences* of' Universalism.

1. 'It denies the mercy of God.' (p. 49.) To this I shall make no reply, because you do not believe it yourself. But even if you did, if you honestly thought that the doctrine of full punishment *for the good* of the sufferers, denied the mercy of God, still I should not reply to you, for a reason which it would be very improper to mention.

2. You say, 'Universalism represents God as often treating wicked men far better than he does the righteous.' The wicked do not live out half their days, and are then swept off to heaven, like the Antediluvians, the Sodomites, Pharaoh's host, and the traitor Judas; while the righteous are left to linger in this vale of tears and, arrive late at heaven, like Noah, Lot, Moses, and the Apostles of our Lord! (p. 49. 50.) So, you think it very desirable, with all the *heirs of salvation*, to be cast off from

the earth as soon as possible. You would esteem it a particular favor in your friend to murder you, and not leave you to linger in this vale of tears. How much *better* did the Jews treat our Savior and his followers, than their own children : those, they sent early to heaven ; these, they left to the intolerable curse of a long life ! Herod showed a striking partiality towards the innocent babes of Bethlehem, by taking them off to heaven at one fell sweep, while their less indulgent mothers would have detained them upon earth ! Such is the real principle of the argument. When I can persuade myself that you are sincere in it. I will take the trouble to point out your mistake. I ought to remind you, that your own doctrine stands at least, equally exposed to our present objection : "Murderers are taken and condemned to death ; they are visited in prison by godly ministers, and often converted, as we are told, before the fatal day arrives ; so that, when the execution takes place, they go immediately to heaven, according to your own doctrine, there to sing Hallelujah, and to shout for joy, at the wailings of those they murdered, who are now, perhaps, in hell ! Be consistent now ; and contend that the reason why they arrive *so soon* in heaven, is, that they have committed murder, been judged unfit to live, and had their days shortened ; whereas, had they avoided that crime, they must have lingered out a tedious life here, been perhaps blessed with no instructions from truly pious clergymen, and gone to hell at last, like many a good *moral* man." I think that, "on the ground of *prudence*," you will lay aside this objection

4. You say "Universalism perverts the judgment and stupifies the conscience, so that the mind, under its influence, becomes incapable of feeling the force of evidence, and of having any proper sense of obligation." &c. This strain you pursue to the end of your Letter. (p. 50. 54.) Here I must be silent ; I cannot defend the doctrine against mere railing.

Yours, &c.

CHRIST AND THE FATHER ONE.

One of the most common texts quoted by trinitarians to prove that the Son and the Father are the same being, is that in which Christ says, "I and my Father are one." If we look a little into the context we shall perceive, that in whatever sense these words ought to be taken, they cannot possibly mean, that Christ was the same being as the Father. He had been speaking to the Jews the parable of the good shepherd, and, in alluding to his own death, he said he had authority to lay

down his life, and to receive it again. But he immediately after adds, that he had *received* this commandment from the Father ; that is, it was by the will and power of the Father, and not of himself, that he was able to lay down his life, and receive it again. He also speaks of doing his works in his Father's name. He says his sheep were *given* him by his Father, and represents himself as one, whom the Father *has sanctified* and *sent* into the world." Now let it be asked, whether it were possible for him to use such language, if he were actually speaking of himself, when he refers to the Father ? No one can believe this, who would draw any consistent meaning from his discourse. It is obvious from these passages, that when he spoke of himself and the Father being one, he could not mean they were the same being, or person, but that they were united in accomplishing the same object. He acted by the command of God, and by the power, which was given him, and did nothing except in accordance with the divine will.

Such is the conclusion, which a rational interpretation would bring out of the passage itself. And this is confirmed by comparing scripture with scripture, which, after all, is the best rule, that can be followed. In the seventeenth chapter of John, our Savior has explicitly told us what we are to understand by his being one with the Father. He prays thus ; "Holy Father, keep through thine own name those, whom thou hast given me, *that they may be one, as we are.*" Again, "The glory, which thou gavest me, I have given them, *that they may be one, even as we are one* ; I in them, and thou in me, that they may be made perfect *in one* ; and that the world may know, that thou *hast sent* me, and hast loved them, *as thou hast loved me.*" Here our Savior prays, not only, that he and his disciples may be one, in the *same sense*, as he and his Father are one. From what has been said, it is plain, that it might just as well be inferred that Christ and his disciples were one and the same being, as that he and the Father were one and the same. His language is precisely the same in one case, as it is in the other. The disciples of Christ were one with him in acting according to his counsels, purposes, and directions ; and in this sense was Christ one with the Father.

Moreover, if this be not the true meaning of the text, first mentioned, it will be impossible to reconcile it with others. Christ says, "the Father is greater than I," and declares that he does all his works by the power and aid of the Father. But this would be impossible, if they were one being. How can a being be greater, than himself ? If it be allowed, that Christ was one with the Father in promot-

ing his designs, and conforming to his will, there will be harmony and consistency in all the texts which allude to the character of Christ; but any other explanation will involve contradictions, which cannot be reconciled.

An extract from Smith's illustrations of the Divine Government.

Is there any distinction between punishment and revenge? They are universally believed to be totally different in their nature.—What, then, is the exact difference between them? It is of the utmost importance to ascertain this, because revenge is the only thing with which punishment can be confounded.

It has been said, that punishment is the infliction of pain, in consequence of the neglect or violation of duty. Let us then say, that *revenge is the infliction of pain, in consequence of the commission of injury.* The neglect of duty seems to give rise to punishment; the commission of injury to revenge. But since the commission of injury must necessarily be resolved, either into neglect or violation of duty, it follows, that these two definitions are exactly the same. Either, therefore, the definition of punishment must be defective, or that of revenge must be false; for if these two things really differ from each other, it is impossible that the same definition can apply to both.

We purposely made the definitions defective, in order that the difference between punishment and revenge might be more clearly seen, and that the appearance of taking for granted the point in dispute might be avoided.

It is necessary to add to the former definition of punishment, the words, "With a view to correct the evil:" and to that of revenge, the words, "With a view to gratify a malignant passion."—These definitions will then stand thus:

Punishment is the infliction of pain, in consequence of the neglect or violation of duty, WITH A VIEW TO CORRECT THE EVIL.

Revenge is the infliction of pain, in consequence of the commission of injury, WITH A VIEW TO GRATIFY A MALIGNANT PASSION.

That the pain which punishment occasions, must be inflicted with a view to correct the evil produced by the neglect or violation of duty, will appear perfectly obvious, by attending to the exact meaning of the language we are in the habit of employing on this subject. What do we mean, when we say, that we neglect or violate our duty? We mean, that we neglect or destroy our own happiness, or that of others. When we neglect or destroy our own happiness, or that of others, we produce a certain

degree of misery. This is wrong, since it is contrary to the design for which we exist, which is to communicate and to enjoy happiness. On account of the commission of this wrong, punishment is inflicted; that is, another portion of misery is produced. Who causes this second portion of misery? The punisher. Thus far, then, the punisher and the punished are on the same footing: they have both done exactly the same thing: they have both produced misery. What then, constitutes the difference between them? The violator of his duty deserves punishment, he has done that which either has produced, or which tends to produce misery: but the punisher himself has done exactly the same thing, that is, he has occasioned pain; why then is he not worthy of punishment, for the very act of punishing?

The reason is to be found in the design with which the punisher inflicts the pain of which he is the occasion. He has in view the restoration of the offender, to a state of feeling and action, indispensable to the happiness of others, and to his own. He produces misery, but it is the instrument he employs to destroy it. If he have not this in view, he is even more criminal than the person he punishes, since the infliction of pain is the only thing he designs: he rests in it as his end; it is his ultimate object; but the vicious in general, produce misery only incidentally, through a mistaken and perverted pursuit of happiness, and it is more malignant to aim *solely* at the infliction of pain, to rest in it as an object and end, than to occasion it by a miscalculation of the means of enjoyment. It is this very circumstance that it rests in misery as its ultimate object, which constitutes the extreme malignity of revenge; and it does not seem possible to show, how he who inflicts pain on an offender, from any other motive but that of correcting the evil of which he has been the occasion, acts upon a different principle.

When it is said, that punishment must have respect to the correction of the evil produced by the violation or neglect of duty, it should be observed, that this is meant to include both the evil disposition of the criminal, and the evil consequences which his crimes occasion. That correction is evidently imperfect, which has respect to the one, but not to the other; which aims to remove the injury done to society, but not the evil principle which is its source: or, on the contrary, the evil principle, but not its injurious consequences.

Though the misconception which prevails on this subject has originated chiefly from denying the corrective nature of punishment, yet, in point of fact, no one disbelieves that it is corrective. Many persons, indeed deny it in ex-

press terms, and much of their reasoning seems to depend upon their disbelief, that it has any tendency of this kind, but sometimes they strenuously contend for the very point which at others they labor to disprove. Though they affirm that punishment is not corrective, what they mean is, that it does not amend the evil disposition of the criminal: they acknowledge that it corrects, or is designed to correct the evil consequences of his offences. But if it be the design of punishment to counteract the evil effect of a crime to society, it is in its nature corrective: if the reformation of the criminal form no part of the design, it is not so corrective as it would be, were that the case: but it is certainly corrective; and the error lies in supposing, that punishment is intended to correct only a part of the evil, the bad consequences of a criminal disposition, but not the criminal disposition itself.

In punishments inflicted by human beings upon one another, it is often difficult to effect both, as indeed it is to accomplish either; but it is universally acknowledged, that that punishment is not benevolent which does not aim at, nor that effectual which does not secure, both,

And surely it is possible to render every penal infliction thus complete. If pain or privation can counteract the evil consequences of the conduct of an offender, it may be so applied as to eradicate his evil disposition. He who is so perfectly acquainted with criminal temper, understands exactly the circumstances which would change it, and has a sovereign control over events, has the power to correct it: and if he punish with any design, it is inconceivable that this, which is not only the most benevolent but the most necessary, will form no part of it.

But it is urged, that there is an intrinsic demerit in sin; something in its nature which requires that it should be visited with punishment; that it is possible, therefore, to punish an offender without a view to correct the evil, and without revenge, namely, to satisfy the claims of immutable and eternal justice.

Before replying directly to this objection, it may be observed, that the term justice is often used as though it expressed an attribute which is contrary to goodness. But in reality, justice is only a particular modification of goodness; goodness modified by wisdom, according to the moral condition of the being with respect to whom it is exercised. A person who forgives an offence upon repentance and reformation, is good: this is one modification of goodness, which is designated by the term mercy. The person who visits an offence which is neither repented of nor amended, with

a proper degree of pain, is also good: this is another modification of goodness, to which the term justice is applied. Mercy and justice, therefore, do not differ from each other in their nature, since they equally arise from benevolence, and they differ in aspect only, according to the moral condition of the being with regard to whom they are exemplified.—So that justice cannot require the infliction of misery for its own sake: nothing but malignity can either desire or approve of such unavailing suffering.

Since justice and mercy equally arise from benevolence, there is as much reason to suppose that mercy requires the infliction of misery for its own sake, as that justice does. The object of justice is not to feast itself with suffering, but to produce happiness by the infliction of pain, where wisdom teaches it is necessary; the object of mercy is exactly the same, only it pursues its purpose by omitting the infliction of pain, where wisdom shows that it is not necessary.

If, then, in the very constitution of our nature, we recognize this benevolent design; if our own hearts punish us for all our deviations from the path of rectitude, and will not permit us to be at peace in sin, in order that we may continually follow after virtue; can we suppose that the punishment which the Deity will hereafter inflict upon his erring creatures, will have no such tendency;—that the pain which he makes the natural consequence of transgression is purely and highly corrective, but that that which he himself will bring upon the transgressor, that which by his own direct act he will superadd, will not be so;—and that, instead of perfecting by his immediate and decisive interposals, the primary object of the constitution of his creatures, he will totally abandon it, and pursue one of which he has given no indication in their nature, and to which nothing in their nature tends?

That all the punishment inflicted upon offenders in the present state is corrective, is universally acknowledged. Those, therefore, who suppose that this will not be the case in a future world, must believe that the Deity will hereafter punish with a different design from that which he pursues at present; that he will change the object and end of his inflictions. But why will he do so? What reason can there be to believe, that the purpose of Him who changeth not is thus mutable? The mode and the measure of punishment he may vary; circumstances may require it of his wisdom, but his great and ultimate object, like his own most perfect nature, must be eternally the same.

EXTRACT.

It is said that in the country, where the rights of private judgement and of speaking and writing according to our convictions, are guaranteed with every solemnity by institutions and laws, religion can never degenerate into tyranny; that here its whole influence must conspire to the liberation and dignity of the mind? I answer, we discover little knowledge of human nature, if we ascribe to constitutions the powers of charming to sleep, the spirit of intolerance and exclusion. Almost every other bad passion may sooner be put to rest; and for this plain reason that intolerance always shelters itself under the name and garb of religious zeal. Because we live in a country, where the gross, outward visible chain is broken, we must not conclude that we are necessarily free.—There are chains not made of iron, which eat more deeply into the soul. An espionage of bigotry may as effectually close our lips and shut our hearts, as an armed and hundred eyed police. There are countless ways by which men in a free country may encroach on their neighbors' rights. In religion the instrument is ready made and always at hand. I refer to opinions, combined and organized in sects, and swayed by the clergy. We say we have no inquisition. But a sect, skilfully organized, trained to utter one cry, combined to cover with reproach whoever may differ from themselves, to drown the free expression of opinion by denunciations of heresy, and to strike terror into the multitude by joint and perpetual menace,—such a sect is as perilous and palsyng to the intellect as the inquisition. It serves the minister as effectually as the sword.—The present age is notoriously sectarian, and therefore hostile to liberty.—*Dr. Channing.*

PARABLE AGAINST PERSECUTION.

The following beautiful parable closes Jeremy Taylor's admirable work on the *Liberty of Prophesying*, and contains a moral, which many Christians of the present day might apply to themselves, with no little profit to their charity and Christian spirit.

I end with a story, says he, which I find in the Jews' books. When Abraham sat at his tent door according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing on his meat, asked him, why he did

not worship the God of heaven? The old man told him that he worshiped the fire only, and acknowledged no other God; at which Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

When the old man was gone, God called to Abraham and asked him where the stranger was? He replied 'I thrust him away, because he did not worship thee. God answered' I have suffered him these hundred years, although he dishonored me, and couldst not thou endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment, and wise instruction. "Go thou and do likewise," and thy charity will be rewarded by the God of Abraham.

DELUSION.

We have often been much surprised on visiting conference meetings, to hear people, who have long made a profession of religion, and who would be considered as very pious and good men, tell how wicked they are, and what hell deserving sinners. We have doubted the sincerity of these persons, in thus representing themselves such vile and wicked characters, and have induced to believe, that if any other persons were to attribute the gross wickedness upon them which they charge upon themselves they would be disposed to prosecute them for defamation. A very false and pernicious notion has entered into the mind of man, and that is, that to make confession of wickedness is an evidence of piety. Consequently, the greater knowledge we have of our wickedness, the greater piety we possess. Deceived by this, we find that those who, in the pride of their hearts, would be considered and esteemed as the most pious, have been the most forward to confess themselves the most wicked of all beings, when in fact they know better. Thus they have deceived themselves, and vainly suppose that their piety would shine forth in the statement of that which was false, and that the Deity would be propitious to them in consequence of their acknowledging to him what they did not believe in their hearts.

THE BIBLE.

How consoling are the pages of the divine oracles!—They are man's best companion when bereaved of every other earthly enjoyment: they wipe the tears of regret from the widowed eye; they soothe the cares of the orphan, revealing a father who "sticketh closer, than a brother," while they point out the means of salvation to all mankind through Jesus Christ,

EDITORIAL.

PROBATION.

* There is no opinion more prevalent in the Christian community, than that in the present existence men are "probationers for eternity," and that according to their good or evil conduct during this "probationary state," their everlasting destiny will be fixed, in the world to come.

Universalists deny the correctness of this sentiment, and they do so on what appears to them two very sufficient grounds, *first* it is unreasonable and *secondly* it is unscriptural. In the examination of this doctrine we shall consider it in both points of view—reason and revelation.

1. It appears unreasonable, inasmuch as it is entrusting weak, frail and erring man, with a treasure which should only be confided to one, who was morally certain of taking good care of it. A wise man would not leave an estate to a child, without appointing tutors or guardians, or taking some precautions that the property should not be wasted, if he entertained only a remote suspicion, that the child to whom he had bequeathed the inheritance, was not competent to manage it. Can we suppose that God would give us possession of an estate by the improper management of which we might not only lose it, but be eternally the worse for the gift bestowed? Is He the only improvident parent, who takes no precaution in the bestowment of his favors, in providing a remedy against their abuse? But if the earthly parent above alluded to, should bestow an estate upon a profligate son, leave it entirely at his disposal, know for a certainty from his perverse and depraved character, that the acquisition of this property would be his inevitable ruin; that he would indulge in every vice and sink down speedily to the grave, the victim of excess and dissipation, resulting from a natural disposition to intemperance aided and encouraged by the means to indulge it being placed in his hands, would it be an act of justice, goodness or mercy on the part of the Father, thus to *ensnare* his child, and secure his destruction? There can be no difficulty in deciding this question. But the Father of mankind, if the common opinion is to be received as true, is placed in this very unenviable light. He places in the hands of his children "a fatal gift," he gives them a *moment* of time and on it hangs the destinies of eternity. And when he entrusts to their care this treacherous gift, he knows, perfectly knows and foresees, that it will prove their eternal ruin. Cruel, cruel father, to offer the

sweet cup of life to our lips, when you see that at the bottom lies eternal death! This is kissing only to betray.

2. The doctrine which supposes that our eternal destiny is based on the present life is still farther objectionable on account of the unequal distribution in the condition of its subjects in the eternal world. In this it stands opposed to the justice of God. There is no sentiment more reasonable or scriptural than this; "that God will reward every one according to his works, whether good or bad." But this doctrine teaches that men are not sufficiently rewarded in this life, but the reward will be rendered after death. Then it is contended some will be infinitely happy while others are infinitely miserable.

Now if a man be not punished in this life for his vices, and yet possesses just enough virtue to secure his seat in heaven, how is justice exercised? Justice requires that all iniquity should be punished, but this man has altogether escaped its infliction.

The same remark holds true on the converse of the proposition. If a man be not rewarded for his virtues in this life, and the preponderance of his vices in the moral scale will seal his eternal misery in the next, where is the justice of the proceeding? Justice demands that virtue shall have its reward, but this man loses his entirely.

3. The unreasonableness of that doctrine will appear by placing it in another light. The divine justice is *impartial* in its operations, or it would not be *universal* justice. The advocates for the probationary system, inform us that if a man's character be good at the time of his death, he shall be saved; if bad, he shall be damned.

Let us test this by illustration. Suppose a man whom we will call Paul, to have lived fifty years, in a state of direct violation to the divine law. He was cruel, persecuting, vindictive; becomes a sincere penitent and dies. He passes to a state of everlasting happiness. Now if he was not rewarded for his sins, while he was in the way of transgression, he escapes punishment altogether.

Again we will take the converse of the case. Suppose a man, whom we will call Judas (there is nothing in a name) to have lived a quiet, peaceable and virtuous life for fifty years, and at the expiration of this time some extraordinary temptation crosses his path and he falls into it. For example, as in the case of the real Judas, he is tempted by the Priests (those master-workers of iniquity in all ages) and a covetous disposition makes him the victim of their crafty and nefarious designs. Immediately after the commission of this act

he dies. Common opinion sends him to endless torment. Where now is his reward for the fifty years of his virtuous life, if the reward does not go hand in hand with the obedience? Here are two individuals of very different moral claims, most unjustly treated. The sinner of fifty years is made eternally happy, and the virtuous man of fifty years is made eternally wretched. Setting aside the preposterous doctrine of "Probation," these glaring inconsistencies no longer exist.

The doctrine of this life being a probation for eternity is not only unreasonable, but unscriptural. This will demand a few remarks.

1. It is unscriptural because it evidently implies salvation by works. Its language is in plain words, if you do well, you shall be eternally saved, in consequence of your good works; and if on the other hand you do ill, you shall be eternally damned for your bad works. This makes then "eternal life" the result of our own virtues. The scriptures speak a very different language. They unequivocally state that "eternal life is the gift of God." That which is a gift, cannot surely be a reward. Scripture teachings are therefore directly opposite to this doctrine.

2. Again the scriptures are explicit in stating that the blessing is *not* bestowed as the reward of works. The language is peculiarly emphatic. "By *grace* ye are saved, through faith, and that not of yourselves, it is the gift of God: *not of works*, lest any man should boast." It is quite impossible to reconcile such passages of scripture with the doctrine of "Probation," or that the salvation of man depends on the use he makes of the present life. As even those who advocate the doctrine of "Probation" would not contend that the salvation of the creature was the work of his own hands, they ought to be consistent and allow that his eternal damnation cannot any more be the result of his works.

C. F, L. F.

CANADA.

The following extract is taken from a letter received a few days since from a friend residing in the township of Shefford, L. C. To us in this section of country, intelligence in reference to the advancement our holy cause in those northern regions, is highly gratifying.—Our friend therefore will excuse the liberty we have taken to insert a portion of his very acceptable epistle.

"Light has begun to shine in this cold region; and I think if you would come here and spend a few weeks, you would meet with a welcome reception from the friends of God's impartial grace. Rev. Mr. Ward, of Ascot,

by preaching five or six sermons broke the ground in this place. In Broome, Mr. Ballou, of Swanton, is hired to preach one fourth part of the time until next winter. The few sermons delivered by these gentlemen have set the country on fire, and arrayed opposing sects with all their power to put down "*infidels*" and their ministers—I forgot to mention that Mr. T. Wheeler has just spent two months in this place, and preached a few times to the great annoyance of the popular sects. I do not know but they would burn him alive, were it not against the law. Since he preached in this village the Episcopal and Methodist clergymen have taken a bold stand to ~~disprove~~ Universalism in sermons pointedly against it. May God prosper you in the good cause in which you are engaged; and by you may hundreds, yea thousands be brought to see and know his goodness and impartial grace. C. A."

We congratulate our friends in that section of the country on the prospect of a moral renovation. Long, among them, have the spectral inhabitants of a fiery world been conjured up to frighten people into religion. So accustoming are believers in endless torment to meditate upon these internal fires, it is not surprising that they should feel desirous of making a *burnt offering* of every firm defender of Universalism. Strenuously contending for the endless duration of Satan's kingdom, it must be expected that they will manifest some excitement, when assured that this must be destroyed and all mankind delivered from his hellish influence; and even rise with all their energy in opposition to a sentiment so much at war with the devil's true interest. But we hope our friends will persevere; and we pray God that they come off conquerors, and even more than conquerors, through him that hath loved us. R. O. W.

BRIEF COMMENTS No. 3.

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."—Rev. xxii. 11.

In compliance with a request from a subscriber, we proceed to offer a few reflections upon this seemingly alarming declaration.—Its frequent repetition by the advocates of interminable wrath, associated as it usually is with the delusive speculations of a popular theory, has undoubtedly contributed its aid to confirm our limitarian friends in their views of the "unalterable condition" in which mankind will be placed at the close of their earthly existence. To show that the passage under consideration cannot be made to countenance the

unreasonable dogma of eternal punishment, without a manifest perversion of its meaning and design, will be the object of the following observations.

Could it be shown that the above declaration was applicable to the retributions, of a future life; it would not alter the fact that it contains not even a resemblance to the doctrine of *endless misery*. If there be any force in the argument usually deduced from this passage it is confined to the meaning of the word 'still'. To discover the true character of this argument it is only necessary to refer to the scripture use of that term.

When Paul ~~thought~~ his brother Timothy to "abide *still* at Ephesus" who supposed ~~that~~ he wished him to remain in that city to an absolute eternity? Allowing the supposition that some of our race will be 'unjust' and filthy in the resurrection state to be true, it would by no means follow from the declaration "let him be so *still*," that such would be their unutterable condition. To say nothing of the absence of scripture testimony upon the subject, the inference of our opponents does violence to the language in which the declaration is found. If it were shown that a part of mankind will go into eternity 'unrighteous' the concluding declaration might with propriety be applied to the same period, without involving the supposition that such will be their *eternal* doom. Wishing to be as accomodating as possible to our opposing brethren we are willing that they should derive as much consolation from this passage as it is capable of affording them. We do not believe that it has the least allusion to the immortal condition of mankind; but we are willing to admit that the sentiments it contains will be true in relation to that condition. If they will take the trouble to prove from any scriptural or philosophical testimony that any man will be raised to a future life in an 'unjust' and 'filthy' condition, we will engage to echo their favorite sentence "let him be so *still*;" [not eternally however] upon the condition that they shall refrain from making those so that are not. There is not a solitary passage which speaks of a literal resurrection of the dead which gives any intimation of such a distinction in the immortal condition of the human family, as is implied in the popular theory upon that subject. The imaginary argument of this passage against our views allowing the word 'still' to denote endless duration is completely nullified by those numerous portions of the sacred record which assure us that in the resurrection *there will be no such character* as he that is filthy, or unjust.

Having expressed the conviction that the doctrine of endless suffering is neither express-

ed nor implied in the passage before us; the enquiry will probably arise in regard to what is its true meaning. In reply to which we would not be very positive. Our principle object in this article was to show that it affords no countenance to the doctrine of interminable wrath. It may not however be unprofitable to state that the vision of which it is a part was written *previous* to the destruction of Jerusalem, at a period when the persecutions against Christianity were in the height of their rage and under circumstances in which their was but little prospect of adding to the number of believers. The most that could reasonably be expected in that stage of Christianity was to strengthen and encourage the faith of such as had already embraced the new religion; without any attempts to conciliate those who were hostile in its extension. Our individual opinion of the passage under remark, restricts its application to events which long since transpired. The prophetic instruction immediately preceding this passage, forbade the sealing of the sayings therein contained from the consideration that the time of their fulfillment was at hand. The declaration immediately following is also equally opposed to any other view of the subject. "Behold I come *quickly*; and my reward is with me to give to every man according as his work shall be." Our view of this subject which confines the allusion of the passage to the close of the Jewish dispensation, is strengthened by a corresponding passage in Matt. 14; 27. 28. "For the Son of man shall come in the glory of his Father, with his angels; and *then* he shall reward every man according to his works. Verily I say unto you *there be some standing here*, which shall not taste death, till they see the Son of man coming in his kingdom." That this period was the same as our Savior designated by the phrase "Behold I come quickly" will not we think be questioned, and as these declarations were made nearly two thousand years ago, we trust we shall not be thought unreasonable for disconnecting the passage we have considered from any imaginary events the occurrence of which is still future.

H. J. G.

"TOTAL ABSTINENCE."

Some unknown person who appears to be deeply in love with the American Temperance Society, has sent us a lengthy communication over the above signature which he requests should be inserted in the "Anchor." This is to inform the author whoever he may be, that his illuminations upon this subject will not be published by us unless they exhibit a far more *temperate* character than the article which has

helped to warm our office. We will render him any assistance within our power in his efforts to promote temperance when we can do so without administering to the most disgusting uncharitableness. If our correspondent expects to promote "temperance" through the columns of our paper, he is informed he can not do it by such measures as his present article exhibits. Universalists as a body are as "temperate in all things" as their more hypocritical neighbors, and were the reverse of this the case, their character is not to be improved by unreasonable and abusive means. That some of our brethren have *abused* the various blessings which a good providence has placed before them no one is disposed to deny, and we would ask the author of the communication which we reject, if the same is not true of his own and every other denomination? We repeat what has often been said in this paper, that we would cheerfully render the cause of "temperance" any assistance in our power, while we shall always decline prostituting its pages to the overheated rant of a man whose principle object can be discovered in his slanderous abuse of those who see fit to "use the things of this world as not abusing them."

As our correspondent congratulates himself upon the prospect of soon witnessing the advancement of his objects through the congenial medium of "*penal enactments*" we trust he will excuse us for not publishing his article. We would however take the liberty of informing him that he has sadly mistaken the character of the age in which we live, if he supposes the beings by whom we are surrounded are to be made virtuous or wise by *compulsitory* measures

G.

The Post Master at North Leverett Mass. will please to accept our thanks for the information recently communicated to us respecting the proper direction of our papers sent to his office. We are happy to record to his credit that there is at least one limitarian Post Master who not only knows the duties of his station, but who endeavors to perform them. For the especial benefit of some of his more bigoted brethren we will give place to the following creditable extract from his letter.

"Although I have no anxiety for the spread of the sentiments of your paper in this region, yet I believe truth will not suffer by comparison with error, and that all should enjoy *equal* privilege in reading, publishing and forwarding their communications to be read; and I deem it my duty to give you this information and inform you how to direct your papers in order to secure a regular arrival. Please direct, &c." * * * * *

It would not lessen the respectability of orthodox Post Masters generally in the estimation of the reasonable and intelligent of all denominations should, they under similar circumstances imitate the example of the gentleman of whom we have made honorable mention.

G.

Since our last number was struck off, we have received several articles from Rev. George Campbell, in continuation of his defence of future misery. The delay to which we alluded was occasioned, as we are informed, by ill health. We intend to commence the publication of the series of Nos. in our possession next week, and we trust we shall be able to continue them hereafter without any intermission, until their author has completed his defence of the sentiment they are designed to support.

We would refer our friend G. C. to an attentive perusal of our epistle to him contained in the *first* number of the "Anchor;" which we trust will remove the little misunderstanding which we infer exists, from a little note appended to his last communication to us.—We shall continue to send him the several Nos. of the "Anchor" which will contain his articles, (with duplicates of each,) as we have done in relation to his former one; although we cannot perceive, as his letter intimates, that he will "then know *better* what to do in the way of supporting truth in his future communications." To our apprehension there is but *one* way which it becomes him to pursue in this matter, and this one way was plainly marked out, and acceded to on his part at the commencement; viz. to make it appear from scripture testimony [not groundless assertions] that it is '*truth*' which he is endeavoring to support. H. J. G.

Br. Skinner of the Magazine and Advocate is respectfully informed that Rev. L. C. Todd's refusal to transfer his list of subscribers to us, was received about *two weeks* previous to the arrival of the intelligence of his renunciation. His letter being very brief and exhibiting as it did a studied coolness towards the object of our enquiry was not deemed worthy of preservation. The amount of his communication to us was simply this. "I have about 600 subscribers. I have certain objects in view in consideration of which my list of patrons cannot be purchased." This as near as we can remember, was the sum total of his letter which would undoubtedly have been of a very different character, had our proposals reached him at a period somewhat more remote from the time he had fixed upon for his abandonment of Universalism. H. J. G.

NEW SOCIETY.

A Universalist society was organized at Sing Sing in the Town of Mount Pleasant, N. Y., on the 7th of Sept 1833, under the title of The first Universalist Society in Mount Pleasant, Westchester Co, N. Y. Seth Weeks, William G Bruce, John Agate, Paul Lent, Edward P Agate, and Elihu Scofield were chosen trustees. John Agate treasurer, and Edward P Agate clerk. The annual meeting to be held on the second Monday of Sept. in each year.

Accompanying the above information we acknowledge the receipt of a letter from Br. Edward P Agate, directed to the Hudson River Association, requesting its fellowship in behalf of said society, and saying that the ill health of the delegate alone prevented the Society, from being represented in that body.

This letter did not reach us until after our return from the meeting of the Association, though it was mailed in season to have done so. This fact will be a sufficient reason to our friends why their request was not attended to in council. We pray that the dews of divine grace may richly water this vine of our heavenly Father's planting, and that prosperity and success may attend their laudable labors for the upbuilding of Zion's cause. I. D. W.

P. S. Will Br. Skinner of the Advocate insert the above notice entire, as his paper circulates in that place?

GENERAL CONVENTION.

On Wednesday and Thursday, the 18th and 19th days of Sept. we had the pleasure of being present at the annual session of the General Convention, at Strafford Vt. It was to us truly a season of much joy and gladness.—The services of the sanctuary were attended by an unusually large concourse of people from that and the adjacent towns, and the business of the council was conducted with the utmost unanimity and good feeling. Here we met our brethren in the ministry with whom we formerly held sweet communion, and many of our lay brethren from Vermont and New-Hampshire with whom we were formerly intimately acquainted, and whose kind offices we enjoyed in the commencement of our ministerial labors. We were present as a delegate from the convention of this state, to meet delegates from other states to consult upon the formation of a General Convention which should embrace the whole of the United States. This is a subject which has been in agitation for some years without a definite result. The facts in the case were these; and we briefly state them that all our readers may be inform-

ed in regard to them. The old convention was formed forty eight years ago, under the auspices of the venerables Murrey and Winchester. Universalism was confined mostly to New England, and its advocates were but a small and feeble number of societies scattered in the wilderness. It took the name, however, of the General Convention of Universalists for the New England states and others, and then embraced all the Universalists in the United States. This Convention claimed jurisdiction over all Societies, granted Letters of Fellowship, conferred ordination, administered discipline, and was in fact, we believe, the first and only body of the kind in the states. Since that time Universalism has spread rapidly, societies have increased, associations have been formed, and conventions in several states, some of which had declared that they were independent of the General Convention. The grounds of objection to the old convention were these: All ministers were members of its council, and each society or church had the right of sending an unlimited number of delegates. Hence it was in fact nothing more, generally, when assembled, than an association composed of delegates from societies in the vicinity of the place of its meeting, and what ministers could make it convenient to attend. It was thought that a General Convention should consist of delegates from the several state conventions.—Another ground of objection was, to the powers of the old convention. It was thought that the several state conventions and the associations of which they were composed, could regulate their affairs, grant fellowship and confer ordination within their own territory. In favor of the convention it was contended that it was formed and cherished by our fathers, whose memories we revered, and the feelings of many an elder brother were still warmly attached to it as a body. It was moreover connected indissolubly with the history of our denomination, in the United States, and to destroy it would not only be doing violence to the memory of the dead, but injure the feelings of the living; make a break in the history of our denomination, and put the new convention, if one should be formed, fifty years in point of age behind the old one.

On the occasion to which we now refer, a committee was appointed to confer with the delegates from the states who had assembled for the purpose of organizing a new Convention. This joint committee reported a revised constitution, to the convention, which it was thought would remove all objections to that body, and continue its existence as a bond of union, and a rallying point for our lesser conventions. This constitution was unani-

mously adopted by the convention. It is in future to be known by the title of the General Convention of Universalists in the United States, and to be composed of three Clerical and six Lay delegates, from each state Convention, which shall become a member by approving of the constitution. It disclaims all right to interfere with or exercise authority over any state convention or minor Association, and claims only the privilege of recommending such measures as may tend to promote the general good. This Constitution is to be laid before the several state conventions for their approval, and if this is done they become members of the general convention.—Thus the old convention has been preserved from oblivion, and in its new form has we believe obviated all objectionable features in existence. Rev. Hosea Ballou, of Boston, was appointed to preach the occasional sermon, and the Convention adjourned to meet at Albany, N. Y. on the third Wednesday and Thursday in Sept, 1834. We have given this detail that our readers may understand the subject and that our brethren in this state may know how we performed the duty of our appointment as delegate. I. D. W.

ORIGINAL COMMUNICATIONS.

CARNAL MINDEDNESS.

"For to be carnally minded is death." Rom. 8: 6.

Much is said in the religious world about being carnally minded : but methinks the subject is not properly understood. Webster defines 'carnal' as follows : pertaining to flesh ; fleshly ; sensual ; opposed to spiritual ? The great mistake seems to be, in supposing that carnal mindedness is a natural state of the mind ; hence the inference that man is naturally opposed to God. Both the premises and the conclusion are false. Man is no more opposed to the supreme Being by nature than he is naturally opposed to the light of reason, or the infant is opposed to that food which nature provides for its nourishment. Man may become opposed to the light or to wholesome food. He may 'prefer darkness to light,' but it will be 'because his deeds are evil.' His taste may be vitiated, and he may therefore reject that food which would renovate his health. One would be a sickness of the moral powers, and the other of the natural appetite. Both would be an unnatural state. Carnal mindedness is not a natural state of the mind : it is a state which grows out of vice or error. Man would never be opposed to God or virtue, if he did not form mistaken notions of thier nature. Man has no control over his own affections. He must necessarily love that which

appears to him to be beautiful, and hate that which bears the appearance of deformity.—Hence, the monstrous absurdity of supposing man's destiny turns on the object to which his affections become attached ! This is only equaled by supposing that it will be the result of his belief. Man cannot love God unless he is represented in his beauty. It is impossible. His Creator made him to delight in scenes of beauty and joy. Instead of being endlessly miserable for rejecting the character of God in the hateful form in which it is usually presented, he deserves the highest praise. We should admire him as we do the man who despises tyranny, and resolves upon liberty or death !—If any of his creatures are forever wretched, it should be those who are the first cause of hatred to God. Who are these ? The clergy. And yet this portion of society the ignorant and superstitious suppose will be saved if all others should be cast off ! But, no ; They make mankind hate God and then tell them if they do not love him, they must be damned ! They call opposition to Deity, 'enmity,' 'depravity,' 'carnal mindedness,' and various other terms. We do not make these remarks because we believe or wish our religious enemies to be miserable forever. No. There is one charming thought connected with our doctrine which we have often reflected on with peculiar pleasure. Whatever may be our feelings, our sentiments will not allow us to indulge in believing that even our worst enemy will be excluded from heaven. Hence, if we are uncharitable, our works and our faith are immediately at variance. On the contrary, he who believes in hell torments for his enemy, acts according to the spirit of his doctrine, to exercise hatred towards him more especially as his heaven is to be graduated on the miseries of the damned ! O, false theology ! what hast thou done ? Thou hast degraded the character of the great and adorable God, and caused man to hate the wisest, the greatest and the best of beings. But thy reign is short. Thy days are numbered ; for thou wilt soon be laid aside with the things that are forgotten.

C. S.

THE LEARNED PROFESSIONS

NUMBER ONE.

Law, physic and divinity, have been denominated the learned professions ; and the professors thereof, have always been a highly privileged class of beings. They have been exalted far above their fellows. They have been invested with power, clothed with majesty—riches and honor have been their constant attendants, and all men have bowed down before them with servile submission. They have not

deemed goodness greatness, but greatness goodness. Gold has been their god—deep mystery their minister. None but the rich, the learned, the honorable, have been permitted to banquet at their convivial board, or follow in their train.

These learned professions should now be called *arts*; for it is now ascertained, beyond a doubt, that the practitioners thereof, have been very *artful*. They may, in very truth, be called *learned conjurers*. Nevertheless, if a person wishes his son to be great in the world, he puts him in the way of learning and then of practising one of these arts, by which he may become rich and honorable in the earth. He feels a greater degree of pride in hearing his son spoken of as a rich and learned man, than he does in hearing him called an honest, good and virtuous man. However upright or honest a man may be, if he moves in the humbler walks of life, he is denied due respect by the rich and the learned. Learning and riches have always gone hand in hand together in the road to distinction; and they have been held in equal estimation by the honorable of the earth. In the estimation of this privileged class of men, true wisdom is not equal to riches; neither is honesty half so valuable as latin and greek. Riches and learning can easily gain admission to the king, while against honesty and truth the door will be closed. These things ought not so to be; and they will not long thus be; for "the Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth." Yes! a glorious revolution is now in motion—a revolution which will result in the triumph of love and truth over all the learned, moneyed and exclusive distinctions among the honorable of the earth—one which will stain the pride of the quibbling "limb of the law" and the learned quack, and bring into contempt the whining hypocritical priest with his profound mysteries.

I mean not to speak against a due estimation of property or money; but against an undue value, and a too ardent love of it. When learning is employed to overreach the ignorant, or when money is valued above honesty, it is a fruitful source of evil to its possessor; and thus the rich, the learned and the honorable man shall be brought into contempt. Money is of no value any farther than it administers to our own comfort and the relief of suffering humanity. The time is not very distant when, if a man obtain money dishonestly, or if he do not make good use of it when honestly obtained, his money and conduct shall stain the pride of his glory, and bring him into contempt. If the rich man would maintain an

honorable standing in community, he must not pride himself on account of his money; he must not set himself up above the poor, but honest man; he must not look down upon him with contempt; he must not expect to be flattered and bowed down to by the poor; but he must do good with his money: clothe the naked, feed the hungry, visit the widow and the fatherless in their affliction, and keep himself unspotted from the world.

I do not intend to undervalue any kind of learning or knowledge; but I do mean to say, that the learned professor shall be brought into contempt, unless he brings down his professions upon a level with the frugal and laborious farmer, and the prudent and industrious mechanic; "for he that exalteth himself shall be abased." The farmer and the mechanic shall yet be honorable in the earth, but the learned professions shall die, and be buried in oblivion. Let the learned professor remember that he has profited little by his learning, unless it has taught him to be humble, to be "meek and lowly in heart," and has brought peace and freedom to his mind. Let him learn to "have compassion on the ignorant, and on them that are out of the way." Let him "beware of the leaven of the pharisees," the spirit of whose doctrines, prompts its possessor to say to his neighbor, "stand by thyself, come not near to me, for I am holier than thou." Let him remember, that "one God is the Father of us all." Shall the mountain look down with disdain upon the hill? or the hill upon the valley? hath not one God created and preserved them?

The man that is lifted up, on account of his learning and knowledge, has but little wisdom; nay, he is full of vain glory. But it shall be stained, and he shall be brought into contempt. How much better is the lawyer than his client? or the doctor than his patient? or the priest than his people? The meek and lowly Jesus, who "spake as never man spake," said to his disciples, "he that is greatest among you, shall be your servant." He also said, "the servant is not greater than the Lord." But how has it been with our learned professors? Has not the servant been above his master?—Is not the lawyer, in every sense of the word, a servant? Is he not employed and paid by his client? And is not the doctor obliged to attend upon the call of his patients? and does he not look to them for his bread and meat?—And is not the minister wholly dependent upon his people for his living? Let them withdraw their support, and he will say "within himself, what shall I do? for my lord taketh away from me, the stewardship: I cannot dig; to beg I am ashamed." Why then should the servant

be above his lord? It must not be; for the exalted priest shall be abased; and the proud doctor shall be humbled; and the high look of the rich lawyer shall be brought low; and they shall not glory in their pride, for it shall be stained, and they shall be brought into contempt; "for the Lord of hosts has purposed it."

The learned professions have all been clothed in deep mystery. And there has been more iniquity practiced in these arts, than all other arts ever practiced in the world. These learned conjurers pretend, that no man is qualified to practice either of these arts, without great learning and years of study. After a boy has been kept constantly at school for fifteen or eighteen years, he must then spend four years in college, and then he must study one of the learned arts three years more before he is allowed to practice it. There is no such thing as jumping over the bar, or climbing up some other way into the sick chamber or the pulpit. No; you must proceed by *degrees* in the profound knowledge of these arts. There are rules for all these things, which are established by law, or by long usage, which is equal to law. The lawyer has bar rules, and the doctor his physical rules, and the priest his divine rules. Thus you must be ruled by the lawyer or the doctor, or be priest ridden by the divine. There is no getting along only just so fast.—The *wiseacre* can go no faster than the *dunce*. So you see that you have a long road to travel over, and a high hill to climb, before you reach the pinnacle of *greatness*, and are permitted to sit down with Abraham Law, and Isaac Physic, and Jacob Theology, in the kingdom of fame. J. C. N.
South Reading, Mass.

S L A N D E R .

Never believe, much less propagate an ill report of your neighbor, without good evidence of its truth. Never listen to an infamous story handed to you by a man, who is a known enemy of the person defamed, or who is himself infamous for defaming his neighbors, or who is wont to sow discord among brethren and excite disturbances in society. Never utter the evil which you know or suspect of another, till you have taken an opportunity to expostulate with him. Never speak evil of another while you are under the operation of envy and malevolence, but wait till your spirits are cooled down that you may better judge, whether to utter or suppress the matter.—Never express the evil which you would say of your neighbor in terms too strong, or in language which would convey an exaggerated idea of his conduct. Never throw out against a

man broken hints and dark inuendoes, which would leave the hearers to suspect any thing and every thing that ill nature can suggest.—Never speak ill of your neighbor to his known enemy, who wishes for an occasion to slander; for he will paint the image anew, and touch it off with bolder colors. In short, never speak evil of a man, when your speaking may probably do much hurt, but cannot possibly do any good.

MIRACLE OF WHITFIELD.

In the year 1740, Rev. George Whitfield, on a visit at Saybrook, Connecticut, attempted to bring down the walls of the fort, there standing, as Joshua brought down those of Jerico, to convince the gaping multitude of his divine mission. He walked seven times round the fort with prayer and ram's horns blowing—he called on the angel of Joshua to come and do as he had done at the walls of Jerico; but the angel was deaf, or on a journey, or asleep, and therefore the walls remained. Hereupon George cried aloud, "This town is accursed for not receiving the messenger of the Lord; therefore, the angel is departed, and the walls shall stand as the monument of a sinful people." He *shook off* the dust of his feet against them and departed, and went to Lyme.

History of Conn. p. 149.

TO CORRESPONDENTS.

Brs. C. Spear and J.^d C. Newell will accept our thanks for their several communications. We should be pleased to hear from them both as often as will be consistent with their pastoral duties.

"Xenophen" and "A. C." are on hand and shall soon be attended to.

"Cándor" in reply to an article in a late number of the misnamed 'Christian Soldier' we must decline publishing, not from any unworthiness in the article of our correspondent, but from the character of the publication to which his strictures are confined. We have disgraced our paper sufficiently already by introducing the name of that orthodox "slang herald" into its columns, without any further pollution from its disgusting contents. G.

Our patrons will perceive that the present number commences the *second* quarter of the current volume. Those of them who have not paid their subscriptions, and who desire to receive their papers at the *advance* price (\$1, 50) will see the necessity (by referring to our terms upon the last page of the paper) of remitting us the amount, without any further delay. All communications must come to us *free of postage*. G.

POETRY.

"The day is thine; the night also is thine; thou hast prepared the light and the sun. Thou hast set all the borders of the earth; thou hast made summer and winter."—Ps. lxxiv. 16. 17.

THOU art, Oh God! the life and light
Of all this wond'rous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine.
And all things fair and bright are thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Thro' golden vistas into heaven;
Those hues that make the sun's decline
So soft, so radiant, Lord! are thine.

When night, with wings of starry gloom,
O'er shadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumber'd eyes;—
That sacred gloom, those fires divine,
So grand, so countless, Lord! are thine.

When youthful spring around us breathes,
Thy spirit warms her fragrant sigh;
And ev'ry flower the summer wreathes,
Is born beneath thy kindling eye.
Where'er we turn, thy glories shine;
And all things fair and bright are thine.

CERTAINTY.

"I am not so foolish," says the pious Richard Baxter, "to pretend my certainty to be greater than it is, merely because it is dishonour to be less certain. My certainty that I am a man, is before my certainty that there is a God; 2. My certainty that there is a God, is before my certainty that he requireth love and holiness of his creatures: 3. My certainty of *this*, is greater than my certainty of the life of rewards and punishment hereafter; 4. My certainty of *that*, is greater than my certainty of the endless duration of it, and the immortality of individual souls. 5. My certainty of the Deity, is greater than my certainty of the Christian faith; 6. My certainty of the Christian faith in its essentials, is greater than my certainty of the perfection and infallibility of the holy Scriptures: 7. My certainty of *that*, is greater than my certainty of many particular texts; and so of the truth of many particular doctrines, or of the canonicalness of some certain books. So you see by what gradations my understanding doth proceed; as also that my certainty differeth as the evidence differs! and they that have attained to a greater perfection and a higher degree of certainty than I, should pity me, and should produce their evidence to help me."

The eyes of the Lord preserve knowledge, and he overthroweth the works of the transgressor.

NOTICE.

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. Persons wishing to subscribe for them or to make donations in aid of the good cause in that city are requested to call at the store of Stephen Van Schaack No. 392 South market-st. where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

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Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, OCTOBER 12, 1833.

NO. 15.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

From the Religious Inquirer.

LETTERS TO THE AUTHOR OF TRACT

NO. 224, A. T. S.—entitled,

*"Reasons for not embracing the doctrine of
Universal Salvation," &c,*

LETTER IX.

REV. SIR,

As your Ninth Letter is chiefly a recapitulation of the preceding Reasons, without any additional arguments, I shall here remark only on the exhortations and warnings with which it abounds. For these, I give you the credit of the usual decree of eloquence, if that be what you sought; but so often have I heard them repeated, both from the pulpit and at the fire-side, that I could almost wish you had substituted something new in their place. Positively, I never was able to discover what proof of endless damnation there is in such pathetic appeals as the following: 'You and I, my friend, must soon die, and go into eternity. In a few years, at longest, we shall pass into the world of spirits; and then we shall know—know from joyful or dreadful experience, whether there is a glorious heaven for the righteous, and an awful hell for the wicked.' 'The hour is at hand, my friend, that will try your foundation. Eternity is approaching: the Judge is at the door. O, if your hope should fail in the last trying hour! And is their no ground to fear this? Multitudes, like yourself, have been very confident in these sentiments, in the season of health and happiness, who have had their eyes opened, on their death-bed, to all the dreariness and wo of their condition; and in despair have renounced this doctrine as the delusion that ruined their souls.' &c. &c. (p. 56, 60.) Now, confess frankly: did you not here try to frighten me, in case I should not be convinced? Just so the Roman Catholic Divines contrive to terrify poor Protestants. I will give you the very words of one of them requesting you to observe how like they are to your own: 'there are, I believe, few of our Catholic priests, in

an extensive ministry, who have not been frequently called in to receive dying Protestants into the Catholic Church, while not a single instance of a Catholic wishing to die in any other communion than his own can be produced. O death thou great enlightener! O truth-telling death, how powerful art thou in confuting the blasphemies, and dissipating the prejudices, of the enemies of God's [Catholic] Church!' 'I may again appeal to the conduct of Catholics on a death-bed, who, in that awful situation, never wish to die in any other religion but their own; I may also appeal to the conduct of so many Protestants in the same situation, who seek to reconcile themselves to the Catholic Church. Let us, one and all, my dear Sir, as far as is in our power, adopt those sentiments in every respect now, which we shall entertain, when the transitory scene of this world is closing to our sight, and during the countless ages of eternity. O the length; the breadth, and the depth of the abyss of eternity! No security can be too great where eternity is at stake.* There Sir, are you terrified by such solemn declamation? No. Nor am I. There is one thing, indeed, alarming: the near approach to the Roman Catholic Church, which yours has already made, in its language, its assumption of spiritual authority, its missionary scheme, its system of public begging, its increasing funds, its slight of hand in producing fanatical excitements, and in its crafty reaching after the control of the press and of our civil elections.

Having followed you, with some patience, through all your *Reasons*, I must now prepare to close this Reply. But first, I have a few things to mention with regard to the general character of your Letters.

1. There is one glaring inconsistency, which I have passed over. Whenever you happen to encounter the arguments of Universalists, drawn from the Goodness and Justice of God, you resort to the following language: 'of this, we are not competent judges. We know nothing of God and his government, but what he has told us. The moment we throw away the Bible, and attempt to decide without it what is just and what is unjust in God's treatment of his subjects we plunge into depths which we cannot fathom.' 'Does any one

* Milner's End of Religious Controversy. pp. 51. 196.

know enough of God and his government, to determine what laws he ought to enact, and what actions append to them? 'Human reason is wholly incompetent to judge in the high concerns of God's government. Our only business, on subjects of this kind, is to hear what God says. And if we find it difficult to comprehend the reasons of his conduct, we should realize that the thoughts and ways of Jehovah are infinitely above those of short-sighted mortals.' (p. 14, 44, 45.) Thus do you evade your opponents' arguments, by pleading the incompetency of human reason to judge the demerit of sin, and the economy of the divine government. But when you, in turn, attack them, do you *then* feel any of this incompetency. No. Then you presume to reason boldly, thus; 'Is there any such distinction made between the righteous and the wicked, in the present life, as is implied in the character of God as a rewarder? Are not the recompenses made to either class, in the present state, very imperfect, and far from corresponding with their respective characters?' 'To say that wicked men are punished in the present life, is false in fact. This is proved by every man's observation.' 'Universalism destroys the divine moral government, and takes from God a character, in the belief of which we can alone approach him acceptably: that of his being a rewarder of those who diligently seek him.' (p. 10, 11. 47. 53.) Why did you not, in these cases, as the former, employ your handy evasion, that 'human reason is wholly incompetent to judge' on subjects of this kind? It is hard, that Universalists should be forbidden the exercise of *sound* reason, and you allowed the use of what is only *specious*.

2. Next, I must mention a manœuvre which appears inconsistent with perfect honesty. You are a Hopkinsian. You hold that God fore-ordained whatsoever came to pass: and that he, accordingly, elected certain persons to everlasting life, and reprobated all the rest to endless damnation, before they were born. But not a glimpse of this, your real doctrine, breaks, in a single spot, through the deep Arminian gloss of your Letters. On the contrary, you say, 'the invitations of the Gospel are free, made *sincerely to all*,' so that the Gospel is indeed glad tidings to all, whether they accept or reject them. (p. 48, 49.) You even talk of 'God's willingness that all men should be saved.' [p. 39.] I have not words to express my abhorrence of this fashionable concealment and hypocrisy. Again: you hold that the creature's obedience and disobedience depend, primarily, upon the divine decree, you maintain it as an *essential* point, that it is

God's irresistible power that converts sinners into saints, and which forms the character of all the righteous in this life; and that the Almighty purposely withholds this power from every one of the non-elect. Why did you industriously conceal this *essential* doctrine throughout the whole of your Letters? Because, you wished to contend that God would be unjust to the saints, and too merciful to the sinners, should he, hereafter, make them *equally* holy and happy. When you take into consideration your Hopkinsian sentiments, how sounds the following objection, which you had the face to state, and to repeat? 'The doctrine of Universal Salvation is inconsistent with the character of God as a rewarder!' [p. 40, 49, 50, 53.]

3. There is another practice, in which I fear you cannot be acquitted of some disingenuous artifice. The most eminent of your own Biblical Critics now maintain that future punishment is nowhere taught in the Law of Moses, nor by the Prophets. Yet you have quoted, as *indubitable* proof of that doctrine, no less than twenty or thirty texts from these very sources; at the same time, concealing from me the fact that your own standard authors denied your application of them. Was this honorable? And with regard to many of the texts you have quoted from the New Testament, the same remark is true. I regret the invidiousness of the comparison: but to me you certainly seem to have proceeded like a low petifogger, laying hold of every thing which popular prepossessions offered in your behalf, and often relying on the mere sound, without regard to the sense, of testimony.

4. I beg you to consider whether you have been actuated by the Christian spirit, and not rather that of offended pride, towards the denomination of Universalists. Repeatedly have you misrepresented them, with a seeming satisfaction, as a body of men wholly irreligious, consisting chiefly of profane swearers, adulterers, drunkards, and fornicators, leagued with infidels against Christianity. (p. 8, 27, 51, 54, 56.) Thinking them in an error, it was your duty to reason with them; but to reason with them as your fellow men, and not to abuse them. How comes it, that you can hardly mention their name, without adding some opprobrious epithet or expression? as in the following instances, which are but a few out of many: 'I do not deny that Universalists profess to receive the Bible as the word of God. But profession is nothing where it is contradicted by practice. Any one who is acquainted with their mode of interpreting the Bible, or with their studied evasions of evidence, or who has noticed how fearlessly they rest the Scriptures,

and put them to the torture, to make them deny their own testimony and speak the language of their creed, must, I think, at least suspect that their professed regard for the Sacred volume is little else than a subterfuge to which they resort for the purpose of more successfully directing their poisoned arrows at the vitals of truth and godliness.' 'It may well be questioned, whether any man can become a confirmed Universalist, without doing great violence to his conscience, and disbelieving the word of God.' 'Universalists, I know, profess to be honest, candid inquirers after truth—and what blinded, perverted class of errorists do not do the same?' 'I write with little expectation of convincing those who have taken their ground, and are sworn Universalists. Few of them are to be reached by the power of argument. It may seem severe; but I cannot suppress the impression I have long felt, that men of this description give fearful evidence of having experienced, in their own persons, the fulfillment of the language of the Apostle; *'for this cause, God shall send them strong delusion that they should believe a lie; that they all might be damned, who believe not the truth, but have pleasure in unrighteousness.'* [p. 28, 50, 51.] Such treatment of your opponents, continued as it is through the whole Series of your Letters, and unrelieved by a single token of common civility, or word of good nature, indicates a supercilious and angry temper. I pray you, look carefully into this matter. The morose bigot not only sins in the sight of God; he torments himself; and in this age of religious freedom, all his assuming airs and sanctimonious scorn, can serve him no other turn with the discerning public, than to expose him to ridicule or to disgust. Whoever dares put this declaration into experiment, will assuredly find it true.

So much I wished to say with regard to the general character of your Letters. Before taking my leave, I would mention one or two weighty objections, which you yourself have furnished, against the doctrine of endless misery. I have no room to introduce others.

1. That doctrine tends directly to propagate a false kind of religion, consisting not in hearty, joyful love to God and love to mankind, but in the grudging performance of certain conditions, for the sole purpose of escaping everlasting flames, and of gaining a title to glory in the world to come. It says to the sinner, become religious, or you soon will be cast into the lake of fire and brimstone; and rather than burn, the sinner becomes religious. It says to the saint, bear up a little while longer, and you shall, by and by, be recompensed

with a seat in heaven; and for the sake of the distant reward, the saint tries to sustain his burden. In one word, it produces that sort of religion whose only value is, not in its present joys, but that it is supposed as a safeguard against future perdition, and a sure claim to heaven. Its professor sometimes, unwarily betrays the secret, that he could have no motives to love and obey God, were it not for the coming retributions of eternity; because, these are all he cares for. The following are your own words: 'Take away, now, the doctrine of a future state of retribution, and what, I ask what becomes of the moral government of God? It is deprived of all its power to influence the heart and life, because deprived of all the motives by which it secures obedience and deters from crime. Its laws cease to be laws, and become mere counsel or advice, with no sanctions to enforce their claims, and no means to act on men as voluntary and accountable agents.' 'Deny, then, that there is a future state in which the righteous are to be rewarded and the wicked punished, and you sweep away every vestige of a righteous moral government over the children of men. The whole world becomes a vast scene of disorder and confusion, where mankind may live as they list, and fare as they can, having nothing to dread, and nothing to hope for hereafter, on account of any thing they do, or neglect to do, in this life.' 'Why, then talk of gratitude and love, of the present pleasures of virtue and sufferings of vice, as sufficient to secure obedience under the divine government?' (p. 52, 53.) This language, however imprudent, is but the natural utterance of your doctrine; and it is too plain to be mistaken. All the religion, all the obedience to God, with which you are acquainted, have no other motives, than the fear of an eternal hell, and the desire of a reward in heaven! But what is such religion worth? Sir, you expect to stand before the bar of the All-seeing Judge; have you ever anticipated rendering in this account of yourself; 'Lord, in time I loved thee, and served thee; but for no other reason, than that, on this tremendous day, I might be shielded from thy vengeance and receive from thy hand a glittering crown. It was not gratitude and love that bound me to thee, it was not the pleasures of virtue and the sufferings of vice, that secured my obedience; it was the expected punishment and reward of this day!' Is there a sinner in your hell, that deserves worse than this hypocrite?

Mistake me not. I do not say that the sort of religion which you have betrayed, is that which is entertained by all the believers in endless damnation; I am persuaded that many,

very many, of them, have received, but from another source, the genuine spirit of Jesus Christ. This only do I maintain, that wherever that doctrine takes full effect, the result is such as we have just seen.

2. That doctrine naturally operates to harden the heart and to deaden the social sympathies of our nature. The disposition which it attributes to God, is, at best, that of unrelenting severity towards part of our race, and of partial fondness towards the rest; and the consequence is, that the worshipper is continually imbibing, unintentionally and unawares, the same *discriminating* spirit, by adoring it in the great objects of its devotions. Whenever he thinks of eternity, it is of a world, where, on the one hand, reigns perpetual bliss for himself and his favored associates; and on the other, hopeless torment, for his fellow creatures, whose doom his very religion forbids him to commiserate, and teaches him to acquiesce in. By familiarizing him to such ideas, that doctrine naturally prepares him for his expected employment hereafter; in shouting *hal-lelujahs* to the damnation of his present neighbors, friends, and relatives. If he himself can be saved—if he can but escape the horrible pit, what is it to him how others fare? He, thank God, is secure; and that is enough. Or, to express it in your own words, which are still more striking. ‘What is the use of your doctrine (of Universal Salvation?) If it be true, those who reject it, are as *safe* as those who believe it; But if it be false you are undone forever. What motive, then, can you present, that should urge any one to embrace your system? No *danger* is incurred by disbelieving it. Do you say, it gives peace and comfort to the mind? I ask, to *whom* does it give comfort and peace? *Not* to the penitent and believing: *they are safe without it, and have no need of its consolations.* Who, then, are cheered and encouraged by your system?’ [p. 58, 59.] Most earnestly do I pray God to deliver us all from the influence of that doctrine which leads its votaries to see no comfort, no peace, no consolation, in the thought that all mankind shall be saved, and which makes them feel it quite desirable that their fellow sinners should be tormented forever.

And, Sir, I rejoice unspeakably in the knowledge that this doctrine is fast giving way in the public mind, to kinder sentiments, and to views more worthy of Him ‘who will have all men to be saved, and to come unto the knowledge of the truth.’ A still, small voice is abroad in our land, speaking, though not in thunder, yet audibly and distinctly, of ‘glad tidings of great joy which shall be to all peo-

ple.’ And men are listening to the word of heaven. A few generations more, and the system you have advocated will be among the things that are only remembered. You will abandon it, but by degrees: as the truth increases, you will begin, by first exploding the old notion that infants are damned, and by avowing the salvation of all who die in early life. And, continuing the work, you will, at length; determine that even these will there suffer no other pain than the remorse of conscience, next, that their remorse will be no greater, in degree, than what is experienced in this world. And finally, you will give up the remainder; first, in confidential whispers among yourselves, and then, after the common people shall have generally led the way, you will come out boldly, and preach God as the Father of all, and the Savior of all,

Yours, &c.

SCRIPTURAL ILLUSTRATION.

“Then said Jesus again unto them, *I go my way and ye shall seek me, and shall die in your sins; whither I go ye cannot come.*” John viii. 21.

We have been requested recently, to offer a few words in relation to this text, because it is so often used to refute the doctrine we are well known to defend, viz. that of the future happiness of all the human race, in a state of holiness and immortality. Because Jesus said unto the Jews that they should die in their sins, and that whither he went they could not go; there are many who really suppose the fate of the Jews to be sealed, and have no hope that they can ever be saved. Let us then make a few queries in regard to this subject.

If Jesus meant to teach that the Jews will be lost forever, did not Paul assert what is directly contrary to the instruction of Christ? In Rom. xi. 26, Paul says, “ALL ISRAEL SHALL BE SAVED.” In the epistle to the Hebrews viii. 11, we read concerning the house of Israel, that “all shall know the Lord, *from the least to the greatest*, that he will be merciful to their unrighteousness, and will remember their sins and iniquities no more.” How can this be true, if the Jews are to remain sinful forever, and are never to enjoy eternal life?

Again, if the words of Christ prove the endless misery of the Jews, will they not also prove the endless misery of the Apostles? For Jesus said the same to the apostles that he said to the Jews. See John xii, 33. “Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go ye cannot come, so now I say to you.” Hence it is evident, that Jesus not only used these words in reference to the apostles, but used them in the same sense in which he had spoken

them to the Jews. When he uttered them to the apostles, he referred to the circumstance that he had spoken them to the Jews, and "did not intimate that he gave them another sense from what they at first had.

As to the Savior's meaning in the words "whither I go ye cannot come," he explained it himself. See John xiii. 36. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, whither I go ye cannot follow me now, but thou shalt follow me afterwards." Should it be said, that we must not apply these words in explanation of what was said to the Jews, we reply that we see no reason why we ought not. Where two parallel passages occur, and one is explained, the explanation will serve for both. It is certain, however, that Jesus could not have meant that the Jews never would come to him, since he explicitly declared, "And I, if I be lifted up from the earth, will draw all men unto me." John xii. 32. He was lifted up from the earth; and if his words be true, "he will draw all men unto him." Yes, those very Jews of whom Jesus said, "ye shall die in your sins," shall be drawn unto him. Like the apostles, whither he went they could not then go; but they will eventually come, for he will draw all men unto him." Nor will they come to him to be judged, "and sent away into misery, for Jesus has said, "him that cometh unto me, I will in no wise cast out.

The Jews died in their sins. Their wickedness was the cause of their ruin. They died as a nation. They had become exalted above other nations in regard to civil and religious privileges; and Moses, their great lawgiver, as well as the prophets, had besought them to regard these things and cherish them as their life. They were their national life; and when they were deprived of them, as a nation they died. They died for their wickedness, and in their wickedness. In their trespass that they trespassed, and in their sin that they sinned, they died as God had told them that they should. We apprehend that Jesus referred to the then approaching destruction of the Jewish nation, which is frequently represented under the similitude of death. It was, in fact, death, absolute death to the nation as such. It became extinct, and died in its iniquities.

But suppose, after all, we grant that Jesus referred individually to those Jews whom he addressed, and spoke of their proper death, what will this prove? Do not all men die in sin? that is, do not all men die sinners? The most righteous man in the world is conscious of his infirmities, and prays, "Lord, be merciful to me a sinner." But the question touching man's future condition is not, how did he die?

but how will he be raised? What constitution will he put on in the future existence? Here we are in darkness, except so far as the light of Revelation breaks upon us. Behold the living letters on its holy page. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." To the process of this change we are happy to leave not only the Jews, but all mankind; in the humble hope, that when that has taken place, sin will be no more. The sting of death, which is sin, will be destroyed; and all will be reconciled to the Father, who will be "all in all."—*Trumpet.*

WHIPPING CHILDREN.

The 'Presbyterian' of June 12th, contains an extract of a letter from the Rev. Dr. Davis, late President of Hamilton College, detailing a 'new measure' the revivalists have got up in the State of New York to make converts! This is no less a thing than whipping children to induce them to 'submit to God!' Dr. Davis justly censures this measure in strong terms, but says that it was advocated by one of his brethren of the Oneida Presbytery, on the following grounds; 'We whip our children (said he) to induce them to submit to our authority. They are rendered kind, affectionate, and obedient by it. Submission to God is the same in kind. Both are of a moral nature—why not use the same means in both cases, to produce the same effect? Solomon says, 'foolishness is bound up in the heart of a child; the rod of correction will drive it far from him!' A case is given of a mother having been urged by a lady from abroad, to chastise her daughter to make her religious! The mother took a corset board handed to her with the injunction to do 'her duty,' and gave her daughter a 'smart whipping' with it, and she cried out, I will, I will! Such are some of the fruits of that moral whirlwind which has been sweeping over our land in fearful desolation for a few years past. It is but just to add, however, that such measures are too 'extreme' for the more intelligent and honorable members of the Presbyterian Church. Many have set their faces like flint, against all such extravagant demonstration of zeal and piety.—*Herald of Freedom.*

If Universalism is so dangerous and licentious, why are Christians praying continually that it may prove true? Why are they continually beseeching God to save all men, when it would be so wicked for him to answer their prayers?

EDITORIAL.

DR. CLARKE.

No professed believer in endless misery with whom we are acquainted, has unintentionally written more in favor of Universalism, than the celebrated English divine, Dr. A. Clarke. In his theological works we find him frequently making assertions and laying down positions, apparently with great care and precision, which necessarily involve the doctrine. It is true, that in some parts of his works he contradicts what he says in others upon this important subject. But so often do we find him asserting directly, and leaning towards the doctrine, that, notwithstanding his professions of faith in ceaseless wo, it is hardly possible to avoid the conclusion that he was, at least, almost a Universalist. Methodists, to be sure, are not pleased when he is claimed as such; but if, in view of what he has written in favor of the doctrine, they cannot admit that he was a Universalist, they must acknowledge that he was a very inconsistent man. Inconsistency, however, is no more than what might be expected of any man in attempting to support the contradictory notions the Dr. professed.

The following extracts were taken from his "Discourses," a work lately published under the direction of the Methodist Episcopal Church. Speaking of "God's willingness to save all men," the Dr. remarks: "He wills that all men should be saved. This will, or decree, is founded on the following principles: 1. He is the Creator of all. 2. He made of one flesh and blood all the nations of men to dwell on the face of the whole earth. 3. He made man in his own image and likeness, that he might be happy. 4. In his original purpose and creating act, he had in view all the posterities of that one human pair which he created. None were created but Adam and Eve; all the rest came by natural generation from these two." "And as God intended that man should spring from man after his creation; so he considered them as one stock, one family, of which himself was the Father and Head; and however he might, in his providence, scatter them over the earth, and assign them different habitations and different bounds to those habitations; yet, in reference to their immortal spirits, and their eternal states, he made no distinction; but as declared here, he willed the salvation of all; for all men necessarily takes in the whole posterity of the first pair." "When God purposed the creation of man, he willed his happiness. Therefore his willing the salvation of all men, is only a consequence and revealed expression of that will

or determination that the human creature which he had designed to make should be happy."

In this quotation it will be perceived that the Dr. calls the will of God his "decree" and "determination." This will, or decree, has for its object the salvation of all men. God wills, decrees or determines, that all shall be saved, even "the whole posterity of the first pair." The salvation to which he alludes is not confined exclusively to this life—is not the mere placing mankind on *salvable ground*; but has "reference to their immortal spirits and their eternal states." If this reasoning is correct, then one of two things must follow.—1. Either the will of God must be eternally frustrated, his decree disannulled, and his determination subverted? or, 2. the whole human family will eventually be saved.

The Dr. himself has shown the impropriety, and even impossibility of altering this will, or revoking this decree; inasmuch as any alteration or revocation, would be to make wrong what is now right. "The will of God," says he, "is that which he chooses, or determines to do, or leave undone." Now, as an excellent, perfect and wise being cannot *will*, or *wish*, or desire any thing that is not good, wise, useful and proper to be done; so the will of God is ever influenced by his goodness; therefore he can never make a bad or improper choice, nor determine any thing that is not good in itself, and good and proper to all those who may be the objects of its operation."

This language settles the question in relation to the propriety and justness of the salvation of all men. It is by no means improper, because God wills it, and he cannot will any thing improper. It is also just and good, because it is determined by him who cannot determine any thing which is not good. Those then, who contend that it would be unjust for God to save all mankind by the use of the appointed means, do virtually say that in willing their salvation he has acted unjustly and improperly.

If then the will or decree is good, nothing can hinder its accomplishment, save the want of power. But the Dr. has not left us in doubt in regard to this point. Speaking of God's "power, or faculty of working," he says; "This implies what is done, what *can be* done, and what *ought to be* done. What God's understanding knows to be right, his will knows to be good, and desires as such; and his power brings into being and effect. All he *has done* is just and good; all that *can be* done, he can do; and all that *ought to be* done, he *has done, or will do*."

His understanding sees the salvation of all

men to be *right*, else he could not will it; for he cannot will what is improper and not right. And being proper and right his power will bring it into effect; for it is the province of his power to accomplish the decisions of his will. The salvation of all men is also just what *ought to be* done; because God has willed it, and he cannot will what ought not to be done. "And all that ought to be done he has done or will do."

If this reasoning is correct, we see not by what sophistry Arminiana can avoid the truth of Universal Salvation. Whether the will of God is an absolute decree or not, Dr. C. assures us, his power will bring it into effect.—With such evidence drawn from the concessions of our opposers, we are not a little confirmed in our own opinions. And we would recommend to Methodists to take into serious consideration the works of their favorite, Dr. C.; and attempt a refutation of what he has inadvertently written in favor of Universalism, before they pass sentence of condemnation upon a doctrine the truth of which is so strongly supported by their own "giant in Talmudic and Rabbinical lore." R. O. W.

EPISTOLARY.

BR. WHITTEMORE, In a late number of your paper (Sept. 21,) you copied from the "Anchor" an article from my pen, and especially directed your readers to the closing paragraph, in which I repel the insinuation of infidelity in my principles. You further state that some malicious persons have industriously circulated the report that I was a sceptic, and would soon avow myself as such. Had this report reached my ears "borne on the idle wind," I should have paid no attention to it. The accusation of Universalist ministers being "infidels in disguise," is so common, that seriously to attempt to refute it, is only to attach an importance to it that it does not deserve. But as I have been personally selected, and as you by your comments have informed your six thousand subscribers and three times that number of readers, that such a charge is preferred against me, I have deemed it expedient explicitly to deny that there is any foundation for it.

I have, since the appearance of your article, endeavored to surmise to whom I am indebted for this report, or on what grounds it is founded, but I candidly confess that in both particulars, I can imagine no satisfactory solution.—It may be an "enemy that hath done this thing"; if such be the case, I even wish him no sorer punishment than the rejection of his ungenerous and unjustifiable conduct.

I have made this republic the country of my adoption, and as such I desire to breathe

the free spirit of her constitution. That guarantees to every man liberty of conscience, and liberty to *express* his sentiments without loss or damage to his person or property. Believing that this liberty is founded on the eternal principle of justice, I acknowledge, in my editorial labors, to have advocated the cause of *infidels*, but never the cause of *infidelity*.—Whenever an attempt has been made by the "powers that be" to interfere with their unalienable rights, or to place them under disabilities in our courts of judicature, I have raised my feeble voice against such proceedings, as being unjust and contrary to the spirit of the constitution under which we live. This course I shall continue to pursue, even at the risk of being accused of favoring their principles. I shall not silently see any class of men trampled upon, under the fear of being identified with the sentiments they inculcate. Many of my most estimable acquaintance both in Europe and this country are avowed sceptics, and though I have no respect for their peculiar sentiments, yet I honor them for their frank avowal of what they consider the truth. Any judicial proceedings that tend to throw impediments in their way, by infringing on their rights as citizens, will always meet my most decided opposition. I have been led into these remarks, as it may not be impossible that the report in circulation has originated from the liberal stand which I have taken on this subject.

I have received a large share of attention from the "Independent Messenger," since my entering the ministry of reconciliation. I have no proper means of ascertaining what has rendered me obnoxious to these gentlemen. I am not personally acquainted with any of them and I am very confident of having given no cause for offence, unless a dissent from their system may be considered as such. I have paid no attention to their occasional "slants," and if they had not endeavored to make it appear that I was undermining Christianity and advocating Atheism, I should not have added that clause to my article, to which you made reference. It is not my fault that I cannot believe in their system of "retribution." I have not rejected their views *hastily*; for my first step from "Orthodoxy" was to "Restorationism." When I examined the arguments of what they called *ultra*-Universalism, my bias was all in favor of their views. That I now reject the belief of any future misery or imperfection arises from a sincere and honest conviction that it is neither taught by reason or revelation. If I am in error, it is not my fault but my misfortune. I must, however, totally disclaim on my part any harsh or unpleasant feelings to-

wards them, however much they may indulge them towards me. In my own society, a few of our most amiable members entertain these sentiments, and I have never experienced from them anything but marks of friendship and esteem. I have been thus particular in advertising to the "Independent Messenger," because it is the only official organ by which information has been conveyed to the public, that I was "undermining Christianity," or "advocating Atheism." I must, however, do these gentlemen the justice to say, that their charge was not direct to me *personally*, but *inferential* from the construction they put upon some of my writings. If the report has emanated from that quarter, which I should be unwilling to believe, it may then pass for *what it is worth*.

I have extended this article beyond what I first designed, and almost fear that it may be considered "egotistical." This charge, if it should be made, will, I trust, by your readers be modified, from the consideration of the circumstances under which I have been placed.—In conclusion I have only to state, that it is unnecessary either for "friend or foe" to anticipate me in the avowal of infidelity. Whenever I discard Christianity and deny the existence of Deity, I will do it *openly*. The tale need not be whispered from "ear to ear," but I will come boldly forward, proclaim my sentiments to the public and offer the reasons which induced the change in my opinions. I beg you to accept my thanks for contradicting the report, and receive the assurance of my friendship and esteem. C. F. L. F.

REVIVALS.

What is the matter with our revival friends? It is not long since the whole community was in an uproar. Night and day they were at work with might and main in endeavors to raise a revival. They said the spirit and power of God was with them, and we often heard them say they never intended to relax their exertions as long as there was an unconverted sinner around them. But what a falling off there has been! We have not heard of a revival these many days. What is the matter? Where are the four days and protracted meetings. Where the anxious seats? The whispering meetings? Nay, where is the spirit of that God, that a little while ago was converting souls by scores, and hundreds? We confess there is something a little mysterious in this business. If God moved these revivalists to the means they employed, why does he not move them now? Has God changed, or is there no more to be done? Brethren, up get you and work, while the

day lasts, and if you really believe that you can by your exertions save souls from endless perdition, then be up and doing, or the people will suspect what we have long believed, that there is no sincerity in your professions, of sincerity in your manoeuvres. I. D. W

For the Anchor.

MR. EDITOR—The first Universalist Society in Stephentown, (N. Y.) was organized in November last at which time *twelve* individuals signed the constitution. Since that period there has been a gradual increase in spite of all the efforts of partialists to the contrary, and our society now numbers *thirty* respectable members. E. M. KNAPP, clerk.

REMARKS—We give place to the above notice from Br. Knapp, with much pleasure and we should be gratified if our brethren generally would imitate his example. The communication of encouraging intelligence respecting the condition or prospects of our societies in the country would we doubt not be very acceptable to our readers, and were those communications more frequent, much good might undoubtedly be thereby promoted.

It gives us pleasure to hear of the increasing prosperity of the best of causes in Stephentown. The good seed sown in that region by Br. Newell and others the year past, if judiciously cultivated cannot fail to be productive of a plentiful harvest. Nothing is wanted to extend the cause of rational Christianity in this section of country, but proper exertions on the part of its friends. Let it be remembered by our brethren that it is *their* privilege to "be zealously affected always in a good thing." A little individual exertion, and if need be a momentary sacrifice, in the present state of our denomination will surely issue in the most happyfying consequences.

We would say to our friends in Stephentown: Be steadfast, immovable, always abounding in the good work; knowing that your labor is not in vain. "And in nothing being terrified by your adversaries, which to *them* [in their denominational capacity] is an evident token of perdition, but to *you* of salvation"—not from the liquid flames of their imaginary hell; but from the gloomy phantoms of a God-dishonoring—peace-destroying creed.

H. J. G.

NOTICE.

The first Universalist Society in Stephentown, will meet at the house of Br. Samuel Holcomb, on the first Saturday in November next, for the election of its several officers and to transact such other business as may be deemed advisable. E. M. KNAPP, clerk.

AN ADDRESS

Delivered before the council of the Hudson River Association of Universalists at its annual session in Duaneburgh, September 1833,

BY I. D. WILLIAMSON.

BRETHREN,

At the last session of this Association the following resolution was adopted :

"Resolved, That an address be delivered before the council of this Association at its next session, the object of which shall be, to present a statistical view of the different societies in fellowship, and to offer such information in relation to the formation of others, as may be deemed expedient. Appointed the standing clerk of this Association to deliver the address."

In discharge of the duty imposed upon me, as your standing clerk, I now stand before you. By a reference to the vote which I have noted, you will see the path that is marked out for me to pursue in this address. I regret however to say, that I shall be unable to meet the requirement of your vote in so ample a manner as I could wish, or as was probably anticipated in the appointment. I have taken every measure which the nature of my other duties would allow, to possess myself of the desired information, but I am compelled to say that I have met with very limited success. All, or nearly all the information I have been able to collect, is of a general character.—Particular and definite statistics I am unable to give.

This Association was formed by a number of ministers and delegates, in the faith of Universal Salvation, convened at Hudson the second day of November, 1825, and it comprises in its territorial limits, all the counties bordering on the Hudson River from lake Champlain to the Atlantic ocean, together with the society in Danbury, Conn. and such other societies in the vicinity of said river as may desire to unite in fellowship with the Association. Since the formation of this body, its meetings have been regularly held on the second Wednesday and Thursday in Sept. of each year, and the minutes uniformly speak of harmony and good feeling as having characterized its proceedings.

The societies now in fellowship are in the following places. New-York, Albany, Troy, Hudson, Saratoga Springs, Amsterdam, Duaneburgh, and the society in Danbury, Conn. The precise number of members belonging to these societies I am unable to state. I may say of them however that they are respectable for numbers and the moral worth of their members. I may also say that they are enjoying as much of prosperity as under existing

circumstances we have reason to expect. Besides these there are societies formed in the following places to whom we expect fellowship will be granted during the present session: New-York, Sing Sing, Schenectady, and Charlton. In addition to the societies already formed, I have certain information that there are numerous friends in the following places, who are in most instances determined to organize societies for concert of action in promoting the good cause. Yonkers, Tarrytown, Courtlandtown, Peekskill, Marmaneck, Rye and Sawers, in Westchester county; Cold Spring and Pawling Town in Putnam county; Glenhorn, Beekman, Dover, Poughkeepsie, and Amenia, in Dutchess co.; Raudant and Milan, in Ulster co.; Monroe, Amesville, Bellville, Warwick, Minisink, Chester, Greenville, in Orange co.; Cairo, Kingston, Coxsackie, in Green co.; Columbiaville, Columbia co.; Nassau, Schodack, Hoosick and Lansingburgh, Rensselaer co.; Sandy Hill, Fort Ann, Glens Falls, Washington county. In all these places there are warm and ardent friends of the cause, but they are scattered like lost sheep without a shepherd. In all this territory, save a part of the labors of one preacher who has now left the state, and an occasional visit from our stationary preachers, the voice of but one solitary herald of "glad tidings" has been heard. Br. S. J. Hillyer, of Brooklyn, has been on the alert; but his most arduous labors have been but a drop in the bucket compared with the moral wants of the people. There is no doubt that if a sufficient number of laborers could be found to go forth into this field, ere another year rolls round, respectable societies could be gathered in most or all these places. During the past year the most abundant success has crowned the labors of those who have been in the vineyard, within the bounds of this Association. At no former period have we had more abundant reason for gratitude to the Lord of the harvest, or greater reason to pray that he will send forth laborers to the whitened fields. Since our last meeting six houses of worship have been commenced or completed. In the city of New-York, in addition to the spacious edifice in Orchard street, another neat and commodious house is rented and occupied by an associate society in Greenwich street. In Schenectady a house has been erected and dedicated, and another in Charlton.—Houses of worship are also in a State of forwardness, in Amsterdam, Lansingburgh and Albany, and will be completed with all convenient despatch. This I am aware, is but a rapid and imperfect sketch of the state of our cause, within the limits of this Association.—But these few facts are fully sufficient to show

us that the triumphant march of truth is still onward, and to encourage us to renewed zeal in that holy cause which we have espoused.— I have now laid before you what little information I have been able to collect, relative to the state of our cause within our own borders.— From many other places I have heard that the truth had its advocates, but no information sufficiently explicit for my purpose has been received.

In reference to the required information upon the subject of forming societies, I deem it unnecessary to say much. I presume the subject is understood. If not, I simply say that the mode of forming a society is clearly pointed out in the statute laws of this state, and from these laws the *modus operandi* may be learned.

I judge it will be more useful for me to spend the remaining time allotted to this address, in directing your attention to a consideration of the means of securing our future prosperity. From the few facts which I have been able to lay before you, it will be perceived that there is a lack of laborers in the vineyard. Nothing do we at present more need than faithful heralds of the cross. "The fields are white already for the harvest but in truth we may say the laborers are few."

We want men of worth, of integrity and talent, who will labor, not for filthy lucre, but for the good of mankind, and in my humble estimation, it is high time that the attention of the public was called up to this subject.— In our association there are only eight preachers, where double the number is wanted. We should remember that we are not alone in our wants, but from every quarter the cry is heard, send us a preacher of good tidings. I am conscious that I speak within the bounds of moderation, when I say, that the Universalist denomination this day actually wants, and is abundantly able to sustain twice its present number of preachers. Three hundred preachers would now find ample labor, and a joyful welcome from the people. It is a fact, that without these preachers, large fields must lie in an uncultivated state, and many of our brethren must be deprived of the preached word. These are facts which ought to awake us in earnest to the questions, What are we doing, and what ought we to do for the supply of this deficiency? To the first of these questions the proper reply is that we are doing nothing, absolutely nothing, as a body or denomination with a direct bearing upon this subject. The whole matter is left to individual effort. The preacher that is already in the field must go into the highway and compel others to come in. He must take the young

man to his family, and there, in the midst of the cares and the duties of his office, with a meagre library, and a press of duties, he must educate him or he must go uneducated to the ministry. It will require, I think, but a moment's reflection to satisfy any man, that in this manner the wants of the people cannot be supplied. Experience has taught us that it the present order, or rather want of order, of things, the accessions to the ministry, are in no wise commensurate with the rapid increase of the field of labor. Now and then one comes forth to the work, but they are so much like angels' visits, "few and far between," that instead of being better able to supply the calls for preachers than formerly, we are not as well. True, we have more preachers, but their number has not increased in any degree proportionable to the increase of those who desire to hear. That something *should* be done seems to be incontrovertible. What shall it be? Is an impartial question.

My reply is that I know of nothing better calculated to secure the object than the establishment of a well regulated theological school, expressly for the purpose of educating young men for the ministry. The advantages that would accrue from such a measure appear to me obvious. It would call the attention of young men to the subject of preparation for the ministry, and open an eligible way before them in which they might hope to enter the work with greater credit to themselves and usefulness to the cause.

I am aware that such a measure has been strongly reprobated by many of our brethren; and to remark it as one of the singular things under the sun, that while we are all lamenting the present scarcity of preachers, and praying for more, we are at the same time doing nothing to obtain an answer to our prayers, and even opposing what may be regarded as the only practicable method of obtaining the blessing for which we pray. But say any thing about an institution designed to train up these preachers, and it is condemned. What avails our prayers, if we will not *work* also?

I suppose I shall be reminded that we have had preachers of science and talent, and have prospered without such a seminary. I know we have had preachers. But we have not had enough to meet our wants. I know we have prospered and shall continue to prosper, for there is power in truth. But with us the question ought not to be how we can jog on in the good old way? But how shall we *accelerate* the spread of truth, and give a new impetus to its onward march? "Forgetting the things that are *behind* we should press *forward* to the mark, for the prize of the high calling of God

in Christ Jesus." The question is not whether men of talent may not rise up and enter the ministry without such an institution? But it is whether this school of the prophets, would not call forth *more*, and qualify them *better* and with less labor, than the present mode? Upon these questions I apprehend there can be but one opinion. I know that a man may, if he will, obtain an education by himself without the aid of an instructor. And I know equally well that where there is one that *will do so*, there are ten that will not. And even in the one case I am sure that in a well regulated institution, even that one individual, could, by a systematic course of instruction, be better prepared for his profession in one half the time. The advantage then is obvious, and I commend the subject to your attention.

The proposed measure, I confess, is one in which I feel a deep and lively interest. Most deeply have I felt the need of a more regular and systematic education. Painfully have I experienced the difficulties that throng around the man, who is compelled to educate himself after he is engaged in the duties and cares of the ministry. I feel it yet every day of my life, and with the most untiring application to study, for a long time to come I must be content to carry on a Lilliputian warfare, with giants in literature and mental strength. I most devoutly pray that some plan may be devised by which the young man may be spared those evils, and for this purpose I know of nothing more valuable than an institution for the express object.

It is a fact that admits not of a doubt, that in this age and in this country, where the light of science shines even upon the humble walks of life, we must have a well educated ministry or our cause languishes in comparative weakness. Any measure then that shall be well calculated to raise the standard of ministerial qualifications shall meet my most hearty approbation. I know that the sword of truth is mighty, and in the hand of the novice it will ultimately prevail. But put it into the skillful hand—let it be wielded by an arm that has bone and sinew, and skill in its use, and it is doubly effectual.

Whether the time has come when an institution of the kind I have named can be supported, I will not decide, but I am persuaded that the time has come, when the attention of the Universalist public should be turned to this subject. I have now done. Brethren, "Be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Charity rejoiceth in the Truth.

REV. FAYETTE SHIPARD.

We bespeak the attention of the reader to a communication which appears upon another page, in which an allusion is made to the disreputable conduct of the Rev. personage (we cannot call him a gentleman,) whose name graces (or rather disgraces) this article. We have taken considerable pains to satisfy ourselves of the correctness of the statements therein contained, and are fully satisfied that they are in no degree exaggerated. It is truly lamentable, that death-bed scenes should so frequently be made an occasion for the infuriated ravings of a fanatical priesthood. We rejoice for the credit of human nature, that such despicable barbarity cannot be charged upon the "natural man." Nothing short of being "born again" into the hellish graces of Presbyterianism, could ever give birth to such an outrage upon the decencies of civilized life.

We shall not insult the community in which we live, by any attempts to *reason* with them upon the propriety of such inhuman and insufferable conduct. The man who can so far forget the needed restraints which common decency has imposed upon the repetition of his infernal speculations; as to sport with the feelings of a broken hearted mother over the expiring agonies of a faithful son, should be driven from the society of human beings to the more congenial clime of his own *fabled gulph*; where he could develop more fully the feelings of his *unearthly* soul, by becoming the bearer of a torch that would guide the prince of devils to the tomb of her that bear him.

H. J. G.

RELIGIOUS NOTICES.

Br. T. J. WHITCOMB will preach at Duanesburgh on the second Sunday in October.

He will preach at Mechanicsville on Saturday, the 26th inst. and on Sunday morning, 27th, at the same place, and lecture in the evening at Schenectady.

DEDICATIONS.

A Universalist meeting house will be dedicated in Covington, N. Y. on the 6th of October,—Sermon by Rev. D. Skinner of Utica. Also a Universalist Church will be dedicated in Perry, N. Y. Oct. 7. Sermon by the same.

TO CORRESPONDENTS.

We have several communications on hand which will be attended to in due season.—Their Authors must exercise a little patience.

'C. S.' will find a place in our next number.

'An Enquirer' is inadmissible.

The request of 'Seek Truth' on the subject of Water-Baptism, will be attended to shortly.

For the Anchor.

FUTURE RETRIBUTION.

NUMBER TWO.

The great apostle to the Gentiles, near the close of his life wrote of his approaching departure from his dissolvable, earthly tabernacle, and of concomitant events, in the following significant and decided language. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at *that day*: (see verse 1.) and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.

In this passage the apostle explicitly declares his confident expectation of receiving from his Lord and Master, at the great day of his 'appearing and reign' (verse 1.) 'a crown of righteousness,' in reward for his fidelity and love; and this reward he declares to be in reserve not for himself only, but for *all* who love the Savior's appearing. He speaks of '*that day*' when his crown would be received, as a period to come after his death; and I infer that it is a day still future; because no appearing of the Savior, the Lord and Judge of the 'living and the dead,' has yet taken place when he has conferred such a crown upon all who love and obey him. I think '*that day*' of his 'appearing and reign,' will not arrive until the following prophetic declaration, made by the angel of God to the witnesses of Christ's ascension, is fulfilled: "This same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go up into heaven." Acts 1: 11.

I therefore regard the above quoted language from Paul to Timothy as scripture proof *positive*, of the doctrine of future rewards for faithful obedience in this life. If it is, and I wish to see the reasons if any exist why it is not—then the doctrine of a future retribution is established upon an immoveable basis.

Sept. 12, 1833.

G. C.

REPLY TO THE ABOVE.

The obvious disconnection between the principal arguments in the foregoing article, and the subject at issue in the present discussion, will serve as a sufficient apology for the seeming neglect which we shall bestow upon them. It is doubtless unnecessary to remind the reader, (and we shall be extremely happy *token* we can say the same of our opposing brother,) that the truth or falsity of the doctrine of "future punishment," by which is

meant MISERY *after death* for the sins of this life, is the topic and the *only* topic to which our attention should be directed. However unsatisfactory to our own mind the reasoning of G. C. in reference to Christ's "appearing and reign" may be, or however much we might dissent from the application which he makes of the quotation therein contained, we do not intend to divert this controversy from its proper channel by any attempts to point those errors out. Admitting the application which our friend has made of his quotation to be correct, it affords him no assistance; as the doctrine which it is his misfortune to be obliged to *press* true, is not in the least degree countenanced thereby. It matters not, so far as our present enquiry is concerned, in what light the 'crown of righteousness' is viewed, unless it can be shown that a portion of our race, will, in their *immortal* condition be excluded from the happiness which its bestowal will impart. Neither will it avail our opposing brother to carry the 'appearing and reign' of our Savior into the precincts of the eternal state, unless he can make it appear from some source more worthy of our credence than bare assertion, that some of the human family will not 'love his appearing.' If our Br. Campbell can "regard the above quoted language from Paul to Timothy, as scripture proof *positive* of the doctrine of future rewards for faithful obedience in this life," we certainly shall not envy him his perceptions of the nature of evidence; neither should we question the sagacity of our readers should they discover that the only *argument* which has been deduced therefrom, consists in a 'positive' *assertion* entirely destitute of any 'scripture proof.' It affords us no gratification to witness the facility with which our correspondent supplies the absence of facts and unquestionable premises, by the introduction of his own unsupported speculations. It will require no very laborious examination of the portion of scripture selected, to satisfy every intelligent reader that it was much more for the convenience of G. C. to *assert* that the apostle expected the "crown of righteousness" to which he referred, as "a reward for his fidelity," &c. than it would have been to have shown from his language that even a resemblance to that sentiment was designed to be conveyed. In vain do we search the epistles of Paul in support of the doctrine which teaches us to look upon our future life as a reward for our works in the present mode of being. Wherever that life is spoken of by the "great apostle to the Gentiles," it is invariably presented to our acceptance as the free, unmerited '*gift*' of our heavenly Father. But we will not wander from our subject by protract-

ing our remarks upon this topic, from the consideration that whether the inference of our friend be true or false it does not affect the question of future *punishment*. To the doctrine of a "future retribution" *scripturally* defined we have no objection. That man will be as much a moral agent in his future condition as he is in the present one, and consequently as much a subject of the divine administrations, are truths which we have no disposition to question. The doctrine of a future retribution as inculcated in the divine testimony is one thing, and the doctrine of future *suffering* as inculcated in G. C.'s former article in an allusion to the future condition of *CARM*, is another and withal a very different thing. It is not merely sufficient for our correspondent to contend for a "future retribution;" for this when *scripturally* defined we readily admit.—The relationship which our friend sustains to this discussion renders it incumbent upon him to shew from accredited testimony that the future retribution in which he believes, will be characterized by the infliction of *suffering* upon a portion of our race. Thus far the "immovable basis" which he claims for his theory, when weighed in the balance of logical investigation, has been "found wanting." H. J. G.

ORIGINAL COMMUNICATIONS.

MR. EDITOR—Permit me to place before your readers a few circumstances which attended the death of a respectable young man by the name of William F. Johnson, who died in this city on the 11th of August last. Mr. Johnson's sickness was short but painful, and soon caused the termination of his earthly career. A short time before he expired, his mourning friends were gathered around his dying pillow, and perceiving that the spark of life was about to take its departure, some well wishing friend proposed to send for a minister to administer to them the consolations which their situation demanded. The Rev. Mr. Shipard, (of the Bethel Church,) was accordingly sent for, who immediately repaired to this house of mourning and commenced his conversation by some inquiries in relation to the young man before him. Upon receiving answers to his several questions, Mr. Shipard turned to the individuals present and gave utterance to his pious feelings in language which conveyed in every one present the following ideas:

It is altogether too late to send for a minister, a minister can do nothing for him at this late period. Oh how little do we think of death. We all know that this young man CANNOT GO TO HEAVEN.

This last sentence pierced like an arrow in-

to the bosom of the afflicted mother of the deceased, and caused her cup to overflow with sorrow. One of the number who was standing near this bed of death, gently put his hand on Mr. Shipard's shoulder and asked him how he knew that the young man could not go to heaven? Upon which the friends of the deceased wished him to make no more such speeches as had in the former instance fallen from his lips. Mr. S. then requested them to come to order and stated that he would make a prayer. His Reverence was requested to say no more, accompanied with a prompt refusal to listen to a prayer which would come from his unfeeling and uncharitable heart. The friends of the deceased being disgusted with what had transpired began to leave the room. Mr. S. also withdrew from the house that 'he might go to his own place.' Much more might be added to the foregoing but we forbear. We only desire to set forth the principle *facts* as they occurred and leave it for an insulted community to decide upon the character of him who occasioned them.

XENOPHON.

INSENSIBILITY.

Mankind are surrounded upon all sides by the blessings of Divine Providence. Ten thousand varieties of the rich fruits of nature there are, that were made for the well being of man, and for them all he has an appetite to partake. That desire would never have been interwoven in the physical constitution of man by an all-wise and good creator, but with a view that he should, on his part, freely taste thereof. Temptations are not placed before man to win him from the ways of temperance and charity; and entrap him in moral and physical bondage; but with a proper observance to the rules of temperance and virtue, he has the privilege, guaranteed to him by his Maker, to ramble forth unrestrained amidst the beauties of nature, and to participate in, and partake of all the enjoyments which she affords. Show me a man who is an advocate of total abstinence from the good things of this world, and I will show you a man insensible to the very rudiments of physical welfare, as well as to the blessings for which we should be grateful.

An insensible man I consider as one who is "too little affected by objects of pleasure, and and refuses every opportunity to enjoy them." He may ascend the steep mountain and view from its towering summit a landscape interspersed with all the rich varieties of Providence. The great and grand—the romantic and sublime—barren and productive—the awful—the beautiful and cultivated—fruitful fields and shady grove—mountain bowers and

rural retreats. He gazes above—all is tranquility—the king of day remains as ever;—the earth still revolves upon its axis:—the bright luminary recedes beyond the blue ridge and the shades of evening approach—the stars are now seen twinkling in their spheres in primeval magnificence—the crimson blaze that lingers upon the horizon spreads afar its mellow lustre and adds still greater beauty to the prospect; the rumbling of distant waters—the merry song of the plough boy as he quits his rural task and trudges onward to his rustic happy home—the tuneful warblings of the winged inhabitants of the air—all greet his ear; he inhales the balmy zephyrs formed by the green trees of the forest—in short, he experiences all that is calculated to awaken the sensibility and excite the admiration of the great and good,—yet to him they impart no charms, and from them he receives no enjoyment. He turns away in the darkness and solitude of the hour, totally alienated, as it were, from all human ties and affection, towards the beauties of nature and the grandest works of omnipotence.

He approaches a city densely inhabited and tastefully decorated with the external emblems of systematic skill. He wanders throughout its confines and meets with objects of gaiety and indifference. How contemptuously he gazes upon the little group, who, with spirits blended together in one common union, and with minds concentrated upon one object, are zealously engaged in some simple and innocent amusement. He passes by the retreats for recreation and the places of amusement, and he finds himself in the midst of a people, whose views of temperance, virtue and Christian benevolence does not debar them from gratifying, *in a measure*, those desires which the God of nature has formed within them. He views the revolutions of nature and her splendid architecture—he looks upon the eternal monument of human art and invention—yet in him they excite no emotions of wonder—no principle of emulation fills his bosom—and he turns away to his lonely cell, and ruminates upon the depravity of the human heart.

How many individuals are there of this stamp, who are in fact, insensible to the very things for which they should be grateful, and who, with honest zeal and pure motives are exerting their efforts in not only preaching against the character of those “who are too much effected by objects of pleasure and who serve every opportunity to enjoy them,” but also against those who only partake in a moderate degree of these pleasures. And not only this, but who are actually endeavoring to deprive their fellow beings entirely of those

things for which they have a desire to partake of and participate in, and in doing which they pay a proper regard to the rules of temperance. Insensibility and intemperance I hold to be synonymous, inasmuch as total abstinence deprives a man from the gratification of those desires which were formed in the human nature to be gratified, and which if indulged in, in a moderate degree, would increase human happiness. Insensibility shuts up the appreciating powers of mankind, and debars one from experiencing the happiness which he would experience by indulging in rational pleasures;—Intemperance deprives one from employing the delights and pleasure which are the concomitant results of moderate indulgence. They are synonymous because both equally shuts up the fountains from whence flow all human felicity.

A. C.

“And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be.”—Rev. 22: 12.

The coming of the Alpha and Omega to render to men according to their deeds, as represented in sundry passages of scripture, has generally been represented as an event which is to take place at the time of the dissolution of the material world; and of course, as an event yet future. This opinion seems evidently to disagree with the passage which heads these remarks. In this passage the Alpha and Omega, the beginning and the end, the first and the last, says, “Behold I come quickly, and my reward is with me, to give every man according as his work shall be.” As it is now almost two thousand years since the declaration was a number of times recorded, that asserted the retribution of which our text gives an account, it seems unreasonable to contend that the prediction was true, and yet to contend that the event has not taken place.

If we look at the context, we shall find ample support for the belief, that the judgment and retribution, of which mention is repeatedly made in this book of Revelation, must have taken place many centuries ago. See the two verses preceding our text. “And he saith unto me seal not the sayings of the prophecy of this book, for the time is at hand. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” So near was the time of the fulfilment of the vision, that the command was given that the sayings should not be sealed. And this, as to time, agrees with what we read in the first chapter of the book. See verse 1. “The Revelation of Jesus Christ, which God gave unto him, to

show unto his servants things which must shortly come to pass." Verse 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand."

When the prophet Daniel saw the vision of the ram and the he-goat, of which we read in his 8th chapter, by which vision were represented the formidable kingdoms of the Medes and Persians, and that of Greece, he was ordered to shut up the vision, because it was to be for many days. See verse 26. This prophecy of Daniel bears date about 553 years before Christ, and was unquestionably all fulfilled before the birth of the Savior, for the Babylonian, Medo-Persian, and the Grecian empires were succeeded by the Roman before this period. If then, a vision was ordered to be shut up because it was for many days, and yet its events were all accomplished in less than five hundred years, does it seem likely that divine orders should be given not to seal the sayings of a prophecy, because the time was at hand, and the time of its fulfilment nearly two thousand years remote, and perhaps ten thousand more?

In the days of his flesh, and during his public ministry, the blessed Savior spake of his coming to judge and reward men according to their works, and his sayings regarding this event, are recorded as follows: Matt. x. 23. "But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." That the Savior was here directing the minds of his disciples to the day of judgment, of which he often spake, is evident from the 14th and 15th verses; "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."—Chap. xvi. 27, 28, "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Other passages, in which the Savior spake of the same coming and judgment, might be quoted, but the reader may be as well instructed by finding and comparing them. Regarding, in a proper manner, these declarations of the divine teacher, we can easily account for the concurring testimonies of the disciples of Jesus, who so often spake of his coming to judgment, as if they were in daily expectation of the event.—

But if we attempt to conform to the popular notion of a future judgment, and apply the scriptures to its support, as has for a long time been practised, we shall thereby render an event, as to time, altogether vague and uncertain: though it is perfectly evident that the Savior designed to be specific in limiting it to the generation in which he lived.

The erroneous opinion, which the foregoing remarks and suggestions are designed to correct, has, without doubt, been much strengthened by the assistance of the error concerning the material world, which has been generally united with it. The highly figurative language, which the ancient prophets used to represent the fall of cities, empires and kingdoms, being found in the Savior's description of those which would be attendant on the destruction of Jerusalem, unskilful doctors have applied literally; so that in room of the overthrow of a wicked and perverse city and people, nearly two thousand years ago, the dissolution of the material world is expected to take place in some future period. But a cautious reference to the many passages where such figurative language is used in the scriptures, will enable the candid to rectify the whole mistake and to understand the doctrine of the scriptures in general to correspond with the declaration, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

It is not contended that every passage in scripture, which speaks of judgment and retribution, relates to one and the same time; but though different periods may be designed for the retribution of different people, there is much proof in favor of believing that the wickedness of a people is soon visited with deserved retribution, and such as do well seldom wait long for an adequate recompense. As an illustration and proof of this doctrine, every one may refer to his own experience, in which he will find that as far as he has walked in wisdom's ways, he has enjoyed peace, and wherein he has yielded to vain allurements, and has walked contrary to the commandments of God, he has experienced that the ways of the transgressor are hard.—*Universalist Mag.*

OUR SUBSCRIBERS IN ALBANY are respectfully informed, that their bills have been left with E. Murdock, Esq. corner of Church and Lydius Street's. As the first 'three months' of the current volume has expired, it becomes necessary for those who have not paid and who desire to avoid the additional charge of twenty five cents, to make immediate payment to the gentleman above mentioned, whose receipt will be their discharge.

G.

POETRY.

LIFE.

God, thou hast fix'd the date of man,
And who would lengthen out his span ?
Enough of pain, and toils, and fears.
Meet in the round of seventy years ;
And earth must like a desert spread,
When all life's flow'rs are pluck'd or dead.

One year—the season's change is o'er ;
What would a thousand teach us more ?
Each hath its garlands and its gloom :
Its joyous festivals and doom .
And ancient lyre, and modern lay
Chant the same strains to welcome May.

'Tis day upon the eastern hills,
But shade, deep shade, yon valley fills—
And thus let centuries pass arrayed
In robes of mist, half night, half shade,
Will morning come and wake the throng,
That plod life's beaten path along.

And see old night her crown put on,
Undimmed as when o'er Babylon
She wooed the Magi's thoughtful eye
To trace the starry page on high,
And this the sky hath ever shone,
As bright, as boundless, and unknown.

And man is weak and wayward still,
As proud to plan, as prone to ill—
The vaunting knowledge he acquires
Is but the wisdom of his sires,
And still from age to age the same,
The chase of pleasure, wealth and fame.

And who would be a slave, and dwell
Forever in a dungeon cell,
Counting the links that form his chain ?
Such is the soul that would retain
The fetters earth's dull prison binds,
To check the flight of deathless minds.

A SUBJECT OF REGRET.

Why should the reasonable creature man
become his own enemy, disregard his rational
being and happiness, and destroy all that is no-
ble in himself by indulging in intemperance ?
This, though to the reasonable mind, one of
the greatest outrages ever committed on pro-
priety and decency, has become one of the
most frequent, which are practised in our coun-
try. This is certainly a subject of regret.
Parents, be cautious that the example you set
be not such as may lead your sons into this vice.
Young men, you are too noble, too glorious,
in your reasonable nature to render it fit that you
should be governed by appetite and passion.
Be careful that you keep in the path which
reason dictates, and you will shun intemperance
and avoid itsbane.

EXTRACT.

To relieve the oppressed, is the most glo-
rious act a man is capable of ; it is in some
measure doing the business of God and Provi-
dence.

NOTICE.

A few shares of unappropriated stock in the
New Universalist Church (now erecting) in
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THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

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NO. 16.

HENRY J. GREW, *Editor and Proprietor.*
C. F. LE FEVRE,
I. D. WILLIAMSON, } *Associate Editors.*
R. O. WILLIAMS,

FALLEN ANGELS—No. 1.

It is believed by many, that before the creation of this world, there was a rebellion in heaven, and some of those holy spirits or angels, who surround the throne of God, and behold his glory, refused to submit to his authority. For this rebellion various reasons have been assigned; the most common one is, that through pride, they refused to do homage to the Son of God. All agree concerning the consequences—that for their disobedience and rebellion, they were hurled from their blissful habitation into outer darkness, and condemned to perpetual torment; that they were changed from angels to devils, and will be the instruments, in the hand of God, to torment ungodly men after death; that, although they are confined to the prison-house of hell, yet they are at the same time going to and fro in the earth, tempting men to the commission of sin; that God will never allow them a space for repentance, but will assuredly pour out his wrath upon them to all eternity.

1. This story declares that these angels were once holy, and afterwards became sinful. But can a holy being become sinful? We are told that God cannot sin. Why? The only reason which can be given is that he is perfectly holy. The attribute of holiness precludes the possibility of his sinning. Let the same rule be applied to angels. Admit them to have been holy. If holiness prevents sinning, then they could not have sinned, because they were holy.

But what is holiness? Christ taught his disciples, that to become holy, they must love God with the whole heart, and all others as themselves. If then these angels were once holy, they must have loved God with the whole heart. If they thus loved him, would they have rebelled against him? They must also have loved all others as themselves. If so, would they have been puffed up with pride, which is said to have been their sin? Is it then consistent with reason, to suppose that a holy being or angel, could sin in this manner?

Again—No being ever committed sin with-

out temptation of some sort. Temptation may arise from outward objects, or from the inward suggestions of a corrupt disposition. But could holy angels in heaven be tempted in either way? Had they corrupt dispositions, by which they could be tempted? If they were holy, their dispositions must have been holy and not corrupt. Their temptation could not have been of this sort. Was it then by the influence of outward objects? Heaven is always represented as a place of purity and holiness. If this representation be true, then surely nothing would be there found to tempt any one to sin. Besides if temptations could be found there, they could have no operation on beings perfectly holy. God cannot be tempted. Why? Because he is holy. Holiness secures its possessor from temptation. Temptation has no effect, unless the person before whom it is placed possess some disposition congenial with temptation. If then the angels were holy, they could not be moved. When men commit sin, it is often said that the devil tempts them. But this cannot be said of the angels; for no devil then existed even according to this story itself. For we are told that the chief angel became a devil by sinning, and his coadjutors became his subjects.

In what possible way then could the angels have been tempted? They could not have been tempted by the devil—for there was none in existence. They could not have been tempted by the surrounding objects—for none of a seductive nature could exist in a place of purity and holiness. They could not have been tempted by their inward passions—for all their passions and affections were holy. They could not have been tempted by all these,—for reasons already given. They could not have been tempted by any other objects or things, for holiness completely secured them from the power of temptation. How then can we suppose they were tempted in any manner? And if they could not have sinned without temptation, what reason have we to suppose they ever did commit sin? The whole story then appears unreasonable in the extreme.

We dismiss this part of the subject with one remark, showing the tendency of this story, if true. If the holy angels become sinful, what security have the saints made perfect, in the presence of God? Will they be

more holy than the angels? Will they not be as liable to rebel and perish? This idea, then, of the holy angels becoming sinful, strikes at the very root of all our hopes of permanent holiness and felicity in the life to come. Shall we believe this story to be true?

L. R. P.

AN EASTERN TALE

In the early days of the world, while every thing was yet uncertain, a caravan once crossed a desert, on its way to an unknown land. The company consisted of various parties, and neither of them had been in the country, though they all united in believing it to be the most desirable spot on earth, and its king the mildest and best of governors.

They amused themselves on their journey with drawing pictures of what they were to see and to enjoy, and with discussing the character of the ruler, under whose sway they were to place themselves. As there were no cities nor land-marks in the desert, they had no other guides than the stars in the heavens; and as the clouds were constantly flitting over these, they disputed about the road which they were to follow. Contention grew high; the character of the prince, to whose land they were journeying, was treated with little ceremony; and opinions, contradictory in themselves, and even sometimes dishonorable to him, were defended with a mad earnestness.

No one can tell how far these disputes would have been carried, had not the travellers suddenly found themselves interrupted by a broad river, beyond which they could indistinctly perceive the woods and fields of the desired land, in infinite beauty. Presently a small boat appeared on the water, approached them, and took them in. At this, a deep sleep fell upon them nor did they awake, till they were already landed on the opposite bank.

On looking round they found every thing of exquisite loveliness, but altogether different from their expectations. They inquired for the ruler of the land, and each was sure that now his own opinion was going to be confirmed. But on approaching him, they found him so surrounded by majesty, so arrayed in clemency and benevolence, so possessed of the attributes of power and love, that all their former ideas vanished, and the pride of their hearts sunk within them. "Forgive!" repeated all, "for we have insulted thy majesty, denied thy perfections, mistaken thy character." Here they were stopped by the good king, who smiling on them, said, "Arise, my children, and fear nothing. I have a large kingdom to govern, and many subjects to make happy. I have no time to hear your excuses;

and your opinions have never troubled my peace. You may remain in my territory, and associate with my subjects; you will find them good instructors. Forget the past, and grow as wise and as happy as you can." And with this he dismissed them.

My friends, we can never find out the Almighty to perfection. We do but know that he exist, and that he loves us, and it becomes us to deport ourselves as humble and obedient subjects.

G. B.

EXTRACT FROM A SERMON.

It is perfectly evident to every intelligent and reflecting mind, that the supposed law of future rewards and punishments, produces no favorable nor salutary effect on the present lives and conduct of mankind. Our Savior said well of the Pharisees, though they believed the doctrine. "Ye are of our father the Devil, and his works ye will do." The evil propensities of the vicious man, or the spirit that worketh in the hearts of the children of disobedience, will constitute their governing principle—they will obey its dictates—they will work evil, as experience fully proves in despite of all the terrors of Hell, or the joys of Heaven; when they can do it with the hope of evading the operation of the civil law. Were not this the fact, we should need no civil law; the preaching of future rewards and punishments would answer all its purposes. This is not the fact, and the best regulated communities, are not those where future rewards and punishments are the most forcibly insisted on, but where the principles of genuine benevolence are the best understood, and the best code of laws are the most promptly and judiciously executed.

Here it will be objected, that sin is an infinite offence, and demands, either infinite punishment or infinite atonement. But this is a mere chimera. Why is sin an infinite offence? The first reason given is, because committed against an infinite God, and an infinite law. In despotic governments, it is true, an offence against the reigning monarch is considered much greater than the same offence against a private citizen. But the laws of justice and equity recognize no such principle. No matter how high the standing of the offended person, the moral turpitude of the crime is measured, and the punishment graduated, by the ability, capacity, and the real motives of the perpetrator, as nearly as they can be ascertained.—Hence an injury done to the chief magistrate of the United States, or to the meanest citizen, would be equally a breach of law, meriting the same punishment; and an idiot might commit with impunity, acts which another might suf-

fer death. The Scriptures recognize the same principle, in the text already quoted. "It is according to what he hath that God requireth of him." Man has powers, but not infinite ones; he therefore can love God and man, in a finite, not an infinite degree. None but God can love infinitely, because none but him has infinite powers. Sin consists in a wilful breach of the law of love. This law, with man, is finite, because he has not powers either to fulfil or understand any other. His sin is a prostitution of his powers and understanding to a wicked purpose, in violation of the law; and all these being to him finite, constitute a finite offence, and merit punishment in a finite degree. The plain simple doctrine of which is, that man is punishable according to his degree of guilt; that his guilt bears an exact proportion to his knowledge and moral power, and that these being limited, an unlimited punishment would be disproportionate and unjust. The reason is obvious; in that case, God would punish his creatures for not effecting impossibilities; for not exercising powers, faculties, and attributes, which he, their Creator, has withholden from them. Again, the effect cannot rise superior to the cause. Yet, if man be guilty of infinite evil, he being a finite and dependant creature, a finite cause produces an infinite effect; or, in other words, man is the author of a work greater than himself; for he is finite, and his sins infinite. It requires as much power to do evil as to do good. God can do no more than infinite good; and if the hypothesis of infinite sin be correct, then man has just as much power to do evil, as God has to do good. God and man would then stand co-equal in power, and the Divine Being could not control his creatures. So preposterous and absurd is the notion of infinite sin, when divested of its fast coloring. And still people will endeavor to maintain such an empty theory, in the very face of Scripture, reason and common sense; because without it, though the weak and ignorant may be deceived, the rational and reflecting mind knows that the doctrine of unlimited punishment cannot stand a moment.—*Liberalist*.

The following are the closing remarks of one of Dr. Channing's discourses upon the Evidences of the Christian religion.

"There is another evidence of Christianity, still more internal than any on which I have yet dwelt, an evidence to be *felt* rather than described, but no less real, because founded on feeling. I refer to that conviction of the divine original of our religion, which springs up and continually gains strength, in those who apply it habitually to their tempers and

lives, and who imbibe its spirit and hopes.—In such men, there is a consciousness of the adaptation of Christianity to their noblest faculties; a consciousness of its exalting and consoling influences, of its power to confer the true happiness of human nature, to give that peace, which the world cannot give; which assures them, that it is not of earthly origin, but a ray from the Everlasting Light, a stream from the fountain of Heavenly Wisdom and Love. This is the evidence which sustains the faith of thousands, who never read and cannot understand the learned books of Christian apologists, who want, perhaps, words to explain the ground of their belief, but whose faith is of adamantine firmness, who hold the gospel with a conviction more infinite and unwavering, than mere argument ever produced.

"But I must tear myself from a subject, which opens upon me continually as I proceed.—Imperfect as this discussion is, the conclusion, I trust, is placed beyond doubt, that Christianity is true. And, my hearers, if true, it is the greatest of all truths, deserving and demanding our reverent attention and fervent gratitude. This religion must never be confounded with our common blessings. It is a revelation of pardon, which, as sinners, we all need. Still more, it is a revelation of human Immortality; a doctrine, which, however undervalued amidst the bright anticipations of inexperienced youth, is found to be our strength and consolation, and the only effectual spring of persevering and victorious virtue, when the realities of life have scattered our visionary hopes; when pain, disappointment, and temptation press upon us; when this world's enjoyments are found unable to quench that deep thirst of happiness which burns in every breast; when friends, whom we love as our own souls, die; and our own graves open before us. To all who hear me, and especially to my young hearers, I would say, let the truth of this religion be the strongest conviction of your understandings; let its motives and precepts sway with an absolute power your characters and lives."

If instead of wandering after the meteors of philosophy, which fill the world with splendour for a while and then sink and are forgotten; the candidates of learning fixed their eyes upon the permanent lustre of moral and religious truth; they would find a more certain direction to happiness. A little plausibility of discourse, and acquaintance with unnecessary speculations, is dearly purchased, when it excludes those instructions which fortify the heart with resolution and exalt the spirit to independence.

THE PARABLE OF THE PRODIGAL SON.

The parable of the prodigal son is unquestionably one of the most instructive and interesting which the Bible contains. The circumstances are so familiar, the narration is so natural and easy, and the characters are so well supported, that I never have read it without much pleasure. Another thing which has given me a strong liking to it is, it represents the dealings of our heavenly Father with his erring children in a most just and amiable point of view. I have wondered how Calvinists or Arminians could read it without seeing a great contrast between it, and the doctrines they believe.

There are three prominent characters in the parable; the prodigal, his father, and the elder son. By the first and last of these, two kinds of sinners are represented, and by the conduct of the other the disposition and conduct of God towards sinners are made known. My design is to run through the parable, paying attention to the two first of these characters, with the particular object of noticing the disagreement between things said concerning them, and some tenets which by many are regarded as fundamentals of Christian doctrine.

The prodigal, as many young men are now, was anxious to be released from the government of his father's house, and become the sole director of his own concerns. When away, his wickedness increased, he lived riotously. And it should be observed he did not find sin a very pleasurable employment; "he wasted his substance," "he spent *all*," "he began to be in want." These things were the unavoidable consequences of his conduct; and they will be the fate of every one who spends money in high living and amusement without any regard to his income. Let it be observed too, that we are not informed the young man's nature was changed, when he became a sinner, and so, of course, we are not, that it was, when he repented. Neither was it the fear of eternal punishment which converted him, and yet his conversion is represented as being genuine. We are not informed he had any realizing sense that his father would be just to cast him off forever, or that he himself was willing to be damned to all eternity for the glory of his father. But his language, while it is that of sincere repentance, is also that of filial confidence. "*I will arise, and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.*" Here we find him expressing no fear lest he should not be received; and although he

thought *he was not worthy* to be called son, yet he does not consider the relation destroyed, for he said, "I will arise and go to *my Father*."

The Father was mentioned as being a prominent character in the parable. Let us observe then, what cannot well be said without tautology, that the Father *was the Father* of the prodigal. He acknowledged the relation.—"*For this my son was dead, and is alive again.*" He was his son when he was dead, and when he became alive again. The fact that *sinners* are the children of God, although it is totally opposed to the opinion of many Christians, is well supported by the scriptures. To rebellious Israel, God said, "Return, O backsliding children." Observe also, that the Father *loved* his sinful child. "He ran, and fell on his neck, and kissed him." This is opposed to the general opinion that God hates sinners; that they are under "his wrath and curse." The death of Jesus was intended to commend the love of God to sinners. Paul says, "Christ died for the *ungodly*." "But God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us." Observe again, that there *was* no sacrifice, or persuasion used to make the Father willing to receive his child. It has been said, that it was necessary for Jesus to die to appease the wrath of God; that he interceded with him to be gracious to sinners; and that, if Jesus had not died; God, in his wrath, would have sent us all to a place of eternal torment. But if this be true, are the dealings of God with sinners justly represented in the parable? In this case, we might expect that the Father would have set in his house, sour and sullen, until the son came and prostrated himself before him, and begged reception. That he would have said, "Begone, thou rebel, thou sinner, from my presence. Thou shalt bear my eternal wrath." We might expect that a servant or some one would have come in, and intercede for the prodigal, and offered to bear the wrath in his room and stead. But nothing like this was introduced. Every thing bears another aspect. When the prodigal "*was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*" He begins to tell his father, what he, when he formed his resolution to return, concluded that he would say; but his father, as though he were impatient to bless him, interrupts him by saying "to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." It should be observed too, that there was nothing said about punishing the prodigal after he returned. By which we learn that

he received a full recompense for all his iniquity at the time he was wicked.

When I consider that this parable was spoken by one who came into the world for the very purpose of bearing witness to the truth, and, at the same time, see that all its main circumstances are directly opposed to doctrines generally received among Christians, I cannot hesitate a moment to reject those doctrines. But when in addition to this, I find the explicit testimony of all the inspired writers agreeing with the instructions given by Christ, I cannot but feel it my duty to do all in my power to persuade mankind from believing those doctrines. Let us then, fellow men, have confidence in God, who owns us as his children, even while we are sinners. "Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God for he will abundantly pardon."—*Universalist Magazine*.

Prosperity the Cause of Self-confidence.

It is a melancholy fact in the case of man, that the blessings which are showered down upon him in such rich profusion by his Heavenly Father, not only, in many instances, do not leave a trace of gratitude upon his heart, but even become the means of nourishing his pride, and hardening him to sin. Notwithstanding every man is to be judged at last, according to the talents with which he has been entrusted, we do not find that this furnishes a standard by which we can estimate the measures of religious improvement among men. We do not discover the virtues and graces of the Gospel, in exact proportion to the talents and privileges which are bestowed; on the contrary, those who have reflected the brightest lustre on the Christian name, have often had the blessings of Providence, and the means of religious improvement, dealt out to them in the most sparing manner; and instead of finding the man who has been most highly favored by heaven, always burning with the most intense gratitude to his divine benefactor, we have not unfrequently found that he who has the least to awaken his gratitude, is the most deeply impressed with a sense of this obligation.

I shall attempt in this essay, to illustrate the fact, that prosperity often begets a spirit of self-confidence; that is, it makes us forgetful of our dependence on God, and gives birth to the delusive notion, that the day of adversity will not soon, if ever, arrive. I will consider the subject in reference to some of the most prominent situations and circumstances of life.

This delusion is very common to the man who is in opulent worldly circumstances. No matter how he may have gained his property; if it is only once in his possession, he is very apt to say, that his mountain stands strong, and shall never be moved. If he has acquired it by the gradual and persevering labors of his own industry, if he has increased his treasures by little and little, through a long course of years, till at last he becomes the possessor of a splendid fortune; it is natural for him to suppose, that the road from wealth to poverty is as long and as rugged as that from poverty to wealth; and that there is no danger of his being stripped of his possessions, unless by a process as laborious and difficult as that by which they were gained. The man who finds himself surrounded by the luxuries of opulence from the cradle, who becomes entitled by his parentage to an enormous estate, fancies that he is in no danger of ever being found in the walks of poverty, because he was born rich, and perhaps none of his immediate connexions have ever been in any other situation. The man who by some unexpected circumstances, is translated from poverty to wealth, almost in an hour, is perhaps still more likely to indulge the delusion of which I am speaking. He rises so suddenly, the change is so great, and the elevation so lofty, that he grows dizzy on the rich man's eminence, and loses sight of all those possible contingencies, by which he may fall into the depths of poverty, as suddenly as he was lifted from them. In each of these the delusion referred to is manifest. Each of these persons, for reasons drawn from his own peculiar circumstances, believes that he is secure from a state of indigence.

The same delusion is often taken up by men who occupy stations of influence and honor. There is something in worldly honors so intoxicating to the feeble mind of man, that he who is the subject of them is often disposed to fancy that nothing can wrest them from him. If he is conscious of deserving the high place which he holds in the estimation of his fellow men, he flatters himself that there is such correctness in public sentiment, that he is in no danger of being degraded from his station. He forgets that there are multitudes, as ambitious of distinction as himself, who are gazing with an eye of envy upon his lofty elevation, and who would eagerly embrace an opportunity to pilfer his honors, and thrust him into obscurity. In the pride of his heart, he imagines that the laurels of distinction sit so well upon him, that there is no danger of their falling off. If he is sensible that he occupies a place for which he is unqualified, and which he gained only by artifice and bribery, he has

the confidence to believe that he shall be able to retain it by the same fraudulent means by which it was acquired. He makes no calculations for the vigilance and jealousy of rivals, or the prudent inspection of the wise and good, and hardly dreams that there is wisdom enough in the world to detect his incapacity or intrigue. While his honors are hanging thick about him, and he is rejoicing in the smiles of prosperity, he exclaims in all the pride of self-confidence, "I shall never be moved."

Persons who are absorbed in worldly pleasure, are very prone to indulge in the same delusion. This remark is peculiarly applicable to those in the morning of life. While the blood flows lightly through the veins, and the animal spirits are gay and buoyant, it is natural to indulge the idea that wordly pleasure will never lose any of its fascinations. The young man, looking forth from the scenes of his amusement and dissipation, fancies that the prospect before him is gilded only with delight; the tedium, the remorse, the vexation, which must attend a life of sinful indulgence, never come within the range of his anticipation; he makes no allowance for the gradual decay of his faculties, and never stops to think how wretched and forlorn must be the closing part of a life, that has been given to profligacy and pleasure. The language of the heart is, that the sun which has dawned upon him with such powerful effulgence, can never go down.

In the season of health, also, the same spirit of self-confidence very often discovers itself. Even good men, in most instances, cannot sustain the uninterrupted enjoyment of health for a long time, without disadvantage. They lose sight, in a greater or less degree, of their dependence on God; and begin to feel and to act as if the day of adversity were at least at an indefinite distance. The long continued enjoyment of health, in too many instances, cuts the nerves of Christian diligence and activity, and drives from their post many sentinels, which were stationed to keep the doors of the heart. With the careless and irreligious world, there is no blessing which is more frequently or more grossly abused. Because the pulse of life beats high to-day, they presume that it cannot flag, or stop, to-morrow. They have sensible evidence that the king of terrors is abroad upon his desolating march, and they see many of their fellow-mortals from time to time languishing under the power of disease; but for the most part, their days and nights glide off as smoothly as if death and the whole tribe of diseases were banished from the world. They devote themselves to sinful indulgences, they engage in fraud, and falsehood, and dissipation, and violence, and

seem almost as confident of their safety, as if they had received a well authenticated assurance from the arbiter of their lives; that this world should be their abiding place, and health their eternal possession.

It were easy to show, this self-confident disposition, which I have attempted to illustrate, is both *foolish* and *criminal*. It is foolish, because when we say, in our prosperity, that we shall never be moved, the conclusion contradicts all experience; and because it lays a sure foundation for disappointment. It is criminal, inasmuch as it implies a total disregard to the admonitions of Providence, and a virtual denial of our dependence on God. Let every one fortify himself against this spirit, by associating with all his blessings a grateful recollection of their author; by frequent meditations on the instability of all temporal things; and especially by cherishing an habitual impression of the solemnities of that hour, when death shall appear, to execute his awful commission.—*Unitarian Miscellany*.

"Go ye therefore into the highways, and as many as ye find, bid to the wedding."

"It may be thought, perhaps, at the first view, that our Lord has here introduced a circumstance not very natural or probable. It may be imagined, that at a magnificent, royal entertainment, if any of the guests happened to fail in their attendance, a great king would never think of supplying their places by sending his servants into the highways to collect together all the travellers and strangers they could meet with, and make them sit down at the marriage feast. But strange as this may seem, there is something that approaches very near to it in the custom of the eastern nations, even in modern times. For a traveller of great credit and reputation, Dr. Pococke, informs us, that an Arab prince will often dine in the street before his door, and call to all that pass, even to beggars, in the name of God, and they come and sit down to table; and when they have done, retire with the usual form of returning thanks."

Ver. 11. *"And when the king came to see the guests, he saw there a man who had not on the wedding garment."*

"The WEDDING GARMENT was frequently a white robe; and where the guest was a stranger, or was not able to provide such a robe, it was usual for the master of the feast to furnish him with one; and if he who gave the entertainment was of high rank and great opulence, he sometimes provided marriage robes for the whole assembly. To this custom we have allusions in Homer and other classic writers;

and there are some traces of it in the entertainments of the Turkish court at this very day. At the entertainment given by the Grand Visier to Lord Elgin and his suit, in the palace of the Seraglio, pelisses were given to all the guests."—*Bp. Porteus' Lecture on Matthew's Gospel.*

A SHORT SERMON.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world."—Titus ii. 11, 12.

1. There are three distinguishing characteristics, mentioned in this text, by which we learn the nature of the grace of God. It brings salvation, it is impartial towards mankind, as it appears to all, and it teaches the same lesson to every one. Its salvation, its impartiality, and its power to teach men are its divine qualities which distinguish it from the wisdom of this world, which supposes that men must save themselves, that all men cannot be saved, and is calculated not to teach, but to keep people in ignorance.

The wisdom of this world, which cometh to nought, contends, that if salvation is for all mankind, and if we believe this fact, it will lead us to ungodliness, to worldly lusts, to every thing in short, by which we could dishonour and torment ourselves. But our text teaches exactly the reverse. That grace of God which brings us salvation, teaches us to deny ungodliness and worldly lusts, and to live soberly; that is to live temperately; righteously; that is to do right by our fellow creatures, to do as we would be done unto; and godly; that is, that we should live pious, religious lives, doing all things in that way which best suits the mind of our heavenly Father. This is to live godly; all this, the grace of God teaches us to do in this present world. Here is where we need such teaching, and here let us practise these lessons of grace.

"HAVE I COME TO THIS."

How painful must be the reflection of a young man who has enjoyed the privileges of society, moral instruction and faithful admonition, to find himself arrested in his wicked career by the arm of justice, and about to receive the penalty of the law for his transgressions, while comparing his advantage with his circumstances. Indeed he may well say "*have I come to this.*"

This is not altogether an imaginary case. It so happened that the writer of this was present when several convicts arrived at one of our State Penitentiaries. Among the number

was a young man about the age of 24 years, of good appearance, and well dressed. On going into the prison he involuntarily exclaimed "*have I come to this?*"—Alas! too late to avoid the punishment justly due him for his crime. What instructions such a scene and such language are calculated to afford to youth. It should teach them to obey the first commandment; to honor their parents; and in a word remember their Creator in the days of their youth. And to a parent who possesses a deep interest in the welfare of a son just entering upon the scenes of active life: who knows the evil propensities of the natural heart and the exposedness of youth to the snares of the world, a scene like this must occasion a degree of anxious solicitude, lest on some future day he may have occasion to hear from that son the melancholy reflection—"Have I come to this."

The following excellent remarks, are from the pen of Miss Hannah Moore. The good sense which they indicate, is utterly opposed to the workings of overheated imaginations, and that zeal without knowledge, with which our country abounds, to the disgrace of christianity, and the scandal of our intellectual attainments as a nation.

"The religion which mixes with human passions, and is set on fire by them, will make a stronger blaze than that light which is from above, which sheds a steady and lasting brightness on the path, and communicates a sober but desirable warmth to the heart. It is equable and constant; while the other, like culinary fire, fed by gross materials, is extinguished the sooner from the fierceness of the flame.

That religion which is merely seated in the passions, is not only liable to wear itself out by its own impetuosity, but to be driven out by some other passions. The dominion of violent passions is short. They dispossess each other. When religion has had its day, it gives way to the next usurper. Its empire is no more solid than it is lasting, when principle and reason do not fix it on the throne."

There are three things, respecting which mankind are very apt to err in their dealings. Time, health, and money. In the first place they purchase a useless quantity of the third, at an enormous expense of the two first; and then they call in the doctor, and bargain to give him so much of the third for a recovery of the second; but he is unable to gratify their wishes, for Death stands by the bedside of the foolish miscalculators; and then, oh, how willingly would they give all they have amassed of the third, for but a small portion more of the first.

EDITORIAL.

FUTURE RETRIBUTION.

NUMBER THREE.

"Son remember that thou in thy *life time* receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented" Luke 16: 25. By the parable from which this is an extract, our Lord establishes a plain principle which does not but partially operate in this life: and to my mind it most certainly carries the work of retribution into Hades, or the intermediate state; where though it has been unequal in this life—all will be made equal on perfectly reciprocal and equitable principles. This principle is equally opposed to endless punishment on the one hand, and to no future punishment on the other. Because on the ground of either of those doctrines retribution would not be equitable—but partial; and hence unjust. I am aware that this parable has often been explained as being exclusively applicable to the Jews and Gentiles in the earth. But I am also aware, I think, that a candid man has only to carefully examine these explanations to be convinced that they are replete with absurdities and contradictions.

G. C.

REPLY TO THE ABOVE.

The parable of the rich man and Lazarus is probably as plausible an argument in favor of the sentiment in support of which it is here introduced, as any which the scriptures furnish. Our correspondent has introduced the case of the rich man to prove that misery will be perpetuated in 'Hades,' or what is usually "denominated the intermediate state." It will be our object in the following observations, to show that the application which our opposing brother has made of the parable he has introduced, is not only unnecessary but wholly unwarranted both by the evident design of its author and the general tenor of scripture testimony. As G. C. has seen fit to inform our readers that the application which Universalists have generally given of his favorite parable, is "replete with absurdities and contradictions," without any attempts on his part to shew wherein those absurdities and contradictions consist, it becomes necessary for us to place before them an outline of what we believe to be its true meaning and having done this we cheerfully leave it to his superior sagacity to show (not assert,) wherein we have contradicted ourselves.

Parables are *fictitious similes* under which realities are conveyed to the mind. Teaching by parables was in the days of our Savior a

very common mode of communicating instruction. Nothing could be rendered more certain than the fact that a figurative representation of a reality, and the reality itself, are not one and the same thing. The truth taught is to be sought for under the similitude made use of, but not to be confounded with the figure by which it is conveyed. The infidelity of the Jews is repeatedly spoken of in scripture, under the similitude of an adulterous wife, yet it will not be questioned that their want of fidelity was far from being the figure by which it was exhibited. Nathan made use of the parable of 'a rich man who had taken away and killed the lamb of a poor man,' to reprove David for his conduct in the affair with Uriah and his wife; yet no one supposes that Uriah's wife and the "ewe lamb" (the figure under which she was spoken of,) were one and the same thing. Our correspondent admits that his quotation is a part of a *parable* and then sets himself very inconsistently at work in reasoning from it as a literal history of facts. It appears from the context that this parable was addressed by our Savior to his disciples, and as we think with no other design than to convey to their minds the former and latter condition of the Jewish and Gentile world. By the rich man here spoken of, we believe our Lord intended to represent the varying providence of God in relation to the Jewish nation; and we believe on the other hand that his providential dealings with the Gentile world are prefigured under the character of 'a certain beggar.' If it can be shown that the prominent features in both of these representations exactly correspond with acknowledged facts, connected with the actual condition of the several parties to which we apply this parable; we trust that the justness of the application will be admitted. It will not be expected that a satisfactory explanation will be given of every minute particular. In all fictitious narratives a few unmeaning allusions are admissible, as being necessary to the filling up of the similitude. If we show that the main design and leading features of this parable have an obvious bearing upon the character and condition of the two classes before mentioned, it is all that a reasonable mind will require, to fix its application where it obviously belongs. Among the several particulars recorded of the 'rich man,' we notice the circumstance of his being "*clothed in purple and fine linen.*" That this was literally true of the Jewish nation represented by their priesthood, can be shown from direct scripture testimony; and we very seriously doubt whether it can be shown from any testimony that such was the case, (at the time this parable was introduced,)

in relation to any other than the Jewish people. The account given of Aaron's *vestments* in Exodus, distinctly specifies that they should be made of "*purple and fine twined linen.*" In Rev. 18: 16, Jerusalem is distinctly spoken of as "*that GREAT CITY that was clothed in purple and fine linen.*" So numerous are the instances in which these particulars are exclusively applicable to the Jewish people, that any further attempts to make it manifest are deemed unnecessary.

"And fared sumptuously every day."

This circumstance is also equally applicable to the people of Israel. We find an allusion to this same people in the book of Revelation, in which they are spoken of as having '*lived deliciously.*' That '*living deliciously,*' and '*faring sumptuously,*' signify the same thing, no one will deny. The Jewish priesthood not only grew '*fat*' upon '*fine flour, and honey, and oil,*' but for them was reserved "*ALL the best of the oil, and ALL the best of the wine, and of the wheat.*" The '*first*' of the flock, even '*every thing devoted in Israel,*' constituted the rich provision upon which they "*fared sumptuously every day.*"

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores."

We have already mentioned our belief that Lazarus was designed to represent the condition of the Gentile world. That nations are frequently personified in the scriptures we presume will not be questioned. To demonstrate this fact we will refer to the instance recorded in Hosea 11: 1. "*When Israel was a child, then I loved him, and called my son out of Egypt.*" His being '*laid at the gate*' of the rich man, may be expressive of the condition of the Gentiles while in a state of heathenism. It is well known that a Gentile was not permitted to go into the temple to worship, but was allowed to approach to the '*outer gate.*' His being '*full of sores*' may be viewed as a representation of those moral maladies whereby the Gentiles had been rendered '*poor, and blind, and naked.*'

"Desiring to be fed with the crumbs which fell from the rich man's table."

When the Gentile woman spoken of in Matt. 15: 22, said to our Savior, Lord, help me, he answered her by saying, "*it is not meet to take the children's bread and to cast it to dogs.*" her reply was "*yet the dogs eat of the crumbs which fall from the masters table.*" This circumstance shows us that the very same figures were made use of to represent the condition of these two nations, in an instance which admits of no dispute in regard to its application. By the '*rich man's table,*' we may

understand that abundance of temporal and spiritual advantages which the Jewish people possessed, and the proportion which a few crumbs bore to the plentiful provision, as a fit comparison of the relative advantages enjoyed by the Gentile nations.

"Moreover the dogs came and licked his sores."

In the several passages in which the word '*dogs*' occurs in the New Testament, it is evident from their connections, that unbelievers are invariably designated. The circumstance of their '*licking the sores*' of the beggar, may convey an allusion to the efforts of those ancient philosophers of the Gentiles, who endeavored to meliorate their condition.

"And it came to pass that the beggar died, and was carried by angels into Abraham's bosom."

By the death of the beggar, the Gentiles are represented as dying to their idolatrous worship; and their being carried by angels into Abraham's bosom, signifies their acceptance of Christianity, or their conversion to the faith of Abraham by the messengers of the gospel.

"The rich man also died and was buried, and in hell he lifted up his eyes, being in torment."

By the death of the rich man, we may understand the close of that dispensation which had given him so many advantages over the beggar, under the law; and his '*being in torment,*' is evidently descriptive of those miseries which were entailed upon the house of Israel, in consequence of their rejection of the gospel.

His seeing "*Abraham afar off with Lazarus in his bosom,*" was designed to represent the fulfilment of our Savior's declaration to the Jews, "*Ye shall see Abraham, and Isaac, and Jacob, in the kingdom of God, and ye yourselves thrust out.*"

"And he cried and said father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame."

Here we find the rich man looking to his father Abraham for the alleviation of his miseries. The answer which Abraham returned to his entreaty, acknowledges the relationship by calling him '*son.*' The unison of this part of the parable with the actual condition of the Jewish people, will be necessarily obvious when we consider the fact, that Abraham was the father of none other than that people. It was the Jews, and they only, who could say in truth, "*We have Abraham to our Father.*"

"But Abraham said, son, remember that thou in thy life time receivedst good things, and likewise Lazarus evil things."

By the "life time" of the rich man we will suppose the Mosaic dispensation to be intended, and the "good things" which he received during that period as significant of those advantages which that dispensation conferred on the Jewish people. If it be asked 'what advantage then had the Jews?' The answer is given by the Apostle—"much every way, but chiefly because unto them were committed the oracles of God." "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the Fathers, and of whom concerning the flesh Christ came." He had been rich in those spiritual blessings which distinguished his nation above all the nations of the earth. During this period the Jews were the peculiar people of God, and were blessed with a land flowing with milk and honey.

The remaining feature in the above quotation is equally applicable to the condition of the Gentile world. The 'evil things' which they experienced during the 'life time' of the rich man, consisted in a deprivation of the blessing which he enjoyed. 'At that time,' says the Apostle, the Gentiles "*were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.*" They were 'poor, and blind, and naked,' being shut out from the knowledge of God, and a participation in the divine promises.

"*But now he is comforted and thou art tormented.*"

Here we have a representation of the latter condition of these two nations. The scene has in the providence of God been reversed. His once favored people, the Jews, are now a 'bye word' and a 'reproach' among all nations. "Hell hath enlarged herself and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth hath descended into it." The gospel which they rejected 'was taken from them and given to a nation bringing forth the fruits thereof.' The Jews [as a nation] are now scattered to the four winds of heaven, and left to wander in darkness and blindness of mind. On the other hand the Gentiles having died to their idolatry and embraced the gospel, are now comforted with that *faith* which the Jews rejected. "It was necessary," said the Apostle to the Jews, "that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, *Lo, we turn unto the Gentiles.* For so hath God commanded."

"*And besides all this between us and you there*

is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence."

This 'great gulf' is a fit representation of the providence of God, by which the Jews are excluded from the gospel kingdom, "until the fulness of the Gentiles be come in."—That their present rejection of Christianity is in accordance with the divine purpose, (represented by the 'great gulf,') is a position which the scriptures abundantly sustain. The anxiety of the rich man to go to Abraham, may be expressive of the longings of the Jews for the fulfilment of the promise made to Abraham their Father, concerning their restoration to the divine favor. That of those with Abraham to go the relief of the rich man, may be viewed as an expression of the willingness of the believing Gentiles to go to the Jews with the gospel which they misapplied and rejected—and the impracticability of passing to and from each other, as a representation of the fruitlessness of any exertions to effect the conversion of the Jews, 'until the Gentiles be come in,' or until such a time as God in his providence shall remove "the vail from their hearts."

"*Then he said I pray thee therefore, Father, that thou wouldst send him to my Father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.*"

Moses was the rich man's legal Father, and those who were subject to the Mosaic ritual constituted his 'father's house.' By his 'five brethren,' we may understand such portions of the house of Israel, as had not (at the time this parable was spoken,) been favored with the personal ministry of the Christian messengers.

"*Abraham saith unto him, they have Moses and the prophets: let them hear thee. And he said, nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*"

This language from Abraham to the rich man is sufficient of itself, were there no other corresponding features in this parable, to fix its application to the Jews and Gentiles.

Who was it that had Moses and the Prophets? Certainly none others but the house of Israel. It was they and they alone who had been favored with the testimony of Moses and the Prophets relative to the Messiah, the rejection of whom caused their misery. The application of the reply of Abraham to the solicitude expressed by the rich man in regard to his 'five brethren,' was fixed by our Savior when he said to the Jews: "Had ye believed

Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings how shall ye believe my words."

The resurrection of Lazarus from the dead, as recorded in St John's gospel, was a *literal* compliance with the figurative request of the rich man. Did that occurrence have any more effect upon the Jews than the testimony of Moses and the Prophets? We answer no. Instead of 'repenting' as the rich man is represented as supposing they would, they "consulted together, that they might put Lazarus also to death."

It has been our object in the foregoing remarks to show, that all the leading features of the parable under consideration, exactly correspond with the circumstances of those nations to whom we have applied it—that every prominent particular in the similitude made use of, finds a corresponding reality in some fact connected with their condition. We would now appeal to the reader, whether the obvious agreement between this highly allegorical representation, and the interpretation we have given it, can be accounted for by any supposition which will not involve its truth? If the illustration we have given does not harmonize with its prominent particulars, with what interpretation will they harmonize?—Supposing that our Savior *had* designed to represent the dealings of God's providence with the Jewish and Gentile nations, what allusions *could* he have made use of, more appropriate, or more in unison with *facts* by which his dealings with those nations were characterized, than are exhibited in the parable before us? If what has already been advanced, does not convince the reader that our views of this parable are rational and just, more to the same purpose would not: we will therefore leave this part of our subject to the consideration of the reader, bespeaking for it that attention which its interest and importance demands.

As our friend G. C. has repeated all he has said in his present communication, respecting the *inequality* and *unjustness* of the divine administrations in the present life, in several of his future numbers; we will defer making any remarks upon that topic until they have made their appearance.

With regard to G. C.'s allusion to "the intermediate state," we would only remark, that no satisfactory evidence can be produced that his 'intermediate state' has, or ever will have, any existence, except in the imaginations of those whose groundless speculations it is supposed to countenance. Our present mode of existence terminates at DEATH, and that which is to succeed it commences at the morning of

the RESURRECTION. The scriptures reveal to us no '*life*' for man, beyond the present one, but that into which he will be introduced "*by a resurrection from the dead.*"

The "plain principle" which our correspondent supposes to have been 'established' by this parable, is probably another name for his favorite theory of misery in '*Hades.*' If this principle is established at all it must unquestionably be done by *this parable*, as it is admitted even by the most rigidly orthodox that the sentiment in question is not countenanced by *any other* instance in which that term occurs in the New Testament. ALL that is said in the scriptures about '*Hades*' being a 'state' in which man will be susceptible of misery, is conveyed to us in the high flown phraseology of this parable. If this sentiment is a doctrine of Christianity, it is certainly unaccountable that among all the Christian records, that this should be the *only* instance in which it is even hinted at. *It is then an undeniable fact, that not one of our Savior's apostles during the whole of their public teaching, ever spoke of 'Hades' as a place of torment for any created intelligence.* He who can shut his eyes and stop his ears to the testimony which these *facts* furnish, [acknowledged to be such even by our enemies,] and believe that the 'principle' involving torment in '*Hades,*' is 'established' by *one* solitary allusion to the subject, and even that contained as it is, in a highly figurative species of comparison; is prepared to reject any truth which would not harmonize with his own theory—neither would he be persuaded though one should rise from the dead.

H. J. G.

TO CORRESPONDENTS.

The communication of our highly esteemed friend "B. G. C." shall find a place in our columns as soon as we can find leisure to comply with his request. We should be happy to find in him a regular contributor to the contents of the "Anchor."

The multiplicity of objects to which our attention is at present necessarily confined will be our apology to "Seek Truth," for delaying the subject of Water Baptism until a future number.

G.

RELIGIOUS NOTICES.

BR. WILLIAMSON will preach at McChesney's schoolhouse, in Brunswick, Wednesday evening the 30th inst., and the following evening at the schoolhouse near Mr. Burdick's. BR. T. J. WHITCOMB will preach at Mechanicville on Saturday, the 26th inst., and on Sunday morning, 27th, at the same place, and lecture in the evening at Schenectady.

A GOOD STORY.

There resides in this place (Amsterdam) a widow lady belonging to the *Evangelicals* of Dr. Ely's stamp, remarkable for her devotedness to pious gossiping. By her affected depreciation of her own merits she seems to lay claims to an uncommon share of humility.—She is also so extremely *pious* that she holds in the most utter abomination every thing approaching to Universalism. Not professing Shakspear's knowledge of men and things, she is made a kind of *tool* for the church, to echo all the hard stories there manufactured. A person by an hour's conversation with her may learn in just what light Universalism is regarded by the "rigid righteous." She has just wit enough to retail among Universalists all the hard names, hard stories and godly groans uttered in private by those who have too much prudence to do it themselves. And in consequence of the large draughts made upon her resources by her voluntary contributions to "*benevolent*" institutions, she is so much reduced, as to be a frequent object of charity among her neighbors.

When she can spare time from lamenting the most vexatious blindness of Universalists, and circulating, as of her own invention, all the gossiping conversation that occurs among the sainted sisterhood, she is engaged in teaching a small school. To literary attainments requisite to her employment, she adds a peculiar faculty of beguiling the dull routine of A, B, C, by relating pretty stories about a monstrous old devil and his great, black, smoky den. These fine stories she is careful to impress upon the minds of her little pupils, as thoroughly as she does their lessons. Above all, she is particularly careful to teach them that Universalists are the most wicked beings in the world. And but a short time is required under her tuition, before they learn to take to task their *unbelieving* parents, and lisp detraction with all the *sang froid* of their more experienced teacher. Such is the *pious* gossip; and now comes the story.

A short time since Br. L. preached in this place, and Mr. —, a highly respectable citizen was preparing to attend church. Two of his children, who had been the pupils of the good dame already described, were anxious to go with him. To this he consented, and soon they started off together. After a few steps it became necessary to take different directions to the different places of worship; and the children perceived their father was about to take the way they had not anticipated. They immediately stopped, and enquired where he was going to meeting. "To the Universalist

meeting," was his reply. "O don't," said they with much earnestness, "don't go to the old Universal." "Why not?" he asked.—"O, it's bad," said they, "it's a bad meeting. Don't go there." "How do you know it's a bad meeting?" "Because," they replied, "Mrs. — (their teacher) says so." "Where do you want to go?" he inquired. "To the Presbyterian meeting," was their ready answer. "Very well," said he, "you may go to the Presbyterian meeting. You may find Mrs. — and she will go with you; but I shall go to the Universalist meeting;" and immediately he walked on. They, however, followed with him, took him by the hand and entreated him to go back; still pursuing their way, until they arrived at the door. Having gone so far, they concluded to go in with him to the Universalist meeting.

It so happened that the speaker took for his subject the story of Joseph and his brethren. With this the children were very familiar; having been taught by their parents to read it frequently, and then required to repeat it from memory, to see which could tell the story most correct. The subject of course was interesting, and made particularly so by the clear and happy manner in which it was handled. And, notwithstanding their prejudice, they were remarkably well pleased, and listened to the discourse, which "even a child could understand," with the most profound attention.

After meeting they returned home with their father, and on the way began to converse in regard to the sermon. Both spoke in its praise, and declared that "the Universalist was a good meeting—not *bad*, as Mrs. — said it was." These concessions were made voluntarily on their part, without even an inquiry from their father. Their disappointment was a happy one, and probably made an impression that will not soon be forgotten.

We cannot dismiss the story without proposing a few enquiries. First, is it not possible that even prejudiced "children of a larger growth," if they would once in a while, tho' reluctantly, attend meeting, and not gain all their information of it from slanderous report? Second, is it the duty of school teachers to instruct the little children committed to their charge, in the art of condemning the religious sentiments of their parents; and all the bugbear stories of a revengeful God, a huge devil and his fiery den? And, thirdly, when such notions are taught, is it not the duty of those parents who disbelieve them, to take their children away, and not allow their young minds to be poisoned by the corrupting influence of such abominable principles?

R. O. W.

DISCRETION IN SPEECH.

"*A time to keep silence, and a time to speak.*"—Solomon.

The above sentiment was advanced by Solomon, and contains a truth which all will be willing to allow ; but, inasmuch as he has not indicated the times and seasons when we should speak, or when we should keep silence, the admonition affords us no direction for our conduct. After all, this must be left to our own judgment ; and the peculiar circumstances by which we are surrounded must determine when we should speak and when refrain from it.—We may be so situated that a sentence or even a single *word*, uttered by us, may be the means of doing a vast deal of injury. Hence this is a time to keep silence. Again it may occur that one word fitly spoken may subserve the cause of truth and be productive of much good, and this is the time to speak. As no *particular* rules therefore can be given on a subject which is ever varying in its aspect, it will only be necessary to advance some *general* remarks for our government in the use of speech. When good can be effected or evil prevented by our speaking, then it is time we did so ; but when neither of these objects can be effected, then, however strongly our feelings may urge us to speak, we should suppress them and keep silence. This rule must be learned by long experience and close observation of men and things. In matters of indifference, silence will be the safest, hence it was observed by one of the ancient authors "that he had often repented of having spoken, but never of having held his tongue."

There is, perhaps, no case in which we are called to exercise more judgment in the decision whether we should speak or whether we should keep silence there in the defence of the character of others. This is a subject deserving the nicest discrimination. While on the one hand we are unwilling to stand by and hear a character traduced, without speaking in its defence, there is danger, if we are not fully acquainted with the person, of whom mention is made, by advocating his cause, of countenancing the improprieties with which he may be charged. And it not unfrequently happens, that after we have taken ground in favor of an individual, such is our vanity or self-love, that rather than confess our mistake, we will go unjustifiable lengths to support him.—After we have once committed ourselves by the expression of our opinion, we shall scarcely weigh any testimony fairly which operates against the opinion thus expressed. It, therefore, becomes us to act with great caution in passing an opinion on the conduct of others,

nor can we be justified in so doing, until we have heard both sides of the question.

It is often the case that we find ourselves in company in which certain opinions are attached to a class of people and predicated as their peculiar sentiments. Their fallacy is then exposed and a whole denomination are ridiculed as having indulged in the most absurd notions. This is misrepresentation. Whenever this is the case, then "it is a time to speak." There is no excuse for a candid man to keep silence, when he can do an act of justice by speaking. Here "a word fitly spoken" may relieve a whole class of people from the odium of teaching doctrines, which they have never entertained. In cases of this nature, there is no danger of suffering in moral estimation, because we are not under the necessity of identifying ourselves with the obnoxious doctrines ; but we are at liberty to express our dissent from them, while at the same time we give them their just interpretation. In the course of our life, we have often seen the popular current which was setting against a denomination, instantly arrested by the candid exposition of their *real* sentiments, by some honorable and disinterested individual.

While the use of speech is one of the distinguishing features that elevates us above the brute creation. Let us so use it as to advance the interests and happiness of all with whom we associate. C. F. L. F.

HONOR DEARLY BOUGHT.

In perusing the proceedings of the American Board of Foreign Missions, as published in the *Philadelphian*, we were struck with a certain resolution of that august assembly, which, for unblushing effrontery, exceeds anything that has for a long time come under our notice. The following is the measure to which we refer :

"The regulations of the Board were altered by erasing the word *laymen* and inserting *other persons*, so that *females* as well as males, by paying one hundred dollars at one time to the Board, may become honorary members of it. Honorary members may deliberate but not vote in the meetings of the Board, but it is anticipated that females, with the modesty becoming their sex, will not enter into any of the public deliberations of the Board."

The plain language of this measure is, "we want money, and we shall not be very nice in the means of attaining it. If any female will bestow upon us one hundred dollars, we will do her the honor to receive it, and that is all that we will give in exchange. They shall have no vote in the disposal of the funds placed in our hands ; nor do we expect that they will

even take any part in the public deliberations of the Board. Their money and their money only is all that we care about."

How many weak, silly women will fall into this gull-trap and pay one hundred dollars for "holding their tongue," yet remains to be seen; but we do hope, for the honor of the intellects of our fair countrywomen, that few will be cajoled out of their money by having their understandings insulted and the "liberty of speech" refused. C. F. L. F.

For the Anchor.

ANGER OF GOD.

If God be an angry being, then certain consequences must be admitted.

1. He is then destitute of wisdom; for the wise man says, "anger resteth in the bosom of fools." A wise man may be angry for a moment, but fools only allow anger to find a resting place in their hearts. Anger only makes the individual more unhappy, and does not remove the evil that called forth the passion. Where there is anger there must be imperfection; for it is a passion though designed for good, is found only in created beings. Can it be then that an infinite God is moved by a base passion, and allows his felicity to be disturbed by the exercise of that which he condemns in his creatures? No; it is a false view of Deity. It had its origin in a dark, cruel state of mind, and is now held as a sacred truth.

2. God must be then an unhappy being; for he himself has made a law in his moral world, that whoever is angry is proportionably unhappy. The angry man always inflicts the most pain on himself. So evident is this that he who wishes to render another miserable is never better pleased than to see him excited by anger, especially when beyond the reach of his power. If Deity be liable to be made angry by the conduct of mankind, then is he never at rest, for every moment some new crime is perpetrated before him. Oh! what a mass of wickedness must daily, hourly pass before his Omniscient eye! Oh! could man only reflect that though no human eye saw him, yet God witnessed all his conduct, what a powerful influence would be exerted upon him! But no! he rushes heedlessly into crime as though he could escape the all-seeing eye of God! Fallacious hope! Delusive thought! Know, O man, that 'he that doeth wrong shall receive for the wrong he hath done.'

3. If God be an angry being, then is he an imperfect being; he is then passive, i. e. acted upon by an outward cause. But does it appear hereby that he would have made creatures with the certain knowledge that he knew they

would disturb his happiness? Besides, the writer would like to enquire to what extent man can go in influencing Deity? Does God exercise the passion of love and hatred at the same moment? for while there are innumerable crimes perpetrated, there are at the same time numberless virtues practised! Does Jehovah then alter with the moral state of the times? Then in proportion as man becomes corrupt, does his creator become miserable! We should suppose then, admitting total depravity, God would be the most wretched being in the universe!

4. Admitting God to be angry, then he is a changeable being. He is never at rest. He is operated upon by weak frail man. Indeed, he becomes on a level with his creatures, exercising the very spirit which he has expressly condemned. It is somewhat singular, admitting all that our opponents have said on this subject, that it does not destroy Universalism, for if God be angry because man is a sinner, then is he unhappy; and if so, he has only to remove the cause, and his happiness will return. The cause, it is said, is sin; then, if this be destroyed, God will become happy and man also, so that the sooner Deity causes the world to be saved, the sooner does he become happy himself! Indeed, every argument bro't against Universalism, does, if carried out, destroy itself.

Finally; God is not an angry being. His nature is love; "He is without variableness or shadow of turning." Man sickens and decays, and returns to his native dust. The brightest flower blooms and passes away.—The seasons change. Every thing is in rapid motion; all is mutable but Jehovah. "Hast thou not renown? Hast thou not heard that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not nor is weary?" C. S.

INQUIRY.

Suppose, after all the dispute respecting doctrine, which has employed so many writers and preachers for many centuries, all should now come to the conclusion that the doctrine of election and reprobation, taught by John Calvin, who burnt Servetus in Geneva, on the 27th of oct, 1553, is the only true faith, the genuine covenant of promise to Abraham, that in him all the families of the earth should be blest, there seems to be one important question still remaining; and that is, can we reasonably desire the heaven that this doctrine promises to the elect?

In thousands of instances, according to this doctrine, husbands must go to heaven, but see their companions in the burning lake of hell

to all eternity ; wives must go to heaven. but see their companions in endless tortures ; parents children, and all the dear connexions of life must be forever so separated. Now let the candid mind make the best of such a heaven, and then say whether it is a state to be desired ? This doctrine maintains, that this endless torment is necessary to enhance the felicity of the blessed. But we ask the candid mind to say whether this be a reasonable doctrine ? We will submit the question to our pious, religious women, to those who profess to know the grace of God in truth ; we will ask one of them who may have a husband and several sons at sea, and supposed to be coming on our coast, whether in this situation, the coming of a heavy storm, which must endanger every vessel near our coast, would give this wife and mother any increase of pleasure ? Would she, in consequence of the raging storm, and reflecting on the fearful contest in which her husband and sons were probably engaged, feel an increase of tranquility in reclining on the pillow of repose ? And when her sweet slumbers should be interrupted by a call to her morning refreshment, would she enjoy this repast the better for having reason to believe, that her husband and sons, if they had weathered the storm, were now sinking under the want of food. How abhorrent such doctrine is to nature ! But our similitudes fall infinitely short of our subject ; for what are all the sufferings of this life, when compared with the imaginary torments of hell hereafter ? We are fully satisfied, that if our preachers and religious professors, who hold to the Calvinistic creed, would exercise their reason and be candid, they would pray as fervently to be delivered from heaven, as ever they prayed to be delivered from hell.

—*Universalist Magazine.*

REFORMATION.

The history of the world does not afford one instance where the popular clergy, those of influence and popularity amongst the people, ever espoused the cause of reformation. All the famed reformations that ever have been canonized, were effected, to speak in common style, in spite of the reigning clergy. Many of the temporizers, it is true, came up in the rear, when they saw it to be their interest. Even in the history of the progress of Christianity in Jerusalem, given us by Luke, to the eternal honor of the priesthood, we are informed, that after immense multitudes were converted, and "the number of the disciples multiplied in Jerusalem greatly—a great company of the priests were obedient to the faith."

There is one thing to me most obvious,

that in proportion as the scriptures are understood, and the genius of Christianity apprehended, there will appear less necessity for priests ; and some of the clergy seem to know it so well, that they fear the experiment of putting their admirers upon the search after the character of primitive Christianity. They would rather extol their present creed, and flatter their people with the idea that every thing is about what it ought to be among them, than to hazard a doubt that they have departed from the faith and order of the primitive church.

"THE LOVE OF TRUTH."

TRUTH is lovely in its nature ; there is no truth in the system of nature which is not lovely. There is none in any part of science which is not lovely. There is none which has ever been found out by art that is not lovely. If we ask the philosopher if he has made any discoveries in nature, or ascertained any facts in its laws which cause him any sorrow, or that he could wish were otherwise ? He will answer, no ; all he has seen harmonize in one beautiful whole. If we ask the astronomer if in studying the heavenly bodies, and their motions, he has learned a subject of regret, at which he grieves ? He will answer, no ; every thing is beautiful and lovely in its order. If we ask the artist, we shall receive a similar answer ; but if we ask divines, commonly so called, the systems of truth which they study is full of subjects of deep regret, and lasting sorrow ? The conclusion is they have not received "the love of the truth."—*Uni. Mag.*

The laws of Athens at one time made it a capital offence for any citizen to remain neutral in times of danger. This is as it should be. A lukewarm friend is more to be dreaded than an open enemy. If we lean upon them for support, we shall find to our cost, that we have leaned upon a broken reed. Away, then, with this mean, contemptible, time-serving policy. "Hang your banner on the outward wall." This is no time to become all things to all men, in the sense some seem to understand the injunction—but it is a time when all who wish well to the cause, should unfurl the banner, and rouse from their stupid lethargy. The enemy is digging a pit for the ark of religious liberty—and yet we pause—yet we quietly fold our arms and say, "A little more sleep, a little more slumber !"

Charity and fine dressing are things very different ; but if men give alms for the same reason that others dress gaily, only to be seen and admired, charity is then but like the vanity of fine clothing.

POETRY.

From the Magazine and Advocate.

ENDLESS TORMENTS.

O say did God who all things knew—
Who knew that man would fall,
Decree to save a chosen few,
Or will he save them all?

That man would sin, God knew full well
Before he gave his law;
Then will he send his soul to hell
For that which He foresaw?

O why did He our being give,
Who knew that we must die
And in eternal torments live—
On burning embers lie?

O horrid thought! 'tis cruel, false;
Our gracious Lord hath said
He will that all should come to him,
His will shall be obeyed.

God never made his creature man
To burn in endless flames,
Nor can his heart delight to see
His agonies and pains.

Ah, no, his great, his boundless mind,
A nobler purpose moved;
To glorify, was man designed,
The God of grace and love.

Then, Partialism, tell no more
About your fire and chains,
The time of Superstition's o'er,
And Truth with Mercy reigns.

E.

AN EXTRACT.—Life is a fountain fed by a thousand streams that perishes if one be dried. It is a silver chord twisted with a thousand strings that parts asunder if one be broken.—Frail and thoughtless mortals are surrounded by innumerable changes which makes it much more strange that they escape so long, that they almost all perish suddenly at last. We are encompassed with accidents ever ready to crush the mouldering tenements that we inhabit. The seeds of disease are planted in our constitution by the hand of nature. The earth and the atmosphere, whence we draw our life, are impregnated with death—health is made to operate on its own destruction—the food that nourishes the body contains the elements of its decay—the soul that animates it by a vivifying fire, tends to wear it out by its actions—death lurks in ambush about all our paths.

Notwithstanding this truth is so palpable, and confirmed by daily experience before our eyes, how little do we lay it to heart! We see our friends and neighbors around us, but how seldom does it occur to our thoughts, that our knell, shall give the next fruitless warning to the world!

The poor useth entreaties; but the rich answereth roughly.

NOTICE.

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. Persons wishing to subscribe for them or to make donations in aid of the good cause in that city are requested to call at the store of Stephen Van Schaack No. 392 South market-st. where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

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Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, OCTOBER 26, 1833.

NO. 17.

HENRY J. GREW, *Editor and Proprietor.*

C. R. LEFEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

FALLEN ANGELS.

NUMBER TWO.

This story represents the rebellious angels as being confined in everlasting chains—reserved unto the day of judgment to be punished. But these angels, who become devils by sinning, are represented as having rebelled before this world was created. Now, is it reasonable to suppose that God would pursue the course here attributed to him? Admit that the angels sinned against him—would he be likely to delay punishing them until he could create this world—keep it in existence thousands of years—and afterward destroy it? For what possible reason should he thus conduct? We can conceive of but one reason which can be given, viz:—that he wished to create another race of beings, some of whom he knew he should damn for ever,—that he might punish them all at once.

Whether this be a good and sufficient reason, judge ye. But can any other reason be given? If not will you believe that God conducts thus? Does such procedure appear consistent, and reasonable? Must we not have strong proof that God conducts after this manner, before we yield implicit credence to this story?

Although these angels, alias devils, are said to be confined in the prison of the bottomless pit, yet it is pretended that they are roving through the earth, tempting men to the commission of sin. How often do we witness the fact, that pious, godly men, attempt to screen themselves from the odium of sin, by throwing the blame on the devil. The devil, forsooth, tempted them. But is this reasonable? If the devil and all his legions are confined in prison, how chances it that they are walking about, at liberty, at the same time? They are represented not only as walking about, but also as being marvellously active. One would suppose their number was very great, or that they possessed the attribute of omnipresence. For you shall scarcely find a single man of a certain description, who will not strive to convince you that there are as

many devils at his elbow, tempting him, as ever annoyed his Grace of Benevento. We again ask—how can they be imprisoned, and be liberty at the same time? Will you believe such contradictions? Is not this story not only inconsistent with reason, but inconsistent with itself? L. R.P.

REMARKS ON MAT. 25: 46.

"These shall go away into everlasting punishment, but the righteous into life eternal."

This passage of scripture is brought forward by the advocates for the doctrine of endless misery, as decisive on that point. From it the proof is attempted, that if the term *everlasting* is not to be taken in an absolute and unlimited sense, as applied to punishment, no more can it be applied to life; and, therefore, there is ground to fear that the happiness of the righteous will not be endless.

"The proper and full reply to this opinion is, that the application of *ajonos*, to the happiness of the righteous, and the punishment of the wicked, cannot of itself prove the absolute eternity of either. If the endless duration of the happiness of the righteous be established beyond doubt, no doubt, the proof is derived from other sources, and does not depend upon this term. And although the same word is here employed to express the duration both of future reward and punishment, yet the difference between the nature of the two subjects, the difference between the substantives to which the adjective is applied, and the clear testimony of other passages of scripture, which relate to the final destiny of mankind, all concur to shew that in the former case it signifies an endless, and in the latter a limited duration.

"There is the greatest possible difference between the nature of the subject to which the term is applied. When an everlasting life of happiness is promised to the righteous, the subject naturally leads us to believe, that its duration will be without end, because we can conceive of nothing which should bring it to a termination. There is every reason to believe that the same motive which induced the Deity to impart it for a very protracted period, will lead him to render it endless. The happiness of which the pious will be in possession in a future state is the attainment of the object for which they were created, the completion of

the design of their existence ; as long as they continue to enjoy, they promote the benevolent purpose of their Creator, and therefore their felicity has in itself the promise of immortality. Happiness, too, is an eternal principle ; it is coeval with the Deity, and will be lasting as himself. But misery is in every respect the reverse. It is not the object for which mankind were brought into being ; its prevalence is not the fulfilment of the designs of the Deity ; as long as it exists, his purpose cannot be completed ; it is not itself an end, it is only the means to an end, which alone is sufficient to prove that it cannot be eternal, but must cease as soon as it has accomplished its allotted work. There is, therefore, such a difference between the nature of happiness and misery, as necessarily leads to the conclusion, that their duration will be different—the term, *aionios*, applied to the first, *derives from it* the signification of duration ; applied to the second, it is *restricted* by it to a limited period.

“There is an equal difference between the nature of the substantives to which this word is applied.—Thus, in this very passage, when it relates to the righteous, it is connected with *zoe*, a substantive which signifies life ; when it respects the wicked, it is joined with *kolasis*, a term which invariably denotes *corrective* punishment. That the phrase everlasting, or continual life, when applied to the pious, may signify an immortal existence, it is reasonable to believe, because the nature of the subject countenances the opinion, and it is favoured by many passages of scripture : that the expression everlasting punishment, or lasting correction, when applied to the wicked, denotes a limited punishment, it is impossible to deny, because a corrective cannot be an endless punishment ; because the very hypothesis is incompatible with the design of the Divine government ; because it is contrary to the general tenor of the New Testament, and because it deprives many of its most striking and animated expressions of all their beauty and truth.

Nor does the affixing of a different meaning to the same word, occurring twice in the same sentence, afford any objection to this interpretation. The difference in the subject in the one case and in the other is so manifest, as clearly to point out its different signification ; so that if the scriptures afforded no example of a similar repetition of the same word in a two-fold sense, it ought not to induce the least doubt of a validity of the principle upon which the distinction of the present passage is established. But the fact is, that there are several places in which the same word is applied twice in the same sentence, with a dissimilarity as

to the extent of duration denoted by it, exactly similar to this. For example,

“Hab. iii. 6 : “And the *everlasting* mountains were scattered, and the perpetual hills did bow ; his ways are *everlasting*.” In this passage the same word is applied to the duration of mountains, and to the duration of the ways of God : in the latter part of the sentence it signifies absolute eternity ; in the former it must denote limited duration. This passage affords another striking illustration of the principle, that it is the nature of the subject in relation to which the term *aionios* is used ; that determines the length of duration it must be understood to denote. When it relates to the Deity, it derives from his nature the sense of absolute eternity : when it expresses the duration of mountains, it is restricted by nature to a limited signification.

“Rom. xvi. 25, 26 : ‘According to the revelation of the mystery which was kept secret, *chronois aioniois*, in the times of the ages, but has now been made manifest, according to the commandment *Tbu ai oniou Theou*, of the everlasting God.’—Tit. i. 2 : ‘In hope, *zoes aioniou*, of eternal life, which God, who cannot lie, promised,’ *pro chronon aionion*, before the times of the ages, or before the world began, or before the ancient dispensations.

“These examples are abundantly sufficient to prove that the argument in support of the endless duration of punishment founded upon this application of the term, is fallacious.”—*Universalist Magazine*.

That distinguished member of “Christian party in politics,” Dr. Ely, in answer to an inquiry from a correspondent, whether christians can be justified in transmitting papers and letters by mail, so that they will be carried on the Sabbath, replies:—“Whether the mail bag has a load or not, it travels on Sunday, so that by my putting letters into the office on Saturday evening has no influence whatever in requiring the mail to start the next morning, and thus break the Sabbath.” Admirable logic ! This is a religion with a vengeance ! With as much propriety the revered gentleman might say, as indeed is well observed by the editor of the New York Constellation—“Gaming houses will be kept whether they are full or not, therefore by hazarding in them a few dollars at cards or billiards, has no influence whatever in causing them to be opened.—Again—he might say—a “dram shops and stews will be kept whether they are well kept or not ; ergo, my being an occasional visitant therein has no influence whatever in causing or continuing their existence !”—*American Commentator*.

RESIGNATION.

There is no virtue more acceptable to God, and in practice, more conducive to human happiness, than resignation to the divine will. He who presumes to question the wisdom, the goodness, and the paternal solicitude, for the felicity of man, of the Supreme Being, is guilty of the most heinous of crimes, and deserving of the most severe punishment. That wisdom, which is displayed in the economy of the vast system of creation—that goodness, which every page in the volume of nature exhibits in language the most forcible and endearing, that paternal solicitude which the scheme of redemption and pardon so gloriously illustrates, should silence every murmur when we are afflicted, and teach us to consider that we are chastised for the most benevolent purpose, and corrected that we may be worthy of those unfading joys for which we are ultimately designed. The globe is not constructed for the eternal abode of an eternal soul. We should view all its perplexities, as equally short-lived and transitory. He who uses the good things of this world, without abusing them; whom prosperity cannot elate, who puts a just value upon what he possesses, and is ready to resign the blessing which he is favored with into the hands of him by whom they were bestowed, (when the requisition made is an object of divine complacency,) will surely receive an abundant reward. Resignation can alleviate the distress of this life, calm its varied troubles, pour a ray of comfort to enliven the vale of tears through which our pilgrimage must be made, and cheer with consoling expectations the gloom that lowers over the pillow of death. Who then would have the hardness to doubt the justice of the dispensations of Providence, or arraign Omniscience at the tribunal of human presumption?

CONSISTENCY.

As it is universally acknowledged, that *consistency*, by which is meant the agreement of one thing with another, is a conspicuous trait in the dealings of God with his creatures, we are disposed to call on those, who believe that some men will be forever blessed in a future state as a reward of their good works in this, and that others will be forever punished hereafter for their sins here, to inform us whether they believe that there is as much difference in the conduct of men in this life as they make in the rewards and punishments in a future world?

That there is a very considerable difference in the moral conduct of men in this world is not disputed, but as we find none who are en-

tirely free from faults, and perhaps none who are destitute of all virtue, it seems questionable, at least, whether the difference even between the most virtuous and most vicious is as great as between the infinite rewards and punishments which are supposed to await men in a future world.

Let not those on whom we call in this way, say, we have no means to answer; for we promise that if they will send us their replies of reasonable length, we will publish them with our remarks, and will try to disprove, or acknowledge ourselves convinced.

TRUE RELIGION.

The Christian Religion differs from all other systems of worshipin that it recognizes but **ONE** God;—the supreme governor, and all sufficient upholder of all things. To him our minds are directed, as to the infinite and eternal “God and Father of the spirits of all flesh;” who created, upholds and guides the helm of universal dominion. He is represented in the Scriptures of divine truth, to be a God of Love and compassion, whose tender mercies are over all the innumerable works of his hands; and who designed and directs all things for the good of his numerous and dependent children. In the creation of man, his infinite power was displayed, and his adorable wisdom and goodness shine conspicuous in the bountiful provisions he hath made for the gratification of man’s rational desires, while in this frail state of being. On whatever side we turn our eyes, we behold the marks of his munificence, and are on all, surrounded by the manifestations of his love to man. All conspire to create in us a sense of dependence upon him, and tend to raise our affections and awaken in us a deep and realizing sense of the gratitude and veneration which we ought ever to exercise towards him, for all his mercies. The man who carefully studies his duty to his God and to his fellow men, and lives a life in accordance with the dictates of this religion, cannot fail of being happy, and enjoying the full and perfect assurance, that his dependence is placed on **ONE** who is every way able to support, and who will never leave nor forsake him, although destitute and wretched, and neglected by all else in the world. A faith like this, is calculated to enliven and invigorate the heart, and strengthen the mind and affections, in every situation and under every circumstance of human existence.

True cheerfulness makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunshine of a mind illumined by piety and virtue.

For the Anchor.

ON THE GLORY OF GOD DISPLAYED IN CREATION,
PROVIDENCE AND REDEMPTION.

"The whole earth shall be filled with the glory of the Lord."

The words of scripture placed at the head of this article, seem to be couched in the future tense, and may have led many to believe that the earth will be full of God's glory at some future time, but is not so now. This is an error of great magnitude, and leads to unspeakable darkness. Gentle reader, let us refer to the bright attributes of Deity and see if we can discover aught but glory. Do we not believe that God is infinitely wise, powerful and good, and is not this the effulgence of glory? Do we not believe that He is unchangeable—"the same yesterday to-day and forever"—and does not this bespeak Him always able to display his glory on the whole face of nature? He never was in childhood to lack wisdom or power to beam forth his whole self. He never will be in dotage and forget his eternal purpose. So look which way we will—toward his ineffable majesty, or on the exhibition of his glory in the works of Creation, Providence and Redemption, all is glory, for God is true to himself.

Let us turn the mind's eye from the effulgence of this divine character toward this 'mundane sphere,' and see if it does not reflect the brightness of Him who balances it from the centre and sustains it without exertion. Behold the beautiful orb whirling with immense diurnal and orbitic velocity, yet it is not dimmed or defaced. It is not hurled naked into immensity, but is enveloped in an elastic fluid called atmosphere, which turns with it and preserves it from harm. In this atmosphere is held suspended by the exhaling power of the sun an immeasurable quantity of water, which falls in dews and showers to moisten and refresh the face of nature; it is charged with gases to animate, nitre to strengthen and sustain, and electricity to put the whole in action; it is charged also with the main substance matter of all animal and vegetable bodies, and through its medium is performed the principal functions of animal and vegetable life: and whether we view it enamelled with the Aurora Borealis, illumined with the red lightning's blaze, or clouded with the black tempest's frown, it is alike glorious. This atmosphere may be considered the refulgence of God's inscrutable glory, for all the operations here noticed are mainly invisible to the human eye.

Let us look at the surface of this terraqueous globe, and see the land divided into continents and islands; the water into oceans, seas,

bays, gulfs, lakes, rivers, creeks, brooks and rills. Look at the rich soil of mother earth, clothed with smiling green and planted with fecundity of seeds, each seed having a plant or tree in embryo within itself. Look at the verdant mead, the flowery lawn, ornamented with the blossoms of spring and perfuming the air with fragrance and scenting the breeze with the blith of delight. Look at the hills whitened with flocks of sheep, cropping the glen with rapture or bounding along the cliff in ecstasy. Look at the green pastures and see innumerable herds of cattle and other quadrupeds, do they graze with less delight? Look at the various tribes of brute creatures, whether roaming the forests, cleaving the sky, or skimming along the flood, they all enjoy the propensity God has given them. Look at the fields of grain rejoicing toward the harvest when it shall gladden the heart of man and administer plenty and comfort to his dependent domestics, and if these rural glories do not suffice insatiate curiosity, then ascend to awful sublime and view the mountains whose tops peer above the clouds and are covered with unmelting snow, and whose smoking summits denote the volcanic fire within—extend the curtain of vision and the mountains' sides and valleys are inundated with melted lava—and Herculaneum and Pompeii are lost forever! These are glories which the imagination of man may faintly picture but language is inadequate to describe.

"Look 'round our world behold this scene of love

Combining all below and all above."

From these natural glories let us turn our attention to the glories discernable in our physical world.

"See man from nature rising slow to art."

See the human family divided into nations, tribes, casts and clans. See them forming governments whose aim is to combine the prowess of this "mighty maze of man." See them led by some fiery chieftain whose vaulting ambition seeks to perpetuate his fame—see him rolling the car of conquest over the necks of millions—its wheels died in the blood of victims slain to appease his rage does this less bespeak the glory of the Allwise, or is it to effect the eternal purpose in changing those voluptuous nations who do not put their trust in his law? Let us turn our thoughts further on

"The glory, jest and riddle of the world."

See them heaping hords of treasure—see them claiming the assistance of their fellows to build a tower of Babel, a temple, a pyramid, an obelisk, a colossus, a labyrinth, or a cata-

comb ; but you will say this belongs to the glory of man, and if this be so does it detract from the Almighty? No! It adds to his praise,

"Who gave this thinking thing this turn of mind."

Let us take a different view of physics, and see the improvements effected in the condition of man. From a coat of fig leaves or skins of wild beasts, see him making cloth from wool or silk, vying in dye with the rainbow and in texture with the spider's web. From the low hut of sods or the wigwam of poles, see him building stately palaces of polished marble or stone work covered with gilt and bronze.—From the rafts of poles fastened with withes or the bark canoe, see him building ships of burden, freighted with merchandize from every clime, whose sails spread to the breeze waft them over immense oceans almost from pole to pole. See two opposing navies ride in line of battle, "a streak of bright flame shooting from every port hole, and the "iron storm" showers potent and thick on all within the reach of its ire. Look forth in the lapse of time and see the ponderous steam-ship propelled by expansive heat, and stemming the turbid current of rivers or bounding over the boisterous lake. See the car of the railroad, whose low built structure maintains the speed of a pigeon's flight. Are not these the glories of God shining forth in the genius of man?—Surely exceedingly glorious is he in all his works—sublimely inscrutable in all his ways.

From physical let us turn our attention to intellectual greatness, and see the man of thought tracing an idea in the form of hieroglyphics on the bark of a tree, or the palm leaf's spacious surface—from this original and uncertain mode of communication, see him using parchment and vellum, whose smooth surface reflects the alphabetic characters from the point of pen or pencil with a velocity almost equal to thought. Look farther in the light of science and see the printing press multiplying innumerable copies of useful books, and spreading general instruction on the public mind. Now read the epic poets, whose muse sung of ancient battles whose ire equalled the infernal demons' rage, and heroes whose herculean prowess claimed the renown of the Gods. Read also the lyric poets, who "tuned the lyre to gentler themes" and sung the songs of love, or the soul thrilling sentiments that softened savage manners into civilities—or the "sweet psalmist" who harped an Almighty's praise. Look on the maxims, the admonitions and instructions that emanated from ancient sages whose wisdom beamed intelligence on the mind of man. Look on the pages of his-

tory, where are recorded the annals of nations that existed time immemorial, and you may see that glories shine in every age and in every clime. Shall we leave the "hill of science," where the philosopher has treated of the whole arena of nature known, and look at the observatory of the astronomer? There we may see a Copernicus, a Newton, or a Herschel, measuring the circumvolutions of distant orbs with the precision of geometry and giving the dimensions and distances of the heavenly bodies from the satellites and asteroids up to those burning suns whose rays illumine "immensity of space," and whose genial warmth smiles life and joy on all creation. Surely it may be commendable to bring the glories of the Creator into the view of his creature man, whom he has endowed with intelligence.

"Look on greatness, say where greatness lies ; Where, but among the honest, good and wise."

The moral glories of God are so refulgent in all the connexions of society and in the responsibilities of his moral agent, who rules lord paramount "of his footstool here," that I hardly know where first to fix the admiration of your readers ; whether on the tender ties that bind us to our nation, and promote the greatest individual and collective happiness of the human family, or on the effects these sentiments have produced in the continence of wives, the devotion of children, the faithfulness of husbands and lovers, and the love of truth and love of country that led Socrates to prefer drinking hemlock to the abandonment of truth, or that led Aristides the just, or Publicola and Marcellus to become exiles from their country, that their country might not suffer contention and strife by their presence. Or in later times to the conduct of Washington, who preferred the good of this republic to his own personal aggrandizement, and refused the titles and wealth offered by the British king. These are some of the emanations of God's goodness that may serve us as bright examples to follow and point us on in the path of virtue that leads to bliss. Has not the great parent of our nature blessed us deep in the flesh by implanting the passions, appetites, propensities and sympathies, which influence the mind that (by rightly using them,) we may enjoy the delights of life?—Yes he has given the smiles and embraces of "our better half," to impart the ecstasies of being ; he has given the prattle of children to amuse, and the support of relatives and friends to cherish us ; he has "blessed us in our basket and in our stores," and if he has permitted moral or physical ills to overtake us, it may be to give by contrast a realizing sense of the good bestowed. Nay, further, the great moral ruler has imbued the mind of man with a pure law,

(if obeyed) will bring justification unto mental life. His paternal care has bestowed chastizements for aberrations from duty that he may reclaim us back to peace. Has not his goodness given us repentance (without which there is no forgiveness of sin) to restore us to ourselves and redeem us from our moral fall?—Yes, gentle reader! here the superior glory of God shines forth in the redemption of a whole race of fallen men; for the naked savage that roams the forest is as susceptible of repentance as a priest clad in a purple robe and wearing a mitre, (and they both need repentance or they must be perfect, which is not the lot of man,) so here the acme of glory is achieved in the means of salvation which God has provided for all intelligences who are accountable to him, and “for whose glory they are and were created.”

Under these views of the subject, the man of faith may exclaim *Dei gratia! Dei gloria! Dei in excelsis!* God's grace and glory excels all, exceeds all, and fills the whole earth.

In conclusion, I must beg the reader to excuse this faint picture; for had I the powers of mind of all ancient and modern sages, my abilities would be incompetent to express the glory of the Great Supreme. Had I the length of all their lives added to mine, and with untiring application, still the time would not suffice to depict the excellence of this glorious character. Had I all the languages spoken by all the different nations that compose the human family, and you the wisdom of Solomon or Zophar to understand them, yet a full idea of them could not be given or received. So I will now take my leave by observing that, blind must be the eye and dead the faith of him who cannot perceive that the glory of God does now, ever has, and ever will, fill the whole earth. WHITLOCK.

Castleton, Vt., Sept. 15, 1833:

A F R A G M E N T .

I remember the impression. The scene now appears to my mind in all its appalling horror. Never shall I forget it. Amelia was a lovely girl. She had the sweetest disposition and a highly cultivated mind. She was an ornament to her friends, and had the love of all who had ever seen her. So mild, so pleasant, so engaging were her manners that she seemed to soften the feelings of every one in her presence and to infuse her own gentle spirit into the breast of every one with whom she conversed. Often, very often, has the sweet musical tones of her voice soothed my melancholly and made me forget every sorrow and affliction, (and I have had my share,) which preyed upon my heart.

She was not twenty: Disease—a consumption in its last stage—had confined her to her bed from which her soul was to take its flight for another world. There was no trace of her beauty left, but the smile which always played upon her lips, and the rose which dimly bloomed where the soul of beauty had once chose its residence. Her strength had failed, and her mind had lost its vigor and seemed just extinguished. Her friends—all were such—were weeping around. Her sister—she had but one—was overpowered with the thought that she should lose the sister of her love.

I strove to comfort them—I was weeping myself. But she, the one ready to depart, was calm, resigned. No fears disturbed her repose—no cloud came over her mind to hide it from her Savior's love. Yet she was affected, but it was the grief of her friends which affected her. She was willing to die, but she would have lived for their happiness.

The man of God, the meek disciple of the compassionate Redeemer, whose duty it is to comfort those who mourn, to smooth the bed of death, and give consolation to those who weep to think what they are about to lose—the clergyman came in. His countenance was sad: no wonder, so it was with the rest. His bosom heaved a sigh—all sighed. He came to the dying girl; he very kindly took her hand—felt for her pulse—it was nearly gone. “You are dying, Amelia,” he said, “you are dying. You have but a few moments to live—have you made your peace with God? have you an interest in the Savior.

“I think I have,” she said. “I believe my Heavenly Father has always been good to me, and I do not feel to distrust him now.”

“But,” continued the comforter, “have you repented of your sins? have you been born again? do you feel that you have been converted to God?”

She replied Jesus died to save me.”

“But you are a sinner—do you not know you are a sinner?” he said, “and that unless you have made peace with God, you will be eternally miserable. God has commanded you to repent; he has told you except you be born again, you cannot see his kingdom. Do you not fear you will go to hell?”

Her soul struggled—she could scarcely reply; “Sir, I have ever attempted to do my duty; if I have injured any one, they must forgive. I believe God will, and I trust myself in his arms.”

Silence reigned for a few moments, but I perceived our man of God was not satisfied. He looked upon the almost lifeless clay of the once lovely girl. She was calm; the spirit was

already stretching its pinions for the other world. But it must not part in peace.

"You are not afraid to die, then?" he said and his lip seemed to quiver with rage. "And you are willing to die too, in this awful stupidity and hardness of heart! You will die alienated from God—at war with his grace—unconverted to his love—unregenerated by his spirit—and drop into hell? Poor girl! you are lost! I would pray but it is useless. You are lost—O think there is"—a day of judgment, he would have said—but her spirit was gone. Amelia was no more. She would have wept at his barbarity but weeping with her was over.

It was the priest of the parish. The surviving sister was a member of his church.—She had been accustomed to believe whatever he said. Those who have felt what she felt may appreciate her distress. I cannot tell it. Nor indeed what were the feelings of the afflicted parents, who were also members of his church.

The funeral came—I did not attend. I could not bear the consolation the preacher was likely to give. But he told the audience that Amelia had gone to hell, for she had never been converted and she died awfully stupid. And concluded by telling the relations, the father, the mother, and the sister, it was their duty to be reconciled to the justice of God, for it would be for his glory that all impenitent sinners should be eternally damned.

—*Gospel Advocate.*

CHRISTIANITY.

There is no doctrine of Christianity, which is more generally despised, than that which teaches, that God is good to all and that his tender mercies are over all his works—that Christ was delivered for our offences and raised again for our justification—that, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life—that as in Adam all died, even so in Christ shall all be made alive—that the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead—and that he died for all, that they which live shall not henceforth live unto themselves, but unto him which died for them and rose again. That teaches its professors, to both labor and suffer reproach, because they trust in the living God, who is the Savior of all men, especially of those that believe—That teaches, that the grace of God teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present world—That instructs us, that Jesus,

who was made a little lower than the angels for the suffering of death, was crowned with glory and honor, that he by the grace of God should taste death for every man—and that he is not only a propitiation for the sins of believers, but for the sins of the whole world. There is, I say, no doctrine more generally despised, than that which teaches these divine and consoling truths. Those who are at swords points with each other, cordially unite in deprecating this doctrine, although its leading features are in unison with the essential points of each party that condemns it. Even those who believe no doctrine unite with the others in condemning this. One would think, judging from the abhorrence in which this doctrine is professed to be held, that it has no good qualities to recommend it, and is the most corrupt and detestable under heaven.—But thank Heaven, this is not the fact. It only requires a very superficial examination to discover, that it is more glorious, and more consistent with the divine attributes than any other. In truth, it is in perfect harmony, both with the attributes and the word of God. The more it is examined, the more lovely and beautiful it appears. Compare it with any of the most popular doctrines that are espoused, and it will appear as far superior to the best of them, as truth is to falsehood, or light is to darkness. It never becomes dry or tedious by contemplation, but, like a great river that sends forth a thousand springs to refresh and fertilize the earth, it refreshes and nourishes the soul, and causes it to produce fruit to the glory of God and the happiness of man.—*Universalist Magazine.*

THE JEWS.

It appears by late accounts, that there is at present, among many of the Jews of Europe and Asia, a prevailing belief that their promised Messiah is about to appear at Jerusalem. Mr. Wolff, missionary to the Jews, states in a letter dated ———, that about a hundred Jews, of different ages, had recently arrived at Jaffa, on their way to Jerusalem, where it was their intention to close their days. Similar information has been received in London from various places. And it has been more recently stated, by a resident at Constantinople, that many ships had been hired there by Jews to convey them to Jerusalem. A thousand families, he adds, are embarking from all quarters. The truth of this state of things is confirmed, by later information from the south of Europe. They openly assign their expectation of the Messiah as the reason of their removal.

My Father is greater than I.—*Jesus Christ,*

EDITORIAL.

MEDIATORIAL OFFICE.

Our Savior is denominated by the apostle, the mediator between God and man, and subsequently, "the man Christ Jesus, who gave himself a ransom for all to be testified in due time." We doubt if the nature of this office is understood, notwithstanding it is very frequently made a subject of remark. The view which is commonly taken of the subject would give us to understand, that our Father in heaven and his children on earth were at war, God an enemy to man and man an enemy to God. Under these circumstances Christ came as a mediator to make peace between the adverse parties. The common view of the mediatorial office of Christ is expressed in a brief sentence by Dr. Watts and sung in most of the popular churches.

"He quenched his father's flaming sword
In his own vital blood."

We must confess that our heart revolts at such notions of God as Lord of all, and Christ as mediator. We can not conceive of a picture more horrid in all its features than this. God with a flaming sword raised, ready to smite the guilty rebel, Christ interfering and the dreadful instrument falling upon his innocent head. It exceeds in savage barbarity any thing that can be found in the history of the most depraved and blood thirsty of the human race. We read the following story which presents a case in point. In the early settlement of America, Capt. Smith fell into the hands of Powhattan, if we rightly remember, a powerful and warlike Indian chief. By the council of war he was condemned to die.—The time had arrived—the block was laid, and the fatal club was raised. It was at this critical moment that Pocahontas interfered—cast herself upon the body of Smith—begged for his life, and declared if the blow fell it should come upon her head. It was enough. The sable chief of the forest knew more of justice and humanity than to break the club on the head of his daughter. And yet modern Christians worship a God that falls infinitely below that savage in point of humanity. He had raised the sword, and so inveterate and diabolical was his malice, that he stayed not his hand though it pierced the breast of his only begotten son.

Such notions poorly harmonize with the character of God as a being of infinite goodness and benevolence, and more poorly still with just conceptions of the nature and intent of Christ's mission.

Dr. Clarke gives us a beautiful view of the

nature of Christ's mediatorial office, in this simple remark: "A mediator is a middle person, who stands between two men to introduce them or make them acquainted with each other." It should be remembered that notwithstanding God was always acquainted with man in all his ways, yet man was unacquainted with God, and needed a middle person to introduce them to the true knowledge of God and his character. Such was the business of Christ as mediator. It was to teach men the name and the nature of God. Hence he said on the eve of his departure, "I have finished the work thou gavest me to do, I have declared thy name unto the men which thou gavest me out of the world." Here was the work which God gave him to do. It was not to "quench a flaming sword," but to declare the name of his God. This great mediatorial work he had performed, and it was finished, *on earth*. He still continues to *reign* as mediator, and from the record of his truth, the rays of his divine life and light continue to emanate, teaching men the name of their Father in heaven. In this office he must reign till he hath put all enemies under his feet. When the knowledge of God shall reach every heart, and all shall know him from the least unto the greatest, then shall he deliver up the mediatorial kingdom, for there shall be no longer any need of a mediator, and God shall be all in all.

I. D. W.

ON THE INFLUENCE OF CIVIL AND RELIGIOUS LIBERTY ON THE MORALS OF A NATION.

There is no subject which has more earnestly engaged the attention of the enlightened philanthropist and called forth all the energies of his mind, than civil and religious freedom. From the day in which it dawned on the British nation, in the famous *Magna Charta*, to the present time, the light has been gradually increasing; and if it has not yet reached its meridian, it has shed such a flood of light and glory on those nations on which it has shone, that they stand "like stars in the midst of the ocean," and invite the admiration of those who still "sit in darkness and the shadow of death."

But this invaluable blessing has not been obtained without a struggle. Like every other attempt to meliorate the condition of man, it has had to wade its way through seas of blood. It has been a contention between light and darkness, truth and error, tyranny and freedom. Against it have been arrayed the influence of power, the corruption of wealth, and the sophistry of learning. Of these three powerful antagonists, the latter has perhaps been the most difficult to overcome, because under the semblance of truth and an interest in the common weal, it could insidiously plant its dagger in

the bosom of freedom. It enlisted the prejudices of mankind, fostered by education and confirmed by habit; and where it dared not offer an argument to the judgment, it would secure its point by an appeal to the passions. In this unholy cause the brightest intellects have been degraded and truth has been immolated on the shrine of self interest.

The great plea which has been invariably argued against civil and religious freedom, has been founded on the assumed basis that "equal rights" would be subversive of all social order, and that any state which was conducted on this broad principle would speedily terminate in anarchy and confusion. As long as the people could be persuaded of the correctness of this position, there was no difficulty in "lording it over them." And hence it has ever been the object of those in power to make their dependents believe that the arbitrary measures to which they had to submit, were instituted for their happiness and well being. Every oppressive measure, every system of tyranny and usurpation has cloaked its revolting features with the fair semblance of "public good."

The fallacy of this objection against the liberties of mankind has been shown, not by speculative reasoning, but by actual demonstration, by positive facts. It has been proven to the universe of mankind that it is *oppression* and not *freedom* that demoralizes a state. If we cast our eyes over the map of the world, we shall there find that where the sun of liberty shines with the brightest light, there also morality flourishes as "a tree planted by the waters."

The opponents of liberty have made a monstrous mistake in their estimate of the operations of virtue on the human mind. They seem to think that she cannot maintain her proper ascendancy, unless her throne be surrounded by instruments of torture, to enforce obedience; the fear of overwhelming punishment must be the moral restraint; she must rule with a "rod of iron." They think that until the mind is broken down and debased by slavery, it cannot avoid the allurements of vice. In this judgment, they probably refer to their own feelings, but the rule is certainly a fallible one. Virtue cannot dwell in a slavish soul. It is of too ennobling and too exalted a character to make its abode in the bosom of a slave. There are those whom cruel fate may compel to wear externally the badges of servitude, but whose magnanimous *minds* are beyond human control. But where the genius of slavery has stamped her signet both on soul and body, we shall find envy, malice, cunning, covetousness and every species of low and contemptible

vice; but heaven-born virtue has never entered the precincts of its polluted habitation. It does not follow that because a people be free they must of necessity be lawless. If there be a form of government in the world, in which a strict obedience to the laws must be maintained it is in that, in which those laws are founded in equity and justice. If there be a government in the world in which those laws will be held sacred, it will be by those who feel that the rule which is exercised is the safeguard of their liberties, and not the rod of the oppressor.

It is only in the lofty and independent mind of the son of liberty that the true principles of honor, magnanimity and virtue can take root; there only can they flourish and there only bring forth their fruits unto perfection. The breath of slavery will blast the most promising tree that grows in the moral soil. If man's duty consists in living agreeably to his high *nature*, how can he perform it, when he has lost that rank in the scale of being to which he is entitled? If the use of his intellectual powers is to be his distinguishing mark from "the brutes that perish," and the exercise of those faculties his highest concern, how can he bring them into operation when they are made to subserve the mandate of a master whose will is to be his only rule of action, and whose judgment to dispute would be treason?

How can true greatness of soul exist in him who has been so grossly debased by servitude that he can give no other reason for his actions, than did the worshippers of the image on the plain of Dura, namely that 'the king set it up,' and whose only motive for this servile obedience is founded in the dread of the punishment which the refractory would experience. On the contrary place man in a situation to make use of his reason and to communicate the results of his mental labors untrammelled and unfettered; let him know that in studying the welfare of community, he advances his own happiness; and that obeying salutary laws he is strengthening the bulwarks of rational freedom, and you will do more to promote social order than was ever effected by the most despotic exercise of tyranny.

Though we have chiefly dwelt on "civil liberty we thought proper to couple it with *religious* freedom because we consider both necessary to a healthful moral state. It is a small thing for the *civil* ruler to knock asunder the chains of slavery from the *limbs*, if the *priestly* ruler can rivet the fetters on the *mind*. It will not avail for the civil legislator to make mild, merciful and impartial laws for the administration of the state, while the priest is permitted to bring men under the dominion of

those which he blasphemously calls *divine*, and which are unmerciful, partial and unjust. The plea which despots have used, that a mild and affectionate treatment would be subversive of all government, is a counterpart of what priests now advance with respect to the divine administration. Take away the doctrines of eternal misery for the transgressor and undying vengeance in the bosom of his judge and you open the floodgates of licentiousness. But the fallacy of this argument is daily exposed in every town in the Union. The advocates of eternal *damnation*, are by no means "the salt of the earth," and the advocates of the illimitable goodness of God have nothing to fear from comparison. We believe the day is not far distant when these "doctrines of vengeance" will only be found among the rubbish of the lumber room, where they have been deposited with other works that are obsolete and useless.

C. F. L. F.

For the Anchor.

FUTURE RETRIBUTION.

NUMBER FOUR.

Two men, J—and C—, were guilty of the crime of murder. J—, in cool blood attempted the murder of two, moved by the love of money. He succeeded in the first attempt; but in the second, received a mortal wound himself, and most fortunately, if your, modern doctrine is true, died on the spot; was immediately freed from sin and pain, and prepared for the joys of heaven.

C—, was of violent passions. In a paroxysm of rage he murdered a friend, whom except when passion reigned, he tenderly loved. Immediately after the fatal deed, conscience awoke and smote him in all his vengeance and power. He fled from the cry of justice filled with the dread, tormenting fears of detection, judgment, public indignation, and a public ignominious death. After being pursued by the officers of justice for months, he was at last overtaken, arrested, and put in prison. Here, his sufferings, already very great both in body and mind, were increased. After remaining in prison for some time, he was brought to trial. A tedious trial ensued:—he was condemned to die, and sent back to suffer another tedious and protracted period in prison, prior to his execution. His torments, continually increasing, were during this last imprisonment inconceivably severe. Finally, having endured an amount of retributive suffering, protracted, momentous, and horrid beyond conception, the climax of his wo was finished in his execution! He was led from prison, made a dreadful spectacle of infamy and wretchedness for the multitude to gaze upon, and

then lunched from the gallows into eternity! This crime was evidently not so black as was J—'s. In a paroxysm of passion he killed a friend, he loved, and would have died to save when passion did not bear sway. He regretted the deed, soon as it was done. But it was past and irrevocable—and his wretched doom fixed and unescapeable. J—died, with a most foul and long premeditated murder, of two fellow beings, in his heart. Yet by the friendly and saving mediation of death, he was saved from all that dread amount of retributive wo which was poured out upon C—for his less criminal deed. Yes, on the scheme of no future retribution he was forever saved by death, *without* repentance and faith, from due punishment for the deepest criminality. The following queries appear to me, pertinent. Does an equitable distribution of punishment take place in this world? in the cases above stated; Was J—punished as much in this world for his crime of murder as C—was for the same crime? As his murder was the more aggravated of the two, ought he not in equity to have received greater punishment than C—? If an equitable retribution does not take place in this world, as certainly as God is just and impartial will not such retribution be perfectly rendered in the future? G. C.

REPLY TO THE ABOVE.

The introduction of *fictional anecdotes* as proof of a doctrine that is not countenanced by any *better* testimony, may in some degree be excusable; we are therefore perfectly willing that the foregoing story should pass among our readers for *what it is worth*, and we hope that its inventor will derive from the *kind* of argument which it furnishes, all the advantage it is so admirably calculated to procure. Suppose we should admit all the inequality in the present life that the unusually fruitful imagination of our friend can conceive of; the admission would be nothing to his purpose, until he can prove from *scripture* testimony that this inequality will be counterbalanced by *suffering* hereafter. Whether this 'inequality' is real or imaginary, is a question in which this discussion should take but little interest, from the consideration that neither supposition is proof of misery *after death*. The testimony of our senses in regard to things as they *now are*, and the testimony of *scripture* in relation to things as they *will be* in the future *immortal* state, are subjects which should never be confounded.

At the close of the above communication we find the following queries, to which we will now direct our attention:

1. "Does an equitable distribution of punishment take place in this world?"

Before this question can be answered satisfactorily, we must know more definitely what our opposing brother understands by an "equitable" distribution of punishment.

We should infer from the drift of his *fiction* about the two letters of the English alphabet mentioned above, that he considers an equitable distribution of punishment to consist in the invariable bestowal of a definite amount of suffering, as an offset for a corresponding amount of vice. If this is what is meant by an 'equitable distribution of punishment,' we would unhesitatingly answer, that it does not in all nameable cases, take place in this life. We do not believe that the retributions of the divine government are predicated upon any such principle as is involved in the above supposition. We do not believe in any 'distribution of punishment' which does not grow out of those divine laws by which our present existence is regulated. These laws are eternal in their nature, universal in their extent and immediate in their results. The divine being has so constituted our present disciplinary state that enjoyment is the *natural consequence* of obedience to those laws to which we are amenable, and on the other hand suffering is the unavoidable result of their violation. Whenever we transgress those laws, we become the administrators of our own misery. Whenever we yield obedience to their requirements, we become the arbiters of our own enjoyment. To the wicked, they are the "reward of his hands"—to the righteous, the "fruit of his doings." This we believe to be the principle upon which an 'equitable' distribution of rewards and punishments does take place in this life; and upon this principle the experience of every sane man harmonizes with the testimony of scripture in declaring that "the righteous shall be recompensed in the earth, much more the wicked and the sinner."

2. "In the cases above stated was J—punished as much in this world for his crime of murder as C—was for the same crime?"

We answer; he was not, for the very obvious reason that he was not continued in this world, *where* alone he could have experienced the punishment to which C—became obnoxious.

3. "As J's—murder was the more aggravated of the two, ought he not in equity to have received greater punishment than C—?"

In the first place we would remark, that it is not the province of human knowledge to determine upon the relative degree of guilt which one man's crimes bear to another's. The crim-

inality of an action depends entirely upon the *intentions* of the actor, and the character of those 'intentions' alike depends upon the *motives* which pervade them; so that none but the all wise 'searcher of hearts' is possessed of the necessary means of knowing the exact amount of guilt with which any individual is justly chargeable.

In the next place the "equity" of the divine administration does not in our estimation consist in the *amount* of punishment inflicted, but in the justness and impartiality of the *principle* upon which that punishment is established. To say that J—"ought" to have received a punishment which he did not receive, would amount to an impeachment of the divine character, from which we beg to be excused. Had J—remained subject to those laws by which C—was punished 'in this world,' he would unquestionably have participated with him in those consequences of their violation which C—lived to experience; but when he was removed by death beyond the operation of those laws, the consequences arising from their operation must to him have necessarily ceased.

4. "If an equitable retribution does not take place in this world, as certainly as God is just and impartial will not such retribution be perfectly rendered in the future?"

If 'God is just and impartial' in the administration of his government, it is certain that an equitable retribution *does* take place in this world. If on the other hand an equitable retribution *does not* take place in this world, there is no certainty that 'God is just and impartial' in the administration of his government. If an equitable retribution does not take place in this world, we cannot conceive what reason this circumstance affords for believing that it will take place in that which is to come. If God is an *unchangeable* being, and if he is *not* and for the last six thousand years *has not been* "just and impartial" in his government of his creatures; what possible reason can we have for believing that his treatment towards us will ever be of a different character? Certainly none.

There is no necessity friendly reader, of wandering into worlds unknown in search of an 'equitable retribution.' Its existence is visible in the world without and the world within us. The impress of its reality is engraven upon our experience and attested by our daily observation. The inseparable connection between vice and misery—virtue and happiness, is founded upon a principle as immutable as the throne of the Eternal. 'The way of the transgressor is hard'—not will become so some thousand years hence, but is so now.

The good 'man is blest in his deed'—not out of it, "The righteous shall be recompensed in the earth, much more the wicked and the sinner." "The Lord is righteous in all his ways," dispensing the equitable retributions of his moral government according to those established principles by which his government is characterized. Let it be remembered then that virtue is its own reward and vice its own punishment. So long as mankind are characteristically 'the wicked,' just so long will it be "ill with them." Whenever mankind become characteristically 'righteous,' then and not till then, will it be "well with them."—The retributions of the present life ARE those of "a just God and a Savior," and while his judgments are abroad in the earth may we his children learn righteousness. H. J. G.

FUTURE RETRIBUTION.

NUMBER FIVE.

B. was one of the most fortunate of men, so far as this world's good is regarded. He was born of prosperous parents, in a happy country, enjoying all the blessings of liberty and of a wise and well administered government. He enjoyed almost uninterrupted good health through a long and prosperous life. He increased his riches. He suffered comparatively few of the disappointments and perplexities which fall to the lot of most men. So that it may be truly said of him in the language of David respecting the prosperous wicked; in the 73 Psalm; he was "not in trouble as other men." Through life he enjoyed an abundance of every thing that "heart could wish." But for all this he was ungrateful. He did not thank God for the good he had received and enjoyed. But said, "I have obtained all this by my own labors and wisdom." He did not so much as acknowledge the existence of a God either in word or deed. He was proud, unjust, and covetous; a reviler, an extortioner, and an oppressor of the poor, the fatherless and the widow. He died impenitent.

P—was one of the sons of adversity and affliction. He inherited poverty and disease from his parents. He possessed his distressed life in an oppressed and wretched country under the absolute dominion of one man, called an emperor, who was a most wicked and cruel tyrant and persecutor of Christians. His whole life was one series of deprivation, sickness, gloom and suffering,—except the present happiness of virtue, which I allow was great,—but not near so great as it would have been to him, had he enjoyed the prosperity of B—, superceded to his own integrity. He openly espoused the then unpopular cause

of Christianity. And pulcily defended it both by preaching, and by his upright life. In consequence, all civil privileges were denied him. He was deprived of that liberty which is dearer than life, and incarcerated in a loathsome prison; where sickness brought him to the verge of the grave. Afterwards when he had begun to recover, and to indulge hopes of freedom and a happier state of things, unexpectedly an order was given by the tyrant that he should be put to death. This order took effect. The unfortunate man was executed in the following horrid manner. He was daubed over with combustible materials. These were set on fire in the night time, and he was set up as a sport light for the amusement of the tyrant and his favorites! And thus he was burnt to death! In these two cases was there not manifestly an inequality of retribution rendered in this life? And will it not be equalized by a future retribution, on the plain principle that the sinner, who receives his good things in his lifetime, while the good man in his lifetime receives evil things, will hereafter be tormented, and the good man comforted?

G. C.

REPLY.

The various and dissimilar circumstances which characterize our present condition, affords no satisfactory evidence of the existence of misery, when this condition shall have been superceded by immortality and eternal life. We look upon the present life as a state of discipline, in which our heavenly Father is training us up for a more perfect existence when the objects of the present shall have been accomplished. The numerous evils which have been discovered upon the map of human existence, however much they may weigh in the imagination of our correspondent against the rectitude of present retributions, are to us no impeachment of the goodness of him who rules and governs all things.

If we cannot fully understand the design of every particular in the divine procedure, we can know the principle upon which that procedure operates.

If there be any self evident truth, either in scripture, in nature, or in our own experience, then it is certain that what we call the evils of this life are made use of to accomplish benevolent ends. Innumerable facts recorded in the scriptures prove that it is so in many instances, and we believe that it is our ignorance alone which prevents us from seeing that such is the case in every particular in which evil exists. The present life was designed to promote some good end; and the diversified prin-

ciples upon which this life is constituted, we are content to believe were the *best means* which infinite wisdom could have devised to accomplish that end.

The existence of misery does not impeach the benevolence of its author, when it can reasonably be inferred that it results in a *greater amount of good* than could have been produced without its existence.

God designs to make man eternally happy in his more immediate presence. Happiness could not have been fully appreciated had it not been for our present acquaintance with misery. It is only through the experience of misery that we know what happiness is. The commission of an injury is in itself considered an evil, but if there were none committed there could be no such thing as the virtue of forgiveness. The existence of the one is indispensably necessary to the exercise of the other.—The laws of God are fixed and universal, both in the natural and moral world. The good which we see around us, is the manifestation of that object which these laws are designed to subserve; and the evils with which they are connected are the *best means* by which that object could be effected.

However plausible such arguments as are contained in the foregoing communication may appear to their author, they are not satisfactory to our mind. The amount of his reasoning appears to us to concentrate in the position, that all the inequality which is observable in the present circumstances and conditions of men, will be counterbalanced *by suffering* in the world to come—that there is no such thing as an 'equitable retribution,' unless these inequalities are rectified by a reversed *inequality* in our future condition. This may be good logic with our opposing brother, but it is not so with us; and the consequences which are inseparably connected with these premises, may yet have some tendency to wean our friend away from his own speculations.

The reader will bear it in mind that this 'plain principle' which furnishes G. C. with his argument for future misery, consists in the supposition that the 'inequality' of the present life is to be 'equalized' *by torment* in the eternal state. Without stopping to enquire whether this principle is correct or not, we will leave him to furnish the evidence (if he has any,) that it is so. Is there not all this 'inequality' in the present condition of those who our friend G. C. admits will not experience any misery in the future life? Do not many righteous men receive 'good things' in this life while others equally righteous are receiving 'evil things'? Does not this same 'inequality' exhibit itself in the various conditions of chil-

dren who leave this world *before* they have formed any moral character? If 'inequality' in this life would be an impeachment of the divine character unless 'equalized' by misery in the future life; what inference shall we draw from its acknowledged existence among the *brute* creation, whom no one supposes will ever be the recipients of that misery? If 'inequality' unequalized, is an argument against the goodness of God in the one case it is equally so in the other, as both are alike the objects of his creating power.

What then becomes of G. C.'s 'plain principle' and likewise the conclusion which he predicates upon it?

The case of Job as recorded in scripture, contrasted with the afflictions of our opposing brother, would have demonstrated the 'plain principle' under consideration, without the assistance of G. C.'s narrative given above.—That there is 'a manifest inequality' between the unparalleled afflictions of Job, and those which our friend experiences in this life, he would probably admit; but we very much doubt his expectation that this 'inequality' will be 'equalized' hereafter by his being 'tormented' and Job 'comforted.'

If G. C. should find it necessary to demonstrate his 'plain principle' by any further comparisons, we ~~would~~ remind him that there was 'manifestly an inequality' in the earthly condition of the apostles of our Savior. Some of them suffered far more violent and protracted persecutions than the others, and at length they all suffered martyrdom, *with the exception of St. John*, who was permitted to depart this life by the natural course of nature. Whether this 'inequality' of which we have spoken, will be 'equalized' upon the 'plain principle' by which one will 'hereafter be *tormented*' and the others 'comforted,' we leave for our friend to decide.

We close with the remark, that a sentiment which admits of no better defence than is exhibited in the foregoing reasoning of our opposing brother, should, in our humble opinion, be banished from the embrace of every christian.

H. J. G.

☞ Br. J. B. Dods of Taunton, Mass. will accept our respectful acknowledgement of the reception of a copy of his valuable sermon upon the subject of the '*Second Death*', spoken of in the book of Revelation. We have not as yet found leisure to bestow upon it that attentive perusal, which it merits, and which we design giving it; but from what we have already seen of its contents we can cheerfully recommend it to our friends in this section, as a production well calculated to shed light upon a portion of scripture which has served to be-

wilder the imagination by diverting the mind from the plain, unambiguous teachings of the Christian Message.

The discourse before us is founded upon the following passage:

"And I saw the dead, small and great stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev 20: 12—15.

If the respected author should meet with a favorable opportunity of forwarding a small quantity of the above mentioned sermons to the Book store of Mess. Kemble & Hill in this city, they could unquestionably be disposed of in a reasonable length of time. G.

THE DANVERS DISCUSSION.

We learn from the 'Trumpet' that an oral discussion of "*the question whether the doctrine of endless misery is revealed in the holy scriptures*," is in contemplation between Br. Thomas Whittemore, Editor of the 'Trumpet' and Rev. Milton P. Braman, a calvinistic clergyman of Danvers, Mass. If the latter gentleman sees fit to confine himself to the question above stated the discussion will take place in his own meeting house the last of the present month. As we shall learn something more definite in regard to the conclusion of this matter from the next number of the 'Trumpet,' we will leave the subject until our next. We lay no claim to the spirit of prophecy but from what we have seen of Mr. Braman in the columns of a filthy sheet formerly known as the 'Anti Universalist,' we venture to predict that what he cannot accomplish by sober argument he will endeavor to do by the lowest cast of vulgarity, misrepresentation, and abuse. G.

NEW SOCIETY.

A society of Universalists has recently been formed at Mount Pleasant, Westchester co, N. Y.

DOWRY

The best dowry to advance the marriage of a young lady is, when she has in her countenance mildness; in her speech wisdom; in her behavior modesty; and in her life virtue.

"NEW EFFORT."

Our city (Albany,) has recently been agitated with a new project in favor of the colonization society. The plan is to raise three thousand dollars, for the purpose of sending off a colony of one hundred people of color. They are to locate themselves in a place which shall be called Albany. Doubtless our city pride, being touched with the idea of having a place across the waters dignified with the name of ALBANY, will soon furnish the cash. This circumstance furnishes us with another proof that there is no principle of human nature to which some people are not willing to appeal if it brings money into their hands. We are a friend to our colored population. We could most heartily wish to see them raised from that degraded state in which many of them are among us, and can we do any thing to benefit them here we will most cheerfully do so.—It is a fact, however, that those who profess most love for the blacks, are still grinding them in the dust while they remain.—We confess we have some doubts of the sincerity of those men, who stand with a foot upon the neck of the poor African, and hold out a hand to beg for money to raise him from his degraded condition, and send him out of the way. The truth is that this colonization business is but a spoke in that wheel which is rolled by the clergy and gathering money at every revolution.

We have heard it said, that of the whole number of blacks who have been sent to Liberia from the north, more than fifty per cent have died within the first year? Is this so? or is it not? If so where is the benevolence of sending them away to die? I. D. W.

RELIGIOUS NOTICES.

BR. WILLIAMSON will preach at McChesney's schoolhouse, in Brunswick, Wednesday evening the 30th inst., and the following evening at the schoolhouse near Mr. Burdick's.

BR. T. J. WHITCOMB will preach at Mechanicsville on Saturday, the 26th inst., and on Sunday morning, 27th, at the same place, and lecture in the evening at Schenectady.

THREE PRECIOUS JEWELS.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—1 Cor. xiii. 13.

Notwithstanding the apostle would seem to represent these three loving sisters, as dwelling together in the most perfect harmony, it strikes our mind that the common doctrine, which teaches us, that a large proportion of the human family are predestinated

to endless misery, does not allow of this perfect agreement. Let us look and see. Faith says that the most part of mankind are forever excluded the mercy of God and the enjoyments of heaven. Now let us ask Hope and Charity if their voice is in agreement with what Faith says? We must ask the real Christian, whose Hope maketh not ashamed, because the love of God is shed abroad in his heart. Say then, thou highly favored of God, do you hope that the greatest part of the human family will be finally and forever miserable? Does divine charity, the love of God, which flows like a river thro' all the regions of thy soul inspire thee with a desire that millions of millions of the rational offspring of God should be forever miserable? The answer is, no.—Then Faith is alone, and Hope and Charity are agreed. Charity is the greatest, and Faith must conform to it. In the gospel these three precious jewels shine with one steady and clear light, the two less deriving all their brightness from the greater.—*Uni Mag.*

BROTHERLY LOVE.

"If a man say, he love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John, iv. 20.

It seems reasonable to conclude from this passage, that its author supposed that people might profess to love God when in fact they did not. He therefore gave a certain rule by which any one might be satisfied about himself, by reducing the subject to the simple question, whether he love his brother whom he has seen? But it may be well for us to guard against any arts which a wicked heart may attempt to employ to dispense with this easy rule. Do we not sometimes feel a disposition to reply to the apostle's statement and say, as the lawyer said to Jesus concerning his neighbor: *And who is my brother?* If the Jews contrived a way to evade the spirit of the commandment which required them to love their neighbors as themselves; by calling those their neighbors, whom they pleased, and leaving out of this relation whom they disliked, is there no danger of our evil hearts leading us into as great an error? Is it not too evident to be disbelieved, that the great body of professed Christians have erred on this ground, and found out a method by which they pretend to love God, and to love their brethren, and to live holy and godly lives, in their way, and yet come as short of the divine commandment as did the Jews, who made void the law of God through their traditions? In order to have every thing safe, let us always regard our Savior's com-

mand on this subject; "I say unto you, love your enemies."—*Uni. Mag.*

SALUTARY HINTS.

Let us avoid being the first in fixing a hard censure. Let it be confirmed by the general voice, before we give in to it. Neither are you to give sentence like a magistrate, or as if you had special authority to bestow a good or ill name at your discretion. Do not dwell too long upon a weak side; touch and go away.—Take pleasure to stay longer where you can commend; like bees, that fix only upon those herbs, out of which they may extract the juice their honey is composed of. A virtue stuck with bristles is too rough for this age; it must be adorned with some flowers or else it will be unwillingly entertained.

GENEROSITY

Is the offspring of heaven—the elder brother of Charity—Sympathy its sister, and Love its darling companion.

Compassion and Benevolence are in its train, and Sincerity its constant attendant. Happy, happy would it be for the world, was it oftner to be met with!

How many evils and calamities would it remove or alleviate—how many animosities and contentions would it stifle in the birth!

A stranger to cruelty, hypocrisy and dissimulation, it dwells only in the bosom of those where no vice can be found.

EXTRACT.

To relieve the oppressed, is the most glorious act a man is capable of; it is in some measure doing the business of God and Providence.

True Magnanimity.—Hath any wronged thee? be bravely revenged: slight it, and the work is begun; forgive it, and 'tis finished. He is below himself that is not above an injury.

DIED.

In Galway, Saratoga co. on Sunday 6th inst. William, son of Bradley Follet, aged ten years. On the day previous to his death, while at work in the barn with his father thrashing grain, he was severely kicked by one of the horses employed for that purpose. He lingered in the acutest pain about 28 hours and then paid the debt of nature, leaving his afflicted parents to mourn his premature departure to that land of rest where they fondly hope again to meet him with the redeemed world of mankind. May theirs be the consolation derived from the glorious gospel of Christ.

POETRY.

A THOUGHT ON DEATH.

When life, as opening buds, is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When scarce is seiz'd some valu'd prize,
And duties press, and tender ties
Forbid the soul from earth to rise,
How awful then it is to die!

When, one by one, those ties are torn,
And friend from friend is snatched forlorn,
And man is left alone to mourn,
Ah! then, how easy 'tis to die!

When faith is strong, and conscience clear,
And words of peace the spirit cheer,
And vision'd glories half appear,
'Tis joy, 'tis triumph, then to die.

When trembling limbs refuse their weight,
And films, slow gathering, dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die!

RELIGION.

What is it that is bread to the hungry—
eyes to the blind—feet to the lame—liberty to
the captive—and joy to the world!—What
gives woman, the partner of our joys, the
soother of our sorrows, that rank and standing
in society, to which she was originally design-
ed by her Creator—it is RELIGION—pure and
undefiled RELIGION—which had its origin in
the bosom of benevolence, and which has been
fostered and cherished by the loving kindness
of the Almighty. And is there to be found a
female in the wide world, so lost to every
thing that ennobles human kind, as that she
can despise and attempt to destroy that which
is her all? Such instances are rare—they
stand out in bold relief like monsters in crea-
tion. Mrs. Cary, in her letters, says:

“Woman without religion is a solecism in
morals, a deformity in social life. She resem-
bles the dead oak, to which the verdant ivy
still gives the appearance of freshness, as it
twines its flexible branches around the wither-
ed stems. There is life, it is true: yet it is
not in the main body of the tree, but in its in-
trinsic decorations.—Woman may look attrac-
tive at a distance, as if her characteristic requi-
sites were in full vigour, but approach, her
nearly, and you see a redundancy of ornamen-
tal qualities, covering, like the unsubstantial
ivy, her lifeless trunk, from which emanates
not one substantial good, for the principle of
life is wanting.”

If thine enemy be hungry, give him bread
to eat; and if he be thirsty, give him water
to drink.

MARRIAGES.

On Saturday Oct 12. by the Rev. C. F.
Le Fevre, John Owen to Miss Mary Hulbert,
both of this city.

On Saturday Oct 12. by the same David
De Mars, to Miss Jane Harris both of this
city.

A VARIETY of Universalist Books, and Ser-
mons, can be procured of Rev. T. J. Whit-
comb, Schenectady, and of Rev. A. Bond at
Bennington, Vt.

NOTICE.

A few shares of unappropriated stock in the
New Universalist Church (now erecting) in
the city of Albany, are yet to be disposed of.
Persons wishing to subscribe for them or to
make donations in aid of the good cause in that
city are requested to call at the store of Ste-
phen Van Schaack No. 392 South market-st.
where the subscription book can be seen and
any particulars respecting the New Meeting
House ascertained.

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THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, NOVEMBER 2, 1833.

NO. 18.

HENRY J. GREW, *Editor and Proprietor.*
C. F. LEFEVRE,
I. D. WILLIAMSON, } *Associate Editors.*
R. O. WILLIAMS,

EDITORIAL.

TIME AND ETERNITY.

To him who is accustomed to take a comprehensive survey of the works of nature, who draws a comparison between the mere drop of time and the vast ocean of eternity spread out on every hand, it must afford matter of astonishment that any should believe the fate of mankind for happiness or misery through all futurity, rests upon the fleeting moment of our present existence. Such however is the fact. It is an essential point in limitarian theology, that time is the season allotted to man for securing the riches of an eternal state—"the path of glory or the road to hell." The poetic sentiment of Dr. Watts—

"Life is the hour that God has given
To 'scape from hell and fly to heaven"—

is but the avowed sentiment of every believer in endless misery. Hence life, by such, is considered a season of the utmost importance—a season the most precious and inestimable to the souls of men, inasmuch as it is transient, and uncertain, and replete with the best or worst consequences. Mankind are therefore urged by every consideration to abandon all things else, and *seek an interest in Christ* while it is called to-day, for the purpose of securing the eternal good of their most precious souls, which are in so much danger of being lost in endless perdition.

But to us it is strange, it is *passing strange*, that a being who is always represented as exercising a parent's care and benevolence towards all the children of men, should have been so unconcerned in regard to their welfare as to set them upon the slippery rock of human life, where he knew they would be in such imminent danger of sliding into the awful abyss of interminable woe. It certainly presents the Father of mercies in no very enviable light. It exhibits him, either as a deliberate monster who has wantonly called into existence rational beings, and placed them amidst the deadliest dangers, that he might have the exquisite pleasure of seeing "spring the tremendous

mine" that seals their ruin; or else, as caring nothing whether they are in danger or safety. Either position, however, is directly contrary to his nature; and in either case he would be indirectly implicated in the endless suffering of man. No one who contends that God foreordained the endless damnation of some men, can exonerate him from the charge of dire malignity in their creation, however much he may maintain his cause on the ground of sovereignty. Nor is he less implicated in their suffering, if he has suspended their eternal destinies upon the "brittle thread of life," absolutely foreseeing that some will unwittingly drop and be enveloped in that awful ruin of which all stand in danger, however much he may warn them against it. A parent would hardly be held guiltless of his children's blood, if he should deliberately compel them to pass thro' a wilderness abounding with ferocious beasts, where he knew they would be in danger of being devoured. And, if the children were actually destroyed, no warning or admonition they might have received, could palliate the parent's guilt, or screen him from deserved reprehension. Unnatural and unfeeling we are accustomed to consider that mother who can deliberately, and without one relenting tear, cast forth her little infant into the streets or the fields, and there leave it to perish or be picked up by the passing stranger, she knows not whom. Yet such an instance of maternal depravity is commendable in comparison with the cool indifference of an almighty parent, if he has placed mankind in the broken barge of human life, surrounded on every side by the boiling surges of hell's liquid lava beneath which they are every moment in danger of being plunged, and left them, unassisted, to work out their salvation by their own feeble exertion. Who then can believe that such is the case? Who does not shudder at the thought of ascribing such deliberate barbarity to the father of mercies? It appears to us that he is more wise, benevolent, and mindful of the welfare of his creatures. Since not a sparrow falls to the ground without his knowledge, we cannot but think mankind are "of more value than many sparrows." And since he constantly clothes the fields with verdure, and supports the fowls of the air that 'neither sow nor reap,' who can suppose that he has left at hazard the concerns of men, or suspended their future destinies upon a mere fugitive point of

time? It cannot be possible that life is so fraught with peril. Better never live than live in so much danger.

What is life when compared with an eternity on either hand? A mere

“—Speck—a particle—a mite
Of endless years duration infinite.”

Veni, Vidi, Vici, was a short and expressive letter that once told the rapid achievement of Roman conquest—conquest, however, not more rapid than the fleeting life of man. “His days are swifter than a weaver’s shuttle.”—He is, he steps, and dies. This tells the tale of his brief existence. All the intervening circumstances between the cradle and the grave are but a mere step. And yet, according to the opinion of some, that very step entails perhaps eternal death. On that depends the weal or wo of mankind through all futurity. And in nine cases out of ten it is a random step, taken in the dark without apprehending the result. Man scarcely knows that he exists before his race is run; and has therefore but a moment to deliberate on the course he should take to avoid the tremendous consequences that hang on this single step. As a caterpillar upon an apple tree in search of food stretches forth its lazy form and strikes, perhaps a blossom, perhaps a bane; so man comes into existence and, blind to the future, puts forth his energies in one unguided effort;

“But the issue who can know?

Who can tell what ills await?

Who can read the book of fate?”

If such is the case, then short-sighted mortals, however keen their optics, however firm their faith and correct their conduct, can have no positive assurance that theirs is that well-directed step which will secure the invaluable boon of endless felicity. And who, under such circumstances, if he had the power of precious thought and reflection, would not recoil at the idea of entering upon a stage of existence so transient and alluring, and big with the most fearful dangers? And yet, as if in mockery of devils and in outrage of every principle of holiness, the God of heaven is represented as having forced mankind upon the narrow stage of time, apparently for no other purpose than that of seeing them make one desperate effort to gain the Elysian fields of glory, and, unsuccessful, plunge into the deep gulf of a miserable eternity!

But is the character of that God who “is good unto all?” Has he measured off and given but three score years and ten for man to fix his everlasting doom, and made it the road to heaven or grand highway to hell? For ourselves, we cannot believe it. It is incom-

patible with the goodness of God to place mankind in such a dangerous condition. Time then, we conceive, though a prelude to eternity, is not a fragile hair by which mankind are suspended over the gulf of interminable ruin. And we rejoice in the assurance that whatever dangers encompass the children of men, whatever ills betide them, and whatever sorrows they are doomed to endure, or temptations they are required to withstand—these will all work together for good, and finally terminate in a “more exceeding and eternal weight of glory.”

R. O. W.

THOUGHTS ON PRAYER.

We have perused with a considerable degree of interest a discussion of the subject of prayer, which is now in progress in some of our periodicals at the east, and we have thought it might not be improper for us “to show our opinion.” Saving a little asperity of feeling, with which the communications of our brethren *appear* to be tinctured, and the personal allusions that are made, we see nothing to regret in the agitation of this matter. We claim the right of following the dictates of our own judgment, and this right we freely accord to others. In relation to the question, whether public or family oral prayer is enjoined upon us by any positive command of our master, we are clearly of the opinion that the affirmative cannot be sustained. We know of no positive command of Christ for praying, so as to be heard of men. On the other hand we are not aware that Christ ever forbid public or oral prayer. It is true that he rebuked the Pharisees, and told his disciples not to be as the hypocrites who loved to pray standing in the synagogues and at the corners of streets that they might be seen of men.” But we understand this prohibition to apply, to the *hypocrisy* of the Pharisees and the *object* of their prayers, and not to prayer itself when properly conducted. With respect to family prayer at stated times, and grace before and after meals, we believe that they obtain no sanction either from the precept or example of Christ, and that they usually cramp and trammel rather than cherish the spirit of true devotion. So far as our observation among all denominations has qualified us to judge, we are of opinion that however devoutly these ceremonies may be performed at first, they soon become languid, and degenerate into an empty sound. When such is the case they become worse than useless. In reference to prayer as a part of the devotional exercises of the sanctuary, we think it ought not to be discarded. We advocate it however, not on the ground of any positive command, but on the principle of its utility.—

The following particulars will embrace our views of prayer :

1. Its nature. 2. Its object. 3. Its utility.

Prayer is the desire of the heart. Hence, in our view, it matters little how, when, or where it is expressed, or whether it be expressed in words or not. Whether a man expresses the pure desires of his soul in Hebrew, Greek, or English, has little to do with the matter of prayer. A man may pray as sincerely and as devoutly in the silence of the night, or in the solitude of the desert, where there is no ear to hear or eye to see, save the eye that sees in darkness as well as light, and the ear that hears the young ravens when they cry, as in the temple where assembled multitudes hearken to his voice. We go further, and feel sure that we risk nothing in saying, that a man may offer as sincere and as acceptable a prayer in the multitude, when he breathes not a word or a whisper from his lips, as when he stands in the desk with uplifted hands, and pours out the well rounded period that is heard by thousands. The Lord looketh into the heart. His all seeing eye pervades the inmost recesses of the soul, with all its desires and all its wishes. If benevolence and love are there, he marks it for good ; and if the heart, the *whole heart*, feels its dependence upon him, and desires good for all, that desire rises as a sweet memorial before the throne, and is as acceptable to him, and as likely to be answered, as is the most eloquent appeal that was ever made to the throne of grace. It is an offering of prayer as real and as good as if it were clothed in all the seraphic fire of Isaiah's hallowed lips when touched with a coal from the altar of heaven. Prayer is not the noise of words nor the spirit stirring power of eloquence, but it is the desire of the heart—the deep feeling of the soul, which cries to the Lord our Father for blessings upon ourselves and others. No matter how or where that desire is expressed, or whether it is expressed at all by outward signs or words, which may attract the attention or please the ear of us mortals. If the heart breathes a pure desire, it is a prayer that ascends the mountain of God's holiness, and will call down abundance of peace upon our heads.

We are aware that these views but poorly harmonize with the common notions upon the subject. It appears to us that in regard to prayer people have mistaken the shadow for the substance, and instead of copying the noiseless and unobtrusive example of Christ, and judging of a man's piety by his conformity to that standard, they have measured a man's religion by the length and sound of his oral prayers. So far is this rage for long prayers carried,

that a man may perform every duty incumbent upon him in the connexions of human life—he may be honest and upright in his dealings—clothe the naked—feed the hungry—visit the widow and fatherless—and in all his intercourse with his fellow man be guided by the most uncompromising principles of real honesty and sterling integrity ; but if he is not seen engaged in frequent and long prayers, the spiritual doctors will pronounce him a prayerless and godless sinner. On the other hand let a man pray to be heard of men—let him be first and foremost among the number of those who are denominated praying souls—let him day after day repeat a long prayer, and he is at once called a Christian. Yes, he is a pious praying man, who is worthy of the highest seat in the synagogue. Oh ! how false an estimate is this of prayer and of Christian character. That form of prayer repeated so often and with such apparent sincerity might have been as heartless and hollow as the offering of Cain. And for aught his prayers would conclusively prove, the man who thus obtained the name of a Christian, *might* have been as vile a knave as ever walked, the footstool of the Almighty. We repeat again, the *heart* is the dwelling place of prayer. The pure and heavenly feelings and desires of the soul, are the prayers that are acceptable unto God. Will the reader ask how we are to know whether a man has these feelings and desires, if he does not express them in words ? We answer, by his works. These are a far better criterion than professions and prayers.

2. The object of prayer, will claim our attention.

The object of prayer should not be to alter the purposes of God. He is of one mind and changes not. Hence we conclude that the man who prays with the vain expectation, that he shall alter the designs of God, in relation to his salvation or that of any other human being, knows little of the true intent of prayer. If congregations are assembled together and engaged in prayer, with a hope that they shall thereby induce God to change his purpose, and save those whom he now intends to damn, our serious opinion is that they had better be at home.

Heathens have worshipped gods whom they supposed could be moved from one purpose to another by prayers and sacrifices. But surely a prayer with the view of changing the purpose of the unchangeable Jehovah, comes with an ill grace from the Christian who professes to believe that God is "without variableness or shadow of turning." It is deeply to be lamented that notwithstanding Christians have been taught in theory that the Lord changes

not, still they have *practised* upon the heathen notion, that God's wrath can be appeased, and his eternal ire averted by prayers. The object of prayer should be not to affect God but ourselves—to cultivate kind, humble and devotional feelings, and assimilate us more nearly to the character of that God with whom we commune in prayer. It should be to draw ourselves unto God, not God unto us.—God knoweth our wants and is always supplying them. He needeth not to be told, in order to induce him to bless. We should pray “thy will be done,” and the object of our prayer should be to effect our own hearts and lead us more heartily to confide in the divine goodness and acquiesce in the divine will.

3. The utility of prayer.

If we cannot change God, or induce him to give blessings which he would refuse, why then should we pray, and what good will our prayers do? We answer, it is always good and joyful for us to have in our hearts pure and benevolent desires and feelings. It is good and pleasant for us always to desire good not only for ourselves but for others. It is joyful and salutary to nourish and cherish feelings like these by breathing them forth in prayer.

Public prayer in the house of God, we believe to be useful, inasmuch as it is calculated to infuse into the hearts of those who listen, the same joyful confidence in God which he who prays ought always to feel. It is calculated when properly conducted, to soften the heart, to calm the boisterous passions of the soul—to give us a humbling sense of our dependence upon God—to make us love one another by reminding us that we are brethren alike dependent, and to inspire us with fortitude in affliction by reminding us that we are the children of God and can call him FATHER.

This we believe to be the natural tendency of public prayer when properly conducted, and we deem it pleasant and useful thus to bend before God and commune with him from the mercy seat. If the silent prayer of the quaker can have this effect it is equally as useful.—We believe however it cannot have this effect, and hence we think that prayer in the church should not be dispensed with. True, the minister may pray as fervently and as acceptably without uttering a word as with oral prayer, and as far as himself is concerned the effect may be equally good; but the effect upon the congregation is lost. It is in the church, where multitudes meet and bend before God, and the voice of supplication and thanksgiving is heard, that the scintillations of love divine are struck from the flinty heart—the proud are humbled—the haughty subdued—the cold

heart warmed—the weak strengthened—the mourner comforted, the wavering confirmed, and all led to adore and bless the name of him that liveth forever.

Such are our views of the utility of prayer in the sanctuary—we practice it joyfully, not of constraint, but freely, because we believe it useful and salutary. I. D. W.

THEOLOGICAL SEMINARY.

We have inserted the article of J. B. in our columns because we are willing our readers should hear both sides of the question. We feel a deep interest in the prosperity of that sacred cause in which we are engaged, and as its future progress will in some measure, depend upon the qualifications of its public advocates, we ardently desire to see all proper and judicious measures pursued which may tend to secure in our ranks men who are well qualified, not only in a moral, but a literary point of view for the work. Believing that a Theological Seminary might be eminently useful in this respect, we offered a few remarks to which our friend J. B. refers. We also took occasion in our annual address before the Hudson River Association, to commend the subject to the consideration of that body, and they passed a resolve, recommending the matter to the attention of the State Convention. Our address was published, in accordance with a vote of the council, and to it we refer J. B. as the redemption of our pledge, to offer our views more at large. We think the position cannot be controverted, that a well regulated institution of this kind would afford facilities for a course of Theological studies, which cannot now be found in our denomination. We are aware that young men can now educate themselves for the ministry, and prepare themselves for an able discharge of its duties. But could they not obtain a better education, with less expense and in less time, in an institution established and designed expressly for this purpose? Our opinion is decidedly in the affirmative of this question.

We are not anxious for controversy upon this subject. We perceive that many, perhaps most of our brethren are opposed to any thing of the kind, and with the expression of our opinion, and the reasons already given, it was our intention to let the subject rest. We believe that time will convince our denomination of the indispensable necessity of the measure, and in reference to this thing, we hope it may not always be said in truth, “that the children of this world are wiser than the children of light.”

As Br. J. B. however, has seen fit to notice our remarks, and in a candid and friendly man-

ner stated his objection and asked us for a reply, we again willingly take our pen to offer our views of his remarks.

His first objection is founded upon the fact that there is a difference of opinion among our brethren, from which he concludes it would be difficult to unite in the choice of teachers.

We apprehend that this objection is more imaginary than real. We are aware that there is a difference of opinion amongst us on points of minor importance, but we do not think this difference is regarded of such importance as to prevent one from learning of another.—Judging from the past, we can apprehend no difficulty under this head. We know of instances in which young men have studied under the instruction of men with whom they differed in sentiment on these minor points, and we know not why these things may not be done again.

2. J. B. thinks an institution of this kind would be brought to bear upon fellowship, so that no young man could obtain the confidence of our order unless he has been through the seminary. We should anticipate no such result from a seminary. We cannot believe that a competent preacher would ever be rejected for such a cause. If however it should bear upon fellowship so far as to raise the standard of ministerial qualifications, and induce us to look to it, that our preachers are *qualified* for the work, it would be with us an additional reason why such an institution should be established.

3. J. B. fears that it might foster pride, and create distinctions destructive of harmony.

We know not but such a result might follow, but we confess that to us it appears only imaginary. We know not how, or in what manner, an institution designed to educate young men for the ministry, would be calculated to foster pride or create distinctions. We admit that evil minded men might so abuse a good thing—and what good or useful institution is there in existence which may not be abused? We know that Theological Seminaries have been perverted and abused, but in our view, this is not a good reason why they should be condemned. We tender J. B. our respectful thanks for the friendly manner in which he noticed our remarks. In these days of wormwood it is truly gratifying to find an antagonist whose pen is not dipped in gall.

I. D. W.

From the Magazine and Advocate.

THE TEST.

I have been credibly informed that, at the late session of the Hudson River Association, a resolution was introduced declaring the test

resolution, of the former year, "proper and right"—or that the Association did right in adopting it. The test brethren were reminded that, in defending that test, they had abandoned its literal meaning, and explained it away as an arbitrary test, and were requested to modify the present resolution so as to embrace these modifications. But this they would not do. The test—the whole test—and nothing but the test must be approbated. So the approbatory resolution was put to vote and *was lost* by a respectable majority! But as a majority of the Council did not, by this vote, intend a repeal of the test, (i. e. as it had been publicly modified and explained by Br. Williamson and others,) it was agreed that the unfortunate resolution and its fate be not named in the minutes, nor any proceedings in relation thereto. And so stands the matter, until another year.

I have aimed to give facts only—if any correction is needed I am ready to make it. I will not state an error, if I can avoid it.

THE TEST.

Br. Grosh, of the Magazine and Advocate, is informed that he has not been materially misinformed in relation to the doings of the Hudson River Association upon the subject that heads this article. Some of our brethren in their public convocations had denied the right of passing such resolutions as that of the Hudson River Association of last year, and the Association stood before the public virtually charged with having usurped a power that does not belong to them. It was thought by some that these circumstances called for an expression of the opinion of the council, upon the question of right. We were among the number. The majority thought otherwise, and it is our duty to submit with all becoming deference to the opinions of the majority. The refusal of the council to pass a resolution asserting the right and expediency of the former rule, which had been questioned by other public bodies, will probably be viewed as a virtual abandonment of the principle, and a tacit acknowledgment that it was neither right or expedient. It has been our good fortune to have a little controversy with Br. Grosh upon this subject. We say good fortune, because we consider it good fortune to meet with an antagonist with whom we can differ in opinion, with perfect good feeling and in cordial friendship. We can no longer defend that rule "as a measure of the Association," for our brethren have in this matter refused to sustain us in the position we have taken. We make our best bow to Br. Grosh, and leave him the field with all the honors of victory, "only do not triumph over a fallen foe."

We wish to inform Br. G. however, that we were among those who went for the test, the whole test and nothing but the test, and also among those who opposed omitting said vote in the minutes. Although we cannot defend the rule as the measure of the Association, still we can on our 'own hook,' advocate the principle on which it is founded. We shall still continue to maintain, that every Association has a right to require specific literary qualifications in the applicant for Letters of Fellowship, and that such requisitions are both expedient and necessary.

I. D. W.

As we were present at the recent session of the H. R. A. and participated in the several votes which were given in council, we shall take the liberty to add a few words to what has already been said in regard to the "unfortunate resolution." We have never been much in the habit of 'telling tales out of school,' but as some circumstances have already come to the knowledge of our brethren at large which a majority of the council were disposed to conceal; and as the official document which purports to be the minutes of their doings does not contain any allusion to their proceedings in reference to the 'test act,' we think it desirable that those proceedings should now be correctly understood.

As my respected Br. Williamson has noticed only such particulars as he deemed applicable to his reply to Br. Grosh's request, it may not be unseasonable to state that the resolution introduced at the recent session, approbating the resolution of the preceding year, was voted out by a majority of the council upon the ground that it *was not expedient to agitate the question*; and not from any disposition to abandon the principle upon which that resolution is founded.

It was distinctly stated by several gentlemen who voted *against* the late resolution, that they did so from a desire to allay the excitement which they well knew would be increased by any unnecessary approbation of that measure. The resolution of the preceding year had passed and they *were satisfied with it as it did pass*, and wished no other interpretation to be put upon their vote than an unwillingness to agitate the subject.

It was mentioned by one of the friends of the late resolution that its *failure* would be viewed by our brethren as 'an abandonment' of the former one; and for the very purpose of preventing such an erroneous impression from going abroad, it was voted that the proceedings of the council upon that subject should not be entered upon the minutes. After that vote had passed it was requested by the Mod-

erator that those gentlemen who voted *against* the approbatory resolution should state to the council what interpretation they wished to have put upon their vote, and in compliance with that request not a solitary individual excepting the writer of these remarks, expressed any desire that the former 'test' should be stricken from the record. A subsequent motion was indeed made by an uncompromising friend of the 'test' for its *repeal*, knowing that a failure of that attempt would virtually amount to a passage of the ill-fated resolution. As none of our brethren manifested any anxiety to 'second' that motion we did it ourself, but for certain wise reasons our worthy brother saw fit to *withdraw* his motion, and thus we lost the anticipated pleasure of recording our vote in its favor.

The 'test act' of last year, is, and until *formally repealed* will remain as much a measure of the H. R. Association as it ever was. So long as 'the abomination of desolation' is found 'standing *where it ought not*,' just so long will that body be obnoxious to the charge of assuming a power over their brethren which no pretences will justify. Until that resolution is erased from the records of that body, it will be regarded as their favorite offspring, and odious as it is they must be content to father it. "Fallen foes" sometimes take fresh courage from defeat, and judging from the avowed determination of our 'test' brethren to *fight upon their 'own hook'* we believe it will be so in this instance.

Having been *forced* into this campaign by the uncompromising resolution of the friends of the 'test' to identify the Universalist connection with a principle of action which when rightly understood will be most religiously abominated by three fourths of our brethren; we are now prepared to wage a war of *extermination* against the "test, the whole test, and every thing like the test," in which we wish for no quarter, until every form of ecclesiastical tyranny is driven from the abode of Christian freemen.

H. J. G.

PARABLE OF THE RICH MAN AND LAZARUS.

It has long been a question whether Luke, xvii. 19. 31. should be understood as a parable or a history of facts. In favor of a figurative interpretation, there is an argument which we do not recollect to have seen noticed with as much importance as in our opinion it deserves. Dr. Gill, the most celebrated of the calvinistic baptist commentators informs us that in Bexac's most ancient manuscript, and in another copy of his it is said by way of preface. "He said also another parable." In regard to the date and authority of this man-

uscript of the testament we find the following in Thomas' introduction part 1. chap. 2.

"In comparing it with the Greek and Latin inscriptions, Br. P. Marsh, is of the opinion that it cannot have been written later than the sixth century, and that it may have been written even two or three centuries earlier, and he finally considers it, prior to all the manuscripts extant, except the *Cadex Vaticanus*, and refers it to the fifth century which is perhaps its true date."

In this manuscript which perhaps is as high authority as can be found, we read as a preface to the story of the rich man, "and he said another parable unto them." If this preface was in the original, it settles the question concerning the figurative interpretation of the story. The authority is very good and will almost warrant a strong conclusion that so it was written by Luke. But allow the preface to be spurious. Let us suppose that this preface was interpolated by the writer of this manuscript. It proves that as early as the fifth century, it was considered as a parable. It shows us not only that the writer of this manuscript considered it so, but that this opinion was so general among Christians that he was authorized in adding this preface. Limitarians profess to believe that Universalists have invented this new method of interpretation, just to get rid of the doctrine of the parable. From the above it will appear obvious that our inventive powers are entitled to no credit on this score. As early as the fifth century, was it read in the scriptures as a parable, and pointed out as among the parables which Christ spoke to the people. Let men controvert our expositions of the parable as much as they will, but let them not accuse us of heresy for saying on such authority that the story is used as a parable.

I. D. W.

THE TEST RESOLUTION.

We give below a duplicate of the odious resolution which has been the cause of so much 'trouble in Israel' and which is at present milderew the records of the Hudson River Association.

"Resolved, That individuals desirous of receiving the fellowship of this Association **SHALL BE REQUIRED** to present to the committee appointed for receiving requests for letters of fellowship, *a certificate from some accredited preacher in our order that he has pursued the study of theology under his direction* for the full period of six months and that in the opinion of said preacher he is worthy of fellowship, and qualified for the work of the ministry: And further that he shall be able to pass

a good examination before said committee in the principles of the English language, *Rhetoric and Logic*: and **SHALL DELIVER** before the council to whom his application shall be made *an essay on some moral or doctrinal subject.*— Provided nevertheless that so much of this resolution as relates to time spent in study, be not understood as applying to any who have been in fellowship as ministers in any other denomination of Christians."

To say in a few words what should be said of this resolution, *it is an unjustifiable and an insufferable assumption of power*; and any pretensions to the 'RIGHT' of exercising it, however sincere may be the source in which they originate, are an insult to the age in which we live, and a libel upon the religion we profess. Whether it is or is not 'expedient and necessary' for ecclesiastics to trample upon the Christian privileges of the common people is a question which no man who knows what his privileges are, will ever stoop to answer.

The 'divine right' of kings and priests may have its advocates but it never had, and what is equally certain, it never will have, its existence among Universalists.

Let the principle upon which this resolution is established, become identified with our ecclesiastical arrangements, and the days of our once happy denomination will be numbered and finished. Universalists will not submit to this *unholy usurpation of power* nor to the *abject slavery* which that submission would entail upon them.

The time has come when **THE PEOPLE** will be their own judges of the qualifications of a minister; and whether those qualifications were obtained 'under the direction' of an arrogant priesthood, or whether he has submitted to the humiliating farce of 'delivering an essay' before their inquisitorial committee, are questions of the most sublime indifference.

H. J. G.

Several articles which were intended for this number, were crowded out to make room for several extracts from our public journals disapprobating the measures of the Hudson River Association. The present is a very important crisis in our denominational affairs.— The disposition of our 'test' brethren to force their obnoxious measures by compulsory means, has kindled a flame which will never be quenched so long as those measures are persisted in. Let them abandon the 'improvements of the age,' and let us one and all "stand in the way, and see, and ask for the old paths and walk therein," knowing that in them alone can we "find rest to our souls."

H. J. G.

CENSURE.

Br Price, of the New York Christian Messenger, takes exceptions at some part of the phraseology embraced in the resolution lately passed at the Hudson River Association in reference to Nathaniel Smith. The objectionable feature—or the particular construction he has put upon the phrase “*if possible*,” did not occur to us at the time the resolution was passed. We think however that the conduct pursued by the anonymous correspondent of the ‘Inquirer,’ whoever he may be, is reprehensible. We know not but he is “as worthy and indefatigable a brother as the connection affords.” But in this instance we think he erred; and his refusal to furnish his name when publicly called upon, we should suppose were sufficient to justify the Association in condemning, at least, that portion of his conduct.

Every member of the council, it is presumed, would disclaim all intention of passing censure in the manner Br. P. has intimated. The resolution speaks for itself. It censures, and justly censures the *principle* of assailing a man's moral character under the garb of a fictitious signature. And this is the very principle adopted by this anonymous writer. He ought not therefore to complain of censure passed upon conduct which, if exercised toward himself, he would condemn. Reputation is to valuable to be made a target for every unseen marksman to throw his arrows at and then shrink from investigation. If Mr Smith is *morally* to accuse him *covertly* is by no means consistent with the spirit of that doctrine which admits of no compromise with “the hidden things of darkness.” We have not questioned the ability of his accuser to substantiate every charge; but then, he would have saved himself and the members of the Association many unpleasant feelings, if he had been as open in accusing as they have in censuring his concealment. We hope for his own good and the good of the cause, that he will soon attempt openly to sustain his charges; for if Mr. Smith is unworthy of his station, he ought by no means to be retained in fellowship with the order.

R. O. W.

From the Christian Messenger.

HUDSON RIVER ASSOCIATION.

We have this week given the Circular Letter of this body. In our last will be found the minutes of its proceedings. By an examination of them it will be seen the Associations has “earnestly recommended to Association and to the New York State Convention, a serious consideration of the establishment of a Theological Seminary.” From what has already

passed from us on this subject, it may be expected we should remark on this part of their doings at length. But we do not feel inclined now thus to do. So long as they only *recommend*, we cannot so particularly object. We, also, would “recommend” to Universalists at large, “a serious consideration” of the subject, hoping, however, for a very different result, than the friends of this measure doubtless do. Should a disposition be exhibited, to “seriously” act, instead of “consider,” enough will be known of our views to judge of the sorrow and regret we should experience in seeing brethren whom we have ever highly esteemed, and believed ready to sacrifice every thing on the altar of union and harmony, pressing measures which must be highly objectionable to a respectable portion of the denomination, and much endanger general harmony. We cannot believe they will do this. If however this time should ever come, in the language of the venerable and veritable “Dea. Caleb ComFORT,” we should in reality “feel like a pilgrim in a strange land”—that “briars and thorns” were in truth overspreading the “heritage of the Lord.” We might indeed adopt his closing, but pathetic lamentation—“But I have done. I have wept and must continue to weep over the desolation that has come upon the land. I hear a voice saying unto me, arise and depart, for this is not your rest.” * * *

P.

In the proceedings of the Hudson River Association there is one item, (No. 9, touching some anonymous communications) which we much regret to see, couched in the terms it is. However pure may have been the motives which prompted it, to us it looks bad on paper, and its direct tendency is to wound the feelings of *as worthy and indefatigable a brother*, (and we feel fully warranted in saying it) *as the connexion affords*. We see not the necessity or propriety of instructing the committee on discipline to find out the name of the writer, “*if possible*.” He was well known to the editors of the Inquirer, and went out under their sanction, and we think we shall not be disputed when we say that the friend or friends of the resolution were well satisfied themselves, if they did not know *positively*, who he was. The proper course therefore, and the only just one, for the association, was, if charges had been preferred, to *first ascertain their truth or falsity*, and not thus couple it with a direct vote of censure. It is a novel principle in jurisprudence to *condemn* a person (*even in effect*), and then *try* him. Brethren, these things ought not so to be. Let us “avoid even the appearance of evil.”

P.

REMARKS.

The brief article immediately preceding, contains the remarks of Br. Price, alluded to by my respected associate R. O. W. under the caption of "Censure." It is to be regretted that any one association of Universalists, whose rightful sphere of action is confined by the genius of their faith to *pacific, recommendatory* measures only, should have given so much cause of complaint.

We conceive that the *design* of the objectionable resolution was a laudible one and we cannot believe that the individual by whom it was introduced, was influenced by any other than the best of intentions. The *dictatorial* phraseology in which the resolution was couched did not occur to us at the time of its passage, and as we were led from the propriety of the *design* of the resolution to overlook the objectionableness of its language, we will here correct the impropriety of our participation in that *censure* by admitting the justness of the objections to which it is liable. To show what construction has already been put upon this censure by our brethren at a distance, we extract the following from a notice of the doings of the H. R. A. from a late number of the "Christian Intelligencer."

Resolutions relating to certain anonymous charges against Rev. N. Smith, which appeared in the 'Religious Inquirer,' were passed, DEMANDING that the author substantiate his charges *if he can*, before the *proper committee*."

We confess that his smacks not a little of the '*imperative mood*' which has of late exhibited itself in the Hudson River Association; and in view of the unreasonableness of some of their measures, we do not regret that in this instance they have censured an individual who will pay no attention to their imperial mandates.

H. J. G.

From the Religious Inquirer.

THEOLOGICAL SEMINARY.

Br. Williamson, one of the editors of the (Troy) 'Anchor' has introduced this subject in the tenth number of that paper, and has expressed it as his 'opinion,' that a 'Theological Seminary would prove of incalculable advantage to the cause of truth.' He concludes the article referred to. thus—"We intend to offer our views more at large in some future number."

I am glad with this Brother, that this subject is undergoing an investigation through the journals of our order, and do earnestly hope, that by a candid discussion we may all come to one conclusion. Let, then, those who assume the affirmative of the question, hear,

and carefully weigh, all that may be said in opposition to such an institution.

For my own part, though I can see something in favor of it, yet I have objections which far outweigh every thing that I have seen or heard in its defence. But perhaps I am unable to discover those advantages which others see, in the proposed 'Seminary;'—therefore I would beg leave to suggest to Br. W. the propriety of stating explicitly, all the facilities which he conceives a Theological Seminary would afford. When this is done, I should like to have him or some one else dispose of the following difficulties.

1. As our order is divided upon certain points of doctrine, deemed important by the respective parties who hold them, would it not be difficult to unite in the choice of a teacher, or teachers?—And would not such an institution, therefore, be the means of dividing and consequently of injuring us as a body? What believer in future punishment, would allow one that believes it not, to instruct, and give advice to his son, a candidate 'for the ministry?' And on the other hand, who that believes the resurrection, will make us all 'equal unto the angels in heaven,' would have his Son taught that in the future state, there will be two classes—the righteous and the wicked?

2. Would not a 'Theological Seminary,' be likely to be made to bear upon fellowship, and and thus become a test thereof,—so that, finally, no person could have the confidence of the order, unless he had been through *their Seminary*? And if so, would not this keep many valuable young men from the ministry, who otherwise would enter?

3. Provided it should not become a test of fellowship, but only a *means*, whereby candidates for the ministry, might be fitted therefore *if they chose, and could afford the expense*; would it not foster pride and create distinction, destructive to that equality, harmony and good will, which we find it necessary to cherish and cultivate? If so, would it not discourage those that had no money to spare?

These objections are humbly submitted to the candid consideration of the advocates of a 'Theological Seminary.' I desire to know the right in this question, and if there are those who can 'declare the end from the beginning' respecting it, I appeal to them for instruction.

J. B.

REMARKS.—As several articles have already appeared in the 'Anchor' commendatory of the proposed institution, we think proper to furnish our readers with such objections to the project as may appear pertinent.

That the establishment of the proposed sem-

inary would open facilities to the student which our connection does not at present afford, we presume will not be questioned, but whether that advantage is of sufficient importance to set aside the many very serious objections to which the measure is obnoxious, is certainly a consideration which our brethren should not lose sight of. Our own opinion upon this measure has heretofore been favorable to its adoption, but upon more mature reflection we cannot resist the conviction that its good results would be more than neutralized by the unhappy consequences which in all human probability will grow out of its establishment. Could this measure go into operation under such circumstances as would exclude the introduction of the evils anticipated, we should regard its adoption as one of the most desirable objects ever presented to the universalist community. We do not believe however that any such arrangement can be affected. From the disposition already manifested by some of its immediate clerical friends, we regard it as no great stretch of the fancy to believe that their favorite seminary would ere long be converted into a nursery of feelings and measures altogether inconsistent with the genius of the religion we profess. Believing as we do that the establishment of the proposed institution is not only liable to be prostituted to unrighteous purposes, but from the known disposition of some of its friends would open new avenues for the further development of their unjustifiable "test law," we shall hereafter regard the proposed *theological seminary* as an unwise and inexpedient measure, and as such we tender its advocates the assurance of an independent and decided opposition

H. J. G.

☞ Since the above was in type, we have received and inserted upon another page, the reply of Br. Williamson to the article from the 'Religious Inquirer.' We cheerfully unite with him in the assurance that "we are willing that our readers should hear both sides" of this and every other question connected with their welfare. The affirmation of our esteemed associate of his 'conscientious regard' to the prosperity of our cause, will find an approving response in the bosoms of all who know him.

"Measures and not men" was the subject against which the article from the 'Inquirer' was directed. That our respected friend is and ever has been since his connection with Universalism, an ardent, sincere and zealous advocate of what he conscientiously believes to be for their best interests, no one will question who knows his works and his labor of love. But friendly reader, the 'conscientious-

ness' of an actor does not in any measure affect the right or wrong—the uselessness or the expediency of the action performed. Most and perhaps all of the encroachments of the church upon the rights and privileges of abused humanity, have had for their object the '*glory of God and the good of the church.*' 'Conscience' is but another name for the influence of our education upon our sincere conceits; and the Hindoo mother who plunges her offspring into a watery grave, to please (as she believes,) her God, it as much entitled to the virtue of 'conscientiousness' as the most worthy of Christian martyrs. The ignorance [or mistaken views] of St. Paul in regard to his treatment of the early Christians, however 'conscientiously' he might have thought he was 'doing God service;' did not alter the fact that his treatment was 'PERSECUTION;' neither did it lessen its unhappy consequences upon those who were its recipients. Think not friendly reader that the infliction of an injury can be neutralized by the mistaken intentions of the inflictor; for in the language of another associate would we remark that, "every oppressive measure, every system of tyranny and usurpation has cloaked its revolting features with the fair semblance of the public good?"

However highly we esteem the good judgment of Br. Williamson, upon all subjects disconnected with his favorite 'test' resolution, we cannot refrain from expressing our conviction that the *second* objection of the writer in the Inquirer, to the proposed *Théological Seminary*, is one which no ingenuity can remove.

It is our unhappiness to differ with our worthy associate in this matter. We are compelled to believe from existing circumstances that the fears of 'J. B.' together with the *unanimous* anticipation of the state convention of which he is a member, have altogether to much foundation in truth, should the proposed institution go into operation.

The reasons why we thus think are in part as follows:

1. The immediate and only friends of the Seminary (so far as an opinion has been expressed,) are also the immediate friends and uncompromising advocates of the 'test,' with which it is feared it would ere long be connected.

2. When the passage of the 'test' in the Hudson River Association was announced to the public, it was accompanied by the following very *modest* assurance.

"This will answer for a *beginning*" (!!) and we hope the time is *not far distant*, when a *more rigid* test will be required." !!

As we know of no other 'more rigid test'

than their Seminary could easily be converted into, by "keeping pace with the improvements of the age," (!) and as its establishment is urged by these '*test*' gentlemen at a period 'not far distant' from their 'premonitory' notice; we trust we shall not be thought 'visionary' for believing that if this recent 'improvement of the age,' should not 'be brought to bear upon fellowship;' the circumstance could in no degree be attributed to the disposition of its advocates. H. J. G.

'The Philadelphia Association of Universalists.'

At a recent session of this truly Christian body, an article was appended to their *constitution* excluding the *clerical* fraternity from being chosen Moderators of their ecclesiastical councils. This is as it should be *under present circumstances*. We have no objection to the priesthood being placed upon a *perfect equality* with the common people so long as they are contented with equal privileges and equal rights; but when, as in a recent occurrence, they attempt to overreach those limitations which heaven has placed to their authority, we trust there is virtue enough connected with the denomination of Universalists to strip their aspiring profession of every appearance of power. H. J. G.

THE CLERGY.

We wish for no war with these "knights of the black cloth;" but we would remind them that the *corruptions* of their profession *will* not be countenanced by Universalists. There is sufficient intelligence among the people already, without the additional illuminations of a 'Theological Seminary,' to know that *ecclesiastical tyranny* is the same thing when dressed up in the livery of their own sect, that it is when seen in the garb of limitarianism.—They have heard too much from their own pulpits of the debased condition of a "*priest ridden* community" to ever become that community themselves. Vain and delusive will be the expectations of that man who attempts to make them wise or virtuous by *compulsatory* measures. If the clergy can make themselves contented with exercising a wholesome, *persuasive* influence over the minds of others, they will be respected and sustained by the people. But if they are determined to *force* their *detestable* projects (however conscientious may be their motives,) upon a community who from their very natures abominate every form of tyranny over the mind, they may rest assured that the time is not far distant when their ears will tingle with a "noise and talk" that will make a second Belshazzar of every priest or

council that dares to trample upon the sacredness of our religious privileges. Let priests remember that the lever which can upset all their *compulsatory* measures is in the hands, (perhaps we should have said the *pockets*.) of the people. If they are prepared to brave the storm which is gathering over their heads, by persisting in their insufferable *dictation*, they will ere long *feel* that the unjustifiable measures which they have set on foot to 'qualify' others to receive their mantle, will in truth become the *last cup of agony* to their *expiring* profession. H. J. G.

Br. Drew, of the Intelligencer, may be assured that our object in the remarks which he notices, was to elicit truth in relation to the character of C. L. Cook. The article to which we referred, we think met our eye in an orthodox journal published at Portland, and we supposed it to originate from the same source as the famous card business. In this it seems we were mistaken, and instead of coming from a "bigoted limitarian editor," it came from "a liberal and enlightened secular editor."

If C. L. Cook is a man who in "Virtue's guise has transacted villainies That common sinners durst not meddle with," we are anxious to know it. We wish that something more definite and tangible had been said. If Major Downing is not too much engaged with "the gineral," he would put an end to much doubt and suspense amongst us of New-York, by giving us a veritable account of what evil he hath done? We are to this day ignorant upon this subject.

We are in as bad a predicament as the yankee, who on inquiring of a man how he lost an arm, and promising to ask no more questions, received for an answer—It was bit off. I wish I knew what bit it off, was the reply.

We have been told that C. L. Cook is "as bad a man as ever escaped a coat of tar and feathers." We wish we knew what he has done? I. D. W.

Important !! Meat on Friday.—Dr. Brownlee states in his last letter on the Catholic controversy, that Bishop England, who has just returned from Europe, has succeeded in obtaining a dispensation from His Holiness the Pope, permitting the members of the Catholic Church in the U. States to eat meat on Friday. To Protestants it seems hard that one cannot eat meat in Rome. Probably His Holiness found his people here getting into the Protestant faith on this point and seeing they were determined to have their own way, concluded he might as well let them have it.

SABBATH SCHOOLS.

A few days since the Sabbath School children of our city were paraded and marched through several streets to the North Dutch Church. We followed in the train, but being unable to get within the church from the crowd, we are unable to give an account of what was done within. The number of children of all ages, sexes and conditions, was about eight hundred. This number, large as it may seem, was small in comparison with the past. Two years ago two thousand could be mustered. It was an interesting sight to behold so many tender lambs of our heavenly father's flock gathered together. We stood musing as the procession moved onward, and we tho't, "If we should see so many children, from the smiling urchin to the blushing maiden," pass by with chains upon their tender limbs, it would move our compassion and call forth our sympathy. No sooner had the thought passed our mind, than something seemed to whisper, Ah! there are chains that bind more galling than those of iron. These are the chains of superstition. They are already forged, and the guides of these children are fastening them about their minds. The tear started in our eyes, and we turned away, resolved to renew our efforts to deliver the prisoners who are bound with the galling chains of error.

I. D. W.

"*Circumstances alter cases.*"—We were never more forcibly impressed with the justness of this oft repeated adage, than while we were perusing the foregoing creditable remarks from Br. Williamson, upon the subject of 'Sabbath Schools.' How strong the force of sectarian prejudice. How sensible of the defects in our neighbors offspring; and yet how blind to the deformities of our own. We cordially sympathize with our good brother in his regret of the undue influence of the orthodox clergy over the youthful mind. But is that influence any more to be dreaded than that which the Hudson River Association of which he is a member, has attempted to exercise? Are there not children of a larger growth than those who recently paraded the streets of Albany, within the limits of that body, 'whose tender limbs' are to be bitten "for the full period of six months," by the withering frosts of an unchristian "*test act*?" The 'chains of superstition' we know are 'galling;' And no sooner had this thought passed our mind, 'than something seemed to whisper.' Ah! There are chains which eat still more deeply into the soul. These are the chains of *ecclesiastical tyranny*. They were recently forged by the Hudson Riv-

er Association of Universalists, who having assumed the *Dictatorship* over our heavenly Father's children are endeavoring to fasten them upon their minds. The tear started in our eye, and we turned away resolved to renew our efforts, to deliver the prisoners who are bound, from the galling chains of their misguided oppressors.

H. J. G.

BR. L. F. W. ANDREWS.

This worthy and talented laborer in our common vineyard is about to leave Philadelphia where he has recently fulfilled a temporary engagement, upon a mission to the Southern States. The following deserved commendation of our respected friend, is taken from the minutes of the "Connecticut State Convention:"

"This Convention learning that Br. L. F. W. Andrews, a member of this body, being about to visit our brethren in a distant part of the country:

Resolved, That we have the highest confidence in his prudence, and unblemished character both as a preacher and a man, and that he be commended to the kindness of our christian brethren, wherever he may be called by the good providence of God."

Br. Andrews, has rendered himself somewhat obnoxious to the friends of the "*test*," by his undisguised opposition to their measures. We rejoice that there are men among us who know their rights and who DARE maintain them—to whom the nod of an *inquisitorial conclave* carries no terrors. Such an one, is the individual whose name heads this notice; and to the efforts of such men must we look for the unimpaired preservation of our civil and religious liberties.

G.

THE CONNECTICUT STATE CONVENTION OF
UNIVERSALISTS.

We intended to have published in this number of the 'Anchor' the entire proceedings of this body of faithful brethren at its recent session at Danbury, (Ct.) on the 9th and 10th of the present month; but for want of room are compelled to omit the detail which we find in the minutes. The council was organized by choosing Br. Z. Stephens (*layman*) Moderator, and Br. S. J. Hillyer, clerk. Seven ministering brethren and eight lay delegates were present. The committee to whom was referred the subject of the *Theological Seminary*, reported the following:

Preamble and Resolution.

"Whereas the unparalleled prosperity that has attended the gospel of impartial grace in this country, calls for gratitude to God; and as all things calculated to retard its progress, should be removed from the way: and whereas,

our brethren in New York, composing the Hudson River Association, have proposed the formation of a Theological Seminary, which we consider will grow into a test of fellowship, and which we deem injurious to the cause of truth, your committee feel bound in duty to enter their protest against such an establishment.

"Your committee consider that the prosperity which has hitherto attended our cause, may be attributed to the facility with which young men of good minds and fair acquirements, such as are accepted of the *people*, can enter upon the gospel ministry.

"It is the opinion of your committee that many brethren who are useful and able defenders of the faith, had they been obliged to have first passed through a Seminary would have been 'hewers of wood and drawers of water,' rather than now preaching the truth, and the denomination been deprived of their assistance. And when we consider the plainness and simplicity of our doctrine, and that many of our most useful preachers have drawn their theology from the Bible, without the support of human tradition; and when we reflect that division, contention and trouble have always attended the formation and continuation of a Theological Seminary, it is the solemn opinion of your committee that such an institution will retard the progress of our cause and bring upon our prosperous denomination blight and mildew.

"Therefore Resolved, That in the opinion of this Convention a Theological Seminary is not only unnecessary, but is diametrically opposed to the simplicity of the Gospel of Christ. Accepted *unanimously*."

Br. R. Smith, the writer of the circular letter in speaking of this subject remarks:

"On this measure, it may be proper to say, we acted with the most entire unanimity. The decision of the council, disapproving the establishment of such a school, was *entirely unanimous*. We were of one heart and of one mind concerning it. The only sentiments expressed were, that it was unnecessary, uncalled for, and useless—yea worse—opposed to the spirit and genius of the gospel, at variance with the principles of our faith and most highly deleterious in its influence."

The following judicious remarks in relation to the proposed *Theological Seminary* are from the pen of our highly esteemed Br. Fisk, who has long been known in our connection as the unyielding opposer of "that craftiest of all crafts—PRIESTCRAFT." We rejoice that he is at his post, these 'perilous times' and we doubt

not that he will meet the present crisis with his accustomed resolution and fearlessness.

G.

THE HUDSON RIVER ASSOCIATION.

This body seem determined to perform some act that shall confer upon them "everlasting fame." Perhaps it would be accusing them harshly to affirm that the same principle influences their doings that induced an individual to burn a Temple in the days of old—yet the effects will be the same. They are collecting materials for a widely spreading conflagration—they are undermining the foundations of the most beautiful fabric the world ever saw—that of the Temple of civil and religious Liberty. They have adopted a course, which, if persevered in, will utterly destroy our best hopes, and blight our fondest expectations.—Can it be believed that a denomination who have ever, from their earliest organization, opposed Theological Seminaries as the bane of pure religion, have now departed from their first love—have trampled consistency under foot—and are about devising means to shackle the human mind with fetters of bondage!—Great God! where are thy children straying. We had hoped that the odious resolutions (test laws,) passed by this Association last year, would have sufficed—that our feelings would not again have been outraged by such a departure from the spirit of our holy religion. Why is all this? Why persist in a course well known to be objectionable to a vast majority of our own denomination? Why not imitate the conduct of the Apostle, who if the eating of meat caused his brother to offend, would eat no more while the world standeth.

We view this little cloud, although no bigger than a man's hand, as the fearful harbinger of an awful storm. We reflect upon the course pursued by our brethren of this Association, with the same deep agony that a parent feels at witnessing the aberrations of a favorite child, whom he has fondly cherished. We do most earnestly beseech our brethren to pause—by all their love of the truth—by all their hopes of the great salvation—by all their love of ~~union~~ and good order, we do most earnestly beseech them to pause. Let these measures be pursued—let a Theological Seminary be established, and the Universalist denomination will be divided—sundered and scattered forever as sheep having no shepherd. Brethren—if there be any virtue, if there be any praise, think of these things.—N. H. Examiner.

In what respect do the clergy resemble the natural elements?

Because they are very good *servants* but intolerably bad *masters*.

ADVERTISEMENT EXTRA.

The Hudson River Association of Universalists, being desirous to "keep pace with the improvements of the age," are disposed "to furnish every facility" to those "young men in our denomination who are desirous of obtaining the qualifications necessary to render them acceptable and useful preachers," upon the most accomodating terms.

Any young man "desirous of receiving the fellowship of this Association," who will so far forego time, money and independence, as to submit to be *priest-ridden* "by some of our accredited preachers" "for the full period of six months," shall receive a "certificate that in the opinion of said preacher he is worthy of fellowship and qualified for the work" of *priest-riding* any body else for the same length of time, who may hereafter "pursue the study of theology" *under his direction.* "These requisitions are small to be sure, but they will answer for a beginning." "In requiring certain qualifications for the ministry much caution was necessary," but "we hope the time is not far distant when a MORE RIGID test will be required." For further particulars inquire at the *Theological Seminary,* or if more convenient, of

H. J. G.

FUTURE RETRIBUTION.

NUMBER SIX.

If I preach the doctrine of no future punishment to be consistent, I must give up the necessity of the sinners exercising "repentance towards God and faith in our Lord Jesus Christ." I must say to the debased votary of sin and sensual pleasure; If you find the work of reform and obedience to the gospel difficult, put it off for a short time and all will be perfected without it. By a miraculous physical process, *nolens volens*, without any moral effort, assent or volition of your own, you will be made holy as the angels above. But Christ and his apostles ever preached that men *must repent and believe the gospel* in order to enjoy its blessings. An apostle says "God now commandeth *all men every where to repent*, because he hath appointed a day in which he will judge the world in righteousness by Jesus Christ." Wherefore the *universality* of this command to repent, if God had designed to save very many of those he thus commanded, *without* repentance? And the way to be saved without repentance is made so plain and easy that if an abandoned profligate by his wickedness become involved in great trouble and distress, he can just cut the brittle thread of his frail existence, and all trouble is escaped; and he will next find himself the happy com-

panion of angels and the spirits of the just! I must believe that it is the will of God that all shall repent. Wherefore his command is to all. "And without *faith* it is impossible to please him." Universalists quote the following scripture as unanswerable proof of their doctrine. "God also hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." This passage plainly teaches the will of God to be that *all every where*, should repent and believe in the Lord Jesus Christ; and unites with the whole voice of scripture and reason also, in declaring that your doctrine of no future retribution is false. G. C.

N. B. Our reply to the above next week.

FALLEN ANGELS.

NUMBER THREE.

This story represents God altogether unmerciful to the angels who sinned. It is said he gave them no space for repentance. And this cause is often contrasted with ours, to show the exceeding riches of God's grace to us. We are told that although God gave the angels no day of grace, he waits long to be gracious to us. And in this view we are often exhorted to bless God.

But let the contrast be exhibited in its true colors. It is agreed that we are sinners—that God is merciful to us—that he is continually calling on us to repent—that he will receive us at the last hour—that although our whole life be spent in opposition to him, still, if we repent, and give ourselves up to him, even on the bed of death, he will be merciful to us, and receive us to himself in glory. In every way he is good and gracious to us; forgiving, not the first sin only, but all, even the most aggravated.

This is one side of the picture. Now look at the other. Here are a multitude of holy angels—they have served God, perhaps for ages, with fidelity—they have yielded cheerful obedience to all his commands—their bosoms continually filled with the most ardent love to him—their voices continually employed in singing his praises. At length, through some unaccountable fatality, they feel the workings of pride; they rebel; they refuse obedience. What follows? Are they allowed a moment for reflection? Does the holy spirit strive to renew them to righteousness, and make them again sincere worshippers? No.—There is no mercy for them. No gentle voice whispers

peace and pardon, as the effect of repentance and return to duty. The hoarse thunders of almighty wrath resound through heaven, and the lightnings of vengeance are hurled at their heads. For their first, and that time their only sin, they are plunged headlong into the gulf of hell. Never shall they come out thence, except at the day of judgment; and then only to be consigned to a state of tenfold torment.

This is the other side of this picture, which was originally drawn by the heathen poets—copied and adorned by the illustrious Milton—and exhibited in various points of light, by innumerable clergymen, and laymen, from this day to the present.

How does this compare with the other? Do they both appear to be correct representations of the dealings of God with his children? Can we believe Almighty God has so much mercy for us, and none for his angels? Is there any good reason why he should thus conduct? Are we more exalted, or valuable in the scale of existence, than they? All who believe in their existence, admit them to be our superiors. Have we been more obedient, generally, than they? They had sinned but once—we sin daily. They had been obedient, perhaps for ages—we have existed only a few years. Why then show mercy to us and deny it to them? Is this consistent with reason?

Besides, to say nothing of his redeeming grace exhibited to us—all his dispensations in nature, all his revelations by his spirit, proclaim his goodness. But was it an act of goodness to treat the angels as we are told he did? Not a spark of goodness is discoverable in all this story. Vengeance and vindictive fury are the prominent marks by which it is distinguished. And shall such conduct be ascribed to the God of all grace and mercy? Heaven forbid.

L. R. P.

DEATH AND SLEEP.

Faternally, the angel of sleep and the angel of death—wandered over the earth. It was evening. They reclined on a hill not far from the habitation of man. A melancholy stillness reigned, and the evening clock in the distant village was not heard. Silently, according to their custom, sat the two benevolent genii of humanity, in a sad embrace, and already night drew near. Then the angel of sleep arose from his mossy couch, and scattered with a gentle hand, the invisible seed of slumber. The evening wind wafted it to be silent dwelling of the wearied husbandmen. Now sweet sleep embraced the inhabitants of the rural cottage, from the grey haired man who leans upon his

staff to the infant in the cradle. The sick forgot their pain, the melancholly their sorrow, the poor their wants. Every eye was closed. After his labor was accomplished, the benevolent angel of sleep again lay down with his serious brother. "When the dawn appears," said he, in a tone of cheerful innocence, "then man will praise me as his friend and benefactor! O, it is sweet to do good unseen and in secret! How happy are we, the invisible messengers of the good spirit! How lovely our noiseless occupation!" Thus spake the friendly angel of sleep. The angel of death regarded him with silent grief, and a tear, such as immortals weep, stood in his large dark eye.—"Alas!" said he, "that I cannot like you, rejoice in the gratitude of man. The earth calls me her enemy and the disturber of her joy!" "O my brother," replied the angel of sleep, will not the good, on awaking, discover in you their friend and benefactor, and gratefully bless you? Are we not brethren, and the messengers of one father?" Thus he spake. Then the eye of the angel of death brightened, and tenderly the genii embraced each other.—*Krumacher.*

*. *Wherein in principle consists the difference between the wickedness of a midnight assassin and the secret calumniator who stabs your reputation in the dark?

You will find, that all the world preaches to an attentive mind: and that, if you have but ears to hear, every thing you meet, teaches you some lesson of wisdom.

Virtue is no enemy to pleasure, grandeur, or glory; her proper office is to regulate our desires, that we may enjoy every blessing with moderation, and lose them without discontent.

To be great is not in every one's power, but to be good is in the power of all.

The Church is out of temper when charity is cold and zeal hot.

RELIGIOUS NOTICE.

Br. Marvin will supply Br. Le Fevre's desk in this city, on the second Sunday in November, in the afternoon and evening. The usual morning service will be omitted.

MARRIED.

By the Rev. C. F. Le Fevre, on the 20th ultimo, Mr. Thomas B. Waters to Miss Martha Winsor.

In Amsterdam, on 21st ult, by Rev. R. O. Williams, Mr. John Pinney of this city, to Miss. Jane Backer, of Amsterdam.

POETRY.

From the Universalist.

TO THE DEITY.

God, mighty potentate, beneath thine eye,
 Worlds rise o'er worlds, in vast profusion round,
 By man unknown, they on their courses fly,
 Where space unbounded sleeps in calm profound.

God all omnisic, 'tis thy powerful hand
 That guides them on their orb'd, unerring way;
 Thy word created, and thy high command,
 From chaos form'd and brought them forth to day.

Behold the gorgeous sun, refulgence bright,
 He sheds from sea to sea, from pole to pole;
 While distant spheres rejoicing in his light
 Pay Thee a thankful tribute as they roll.

Thy spirit guides the storm-wind's fierce career,
 And bids the raging man be silent at its nod;
 While mountains to the skies their summits rear,
 And frowning in their grandeur, own Thee God.

How often when the young and ruddy dawn,
 In blushing beauty gilds the eastern skies,
 The feathered songsters of the dewy morn,
 In cheerful carols bid their matins rise.

And when the shades of twilight clothe the earth,
 And day's last gleam scarce lingers in the west,
 All nature breathes its gentle vespers forth,
 Then slowly sinks in deep, unbroken rest.

Infinite God; while nature owns thy name,
 And lifeless rocks responsive sing thy praise,
 While birds and beasts unite to spread thy fame,
 Shall man, immortal man no anthems raise!

Ah! so it is. But thy unchanging word
 Hath speed in glory o'er the earth and sea,
 And thou hast said, All lands shall know the Lord,
 And every nation bow the humble knee.

ANECDOTE.

Frederick III, king of Prussia, upon receiving a request from one of his districts, to suspend a clergyman from preaching because he held that the punishment of the wicked came to an end; took his pen and wrote the following answer:—"I have considered the above petition, and do hereby give my royal permission to all my loyal subjects to be damned to all eternity, if they choose it; but I do positively forbid their quarrelling with their neighbors, who are not willing to keep their company so long."

MARRIED.

By the Rev. C. F. Le Fevre, on the 20th instant, Mr. Thomas B. Waters to Miss Martha Winsor.

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NOTICE.

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THE GOSPEL ANCHOR.

Debated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, NOVEMBER 9, 1833.

NO. 19.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

RESURRECTION TO DAMNATION.

A SERMON BY I. D. WILLIAMSON.

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.—John v. 28, 29.

Omitting all introductory remarks, I shall depend upon the candor of my hearers and the serious importance of the question before us, to enlist attention, and come directly to a discussion of the text.

To what period of time did the Savior allude when he said, "all that were in the graves should come forth; they that had done good to the resurrection of life, and they that had done evil unto the resurrection of damnation?"—This is the great question to which your attention is directed; and I deem it proper to remark, that there are two opinions upon the subject. The one is that it has reference to the literal resurrection of the *literally* dead, and points to that eventful day when the angel with one foot upon the sea and the other upon the land, shall lift his hand and swear that time shall be no more—and when the sound of the archangel's trumpet shall penetrate the mouldering sepulchres of the dead, and call the sleeping millions under ground back to life.

The other opinion is that the text is figurative; that the resurrection here spoken of is a moral or spiritual one, and that the time of its accomplishment *was* near at hand when the text was spoken. In discussing the question which of these opinions is correct, I will lay before you the arguments on both sides, so far as I understand them. In favor of the literal interpretation and future application of the passage it is argued,

1. That the time spoken of is represented as being future, and hence that we have no right to say it has passed.

To this argument my reply is, that it is altogether inconclusive, and in fact not worthy the name of an argument. What child is there among you that does not know that this text

was spoken more than eighteen hundred years ago? If the event predicted was *future then*, it does not prove that it is so now. We say a time is coming, with perfect indifference in regard to the length of time which must elapse before it comes. We say an event is coming which is to take place tomorrow, or next week, or next year. What then if the Savior spoke in the text, of an event which was coming, in his day? It proves not that it must yet be future. On the contrary the phraseology which Jesus employed is rather calculated to leave on the mind an impression that the time was then near. If I should speak of a friend and tell you 'he is coming,' you would hardly think that he had a journey of a thousand years to perform before he should arrive. So here.—When Jesus spoke the 'time was coming,' old Time was even then on the wing, and I doubt if those who heard understood that the swift winged messenger was so far off that it would take eighteen hundred years to perform the journey, and that even then it would not be half performed.

The argument under consideration is therefore good for nothing. It proves that the event *was* future when the text was spoken, but affords no shadow of evidence that it is so now. I leave this and proceed to observe,

2. It is said that the good and the bad shall come forth to the *resurrection*, and hence it must be literal and future.

The argument, so far as I understand it, is this: The word *resurrection* is used, hence it is concluded that those who are to come forth to the resurrection must be literally dead.—Now as the time has not come when the literally dead have been raised, it is considered as good evidence that the time to which the text refers is still future. To this argument I reply, it is quite inconclusive for this reason:—The scriptures speak in figurative language of persons, not only as having been dead, but raised from the dead, who were never literally so.

We read of being "dead in trespasses and sins." Paul says, "I was alive without the law once, but when the commandment came, sin revived and I died." The revelator says to a certain church, "thou hast a name to live and art dead." Now neither the sinner in sin, nor Paul, nor the church had ever been literally dead, notwithstanding this language is applied to them. Hence you will perceive that

the scriptures speak of persons as dead who have never been literally so.

If the hearer will take the trouble to examine the context he will find that persons were not only considered as dead, but as having been raised from the dead, who were never literally dead or raised. The 24th verse of the same chapter from which the text is taken, reads as follows :

"He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Here then you have in close connexion with the text, the Savior speaking of some who had not only been dead but raised from the dead ; some who by faith had passed from death unto life, and yet they had never been literally dead. The gospel found them dead in sin, and by the energies of the quickening spirit of truth they had passed from that state of moral death to newness of life in Christ Jesus.

Hence the argument is inconclusive which contends that the text must refer to the future because it is said that they shall come forth to a resurrection. There is a moral as well as a literal resurrection, and though the one may be future it is no proof that the other is also future. The occurrence of the term resurrection, affords no proof that the text should be understood literally. There is nothing in the original word rendered resurrection which necessarily involves an idea of its being literal, nor is it at all necessary that a man should be *dead literally*, in order to experience all that is meant by the word, 'anastasis,' which is here rendered resurrection. Dr. Campbell, one of the most eminent divines of the Limitarian school, tells us that this word means simply 'rising.' "Thus rising from a seat, may very properly be termed 'anastasis.' So also rising from obscurity to eminence, or from inactivity or sleep to activity, may be properly designated by the same term. Now the argument under consideration rests for support on the supposition that a man must be *literally dead* in order to be a subject of resurrection.—I have shown you upon good authority that such is not the fact ; of course the argument is proved unsound.

3. It is contended that we must apply the text to a literal and future resurrection, because it says that they are in *their graves*.

Now, says the objector, after all that you have said, here is an argument that cannot be evaded. True, the scriptures speak of persons as being dead and as passing from death unto life, who have not been literally dead.—But here they are said to be in *the graves*.—Now, continues my friend, people are not often

in their graves unless they are literally dead, and to come up out of the grave certainly cannot be any thing less than a literal resurrection from actual death.

I have endeavored to state the argument in all its force, and it shall be my business to meet it fairly. Formidable as this objection may appear, it is more specious than solid. It is liable to the following objections :

The whole question at issue is, whether the text is to be understood literally or figuratively. This argument assumes that so much of the passage as it quotes is literal, and argues from that assumed position that the whole must be so. The whole force of the argument centres in this one point ; that the persons who are to come forth are literally in their graves. Now this is the question at issue. This is the thing to be proved. Show us then that this part of the text must necessarily be understood literally. When this is done it will be time to argue upon the premises, but until it is done the argument is unsound. But I observe,

2. The language here employed and quoted by the objector as proof that the whole text is literal, is often used figuratively in the scriptures.

Proof of this may be found in abundance in the scriptures of the old testament. I select as appropriate, the thirty seventh chapter of Ezekiel, in which the prophet after having represented the people of Israel as a valley of dry bones, not only dead but decayed, proceeds as follows, commencing with the twelfth verse : "Therefore thus saith the Lord, behold O, my people, I will open your *graves*, and cause you to come out of your *graves* and bring you into the land of Israel. And ye shall know that I am the Lord when I shall open your *graves*, and cause you to come up out of your *graves*, and shall put my spirit in you and ye shall live, and shall place you in your own land." Now here you have the house of Israel spoken of not only as being dead but as actually in their graves, and four times is it repeated that the graves should be opened and they should come up out of them, and yet it was perfectly evident they were not literally dead, for the promise is that after their resurrection from their graves they shall be placed in the land of Israel. Dr. Gill, the most eminent of Calvinistic Baptist commentators, remarks upon this passage, that the graves here are used as figures of the cities and prisons of Chaldea, in which the Israelitish people were scattered and confined when Ezekiel wrote his prophecy.—From this you perceive that it is not true, as the argument under consideration assumes, that the term graves is always to be understood literally, and it no more follows that the

text is to be understood as referring to the literally dead, because Jesus represented those concerned as being in their graves than it follows that the whole house of Israel was actually dead because Ezekiel represented them as being in their graves. I have now noted all the arguments that I have ever heard advanced in favor of the supposition, that the text should be understood in a literal sense and applied to the future, and I have given also my comments upon these arguments, and it remains for you to judge whether they are sound and conclusive. Before I close this part of my subject I shall lay before you my objections to the general principle of applying the text to the future aside from the arguments by which that position is supported. I observe that such a construction is,

1. Contrary to the scriptural doctrine of the resurrection.

You will observe that here is a strongly marked distinction made between the persons raised, and the purpose for which they are raised up. Some are raised to life and some to damnation. Now such is not the scriptural doctrine of the resurrection from the dead.

Take if you please our Savior's answer to the Sadducean disciples, who denied the resurrection. They had put to him the case of the woman who had seven husbands, and desired to know of him whose wife should she be of the seven. His answer was, "ye do err not knowing the scriptures nor the power of God, for in the resurrection they neither marry nor are given in marriage, but are as the angels of God which are in heaven." Now what I wish you to observe here is, that there are not two classes named, but one; and this is raised to a state like that of the angels which are in heaven. The point and force of the reply will be seen when you reflect that the Pharisees believed in another state of existence analogous to this. The Sadducees supposing that Christ taught the same doctrines, gave him this case of the woman as an unanswerable objection to his doctrine.

He taught them in his reply that they had gone wide of the mark in supposing him to teach another mode of existence, in which the petty distinctions of this life will be perpetuated. They erred; for according to his doctrine these distinctions, even of man and wife, should be done away. If then the Sadducees erred when they made distinctions in a future state, do not modern Christians err just as widely in their application of the text.

Again Paul, in answer to the question, how are the dead raised up and with what bodies do they come forth, says, 1 Corinthians, 15: 42, and 43. "It is sown in corruption, it is

raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Now here you have Paul's history of the literal resurrection. No account here of two classes raised up for different purposes, but incorruption, glory, honor, power, and a spiritual body for all that are raised, and that number is as great as those who died in Adam.

Again Paul when accused of heresy said, "that he believed all the things that were written in the law and the prophets, and the result was—he had hope towards God that there should be a resurrection of the dead both of the just and the unjust.

Now you will observe that the resurrection even of the unjust, was with Paul an object of hope. Do you suppose he would have hoped for the resurrection of the unjust, if he had believed that they were to be raised to endless damnation? No. He might have feared such an event, but he could not hope for it.

The conclusion which I draw from these several passages is this: That when the literal resurrection unto a future state of existence is mentioned in scripture, there are no divisions. There are not two resurrections spoken of; one to damnation and one to salvation, but it is one for all and for the same purpose to all.

Now if you apply the text to that event, you make the scriptures contradict themselves.—At one time you make the Savior himself positively deny that distinctions shall obtain there analogous to those which exist in this life, and at another you introduce fatal and eternal distinctions.

This is what I am unwilling to do. I prize too highly the instructions of my master to make him teach one thing at one time, and at another an entirely different thing upon the same subject.

2. This application of the text, makes the eternal joy of the creature dependant upon works.

It is easy for any one to perceive that whatever may be intended by the resurrection to life and the resurrection to damnation in the text, *works* are the procuring cause of the blessing or curse. They that have done good are to be raised to life and they that have done evil to damnation. Now if this has reference to a future state, and a literal resurrection, then certainly it will be well to cease talking about salvation by grace and 'begin to preach salvation by good works, for these are the procuring cause of the resurrection to life.

But the scriptures tell us a different story of the resurrection to endless life. They inform us that we are indebted to the free and

abundant goodness of the Lord, for every hope of joy beyond the grave, and positively declare that, works are entirely excluded in this matter. The scriptures assure us that the gift of God is eternal life, but this application of the text would take from him the glory of bestowing it as a free gift, and give man the honor of purchasing it by his own feeble works.

It was an observation of the venerable Franklin, that a man who would demand a plantation, in return for a cup of water would not be so extravagant in his demands as the man who expects the immortal joys of heaven, as a reward for his imperfect works of goodness. The remark was certainly dictated by sound sense.

Our works what are they? Vanity and vexation of spirit, and he who thinks his are alone sufficient to secure immortal bliss must have a more exalted opinion of himself than is consistent with that meek humility which cries God be merciful to me a sinner. We say then that it is improper to apply the text to a future state, for it involves the monstrous absurdity, that the resurrection to immortal life is to be procured by the works of a feeble worm of the dust, which is at war with the whole tenor of scripture.

We object to the future and literal application of the text, because it leads to conclusions which are absurd and impossible.

Let us set it down as a fact that the text refers to a future state, and that those who have done good are to be raised to eternal life, and those who have done evil to endless damnation, and see, to what conclusions we shall be driven.

You will observe the positive language of the text. They *shall* come forth. There is no condition either expressed or implied. It is as certain that those who have done evil shall come forth to damnation as it is that those who have done good shall come forth to life. Well. Who has done evil? This is an important question and before we deal damnation round the land, on those we consider wicked, it may be well for us to inquire whether our hands are clean and our hearts pure from all iniquity. The truth is that we have all gone out of the way, and there is none that doeth good and sinneth not, no not one. With this book before me, and with my eye upon human nature, I boldly declare that there is not on the footstool of God omnipotent, a soul of man that has not done evil, admit then for a moment that this text refers to the future, and that those who have done evil are to come forth to endless damnation, and what is the consequence? Universal endless damnation without a possibility of escape.

But you say if men repent they can escape. I tell you there is no *if* in the case. They that have done evil *shall* come forth, *certainly* and positively, and if all have done evil by making this application of the text, with one destroying sweep, heaven is depopulated, earth's hopes are annihilated, and the dismal abodes of death, damnation and despair are peopled with the whole of Adam's race. How do you like this conclusion? I have not forced it upon the subject, and it is as certain as there is truth in logic from the premises.

Again, I believe if you were to search the history of every man that has lived on the face of the earth, you would not find one that had not done good. Take the most vicious wretch that lives, and you will find some good traits in his character, and learn that he has done some good acts in the course of his life. Well. They that have done good shall come forth to the resurrection of life. All have done some good and hence the inference is plain that all shall come forth to the resurrection of life. Here then you have universal salvation and universal damnation both proved from your premises.

Now this is impossible, and yet it is a fair and correct inference from the premises. I say then that the common application of the text leads to conclusions that are impossible and grossly absurd and of course it must be erroneous.

I am admonished that it is time to leave this part of my subject, and proceed to lay before you the reasons which induce me to believe that the text was restricted in its application to that generation, and had reference to a figurative moral or spiritual resurrection. I notice.

1. Internal evidence drawn from the uniform usage of the phrase, the hour is coming.

It is a good thing when we wish to ascertain the true meaning of any particular phraseology used by any writer or speaker, to examine the different passages in which it may be used, and by comparing one with the other learn its true import. We shall pursue this course in relation to this phrase and endeavor to learn its true meaning from its uniform usage.

The phrase "the hour is coming" occurs in the discourses of our Savior as recorded by the evangelist John, including our text just seven times. In three places it is coupled with the explanatory phrase "*and now is*" which of course settles the question, in relation to the time intended by the phrase in these places. All the other places I shall examine.

In the fourth chapter it occurs, at the twenty first verse. "Woman believe me, the hour

cometh, when ye shall neither in this mountain nor at Jerusalem worship the Father."

Dr Adam Clarke in his comment upon this passage paraphrases it thus :

"The time was then at hand, in which the spiritual worship of God, was about to be established in the earth, and the Jewish rites and ceremonies entirely abolished!" I pass this without further comment, believing that no one will contend, that the utmost limit of future time expressed by the phrase in this place could extend beyond that generation to whom he spake. The phrase occurs again John 16. 2. "They shall put you out of the synagogue, yea the time *cometh*, that whosoever killeth you shall think he doeth God service." In this passage, the same phraseology, occurs as in our text, and from the events predicted it evidently referred to a time which was then near at hand. Any one who has read the history of the apostles cannot be ignorant that they did all see this time.

Again John 16. 25. the phrase occurs.—"These things have I spoken unto you in proverbs, but the *hour cometh* when I shall no more speak unto you in proverbs but I shall show you plainly of the father." If you desire to know the period of time to which allusion is had by the phrase in this passage, you have only to read the 29th verse following. "His disciples said unto him, Lo, *now* speakest thou plainly and speakest no proverb." These are all the passages where the phrase occurs except those where it is explained by the addition "*and now is*." In every one of them it is evident that its meaning was restricted to events that were near at hand. Now I ask, is it not a fair presumption to say that he used the phrase in some sense in the text that he did in other cases? If this phrase in the text refers to a time yet far in futurity, then surely it was used in a sense entirely different from what it bears in any other place. Now is it fair? Is it honest, to single out one passage from the number where it occurs and give a meaning entirely different from any other place? You may say if you please that such may be its meaning in this passage, but if it is so it is a *new* sense. I lay it down as a fact which cannot be disputed that in six out of seven places where it occurs, it refers to a time then near at hand, and I call upon you for a reason, why it must bear a different meaning in the text.

2. The second reason I shall offer in favor of the restricted meaning of the text is its near resemblance of other passages, the time of which is fixed.

I refer particularly to a passage in the 12th chapter of Daniel. "At that time shall Mi-

chael stand up the great prince that standeth for the children of thy people, and there shall be a time of trouble such as there never was since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

There cannot be the least doubt that Daniel refers to the same event here that is noted in our text. In fact the text is almost a literal quotation from Daniel. No candid man will deny that Daniel's time when many that slept in the dust of the earth should awake, some to shame and everlasting contempt, and our Savior's time when those that are in their graves shall come forth, some to the resurrection of life and some to the resurrection of damnation, are *one* and the same time; and if you can find when one event took place, you can find the other, for they are both one.

Now Daniel has told us when his prophecy should be fulfilled. It was to take place at a time of trouble such as had not been since there was a nation to that same time. Now we have got a key that will unlock the whole mystery. If we can find when that trouble was then we shall have the time of this resurrection from the dust and from the graves. Where is it? The twenty fourth chapter of Matthew will tell you—at the 21st verse you read as follows: "Then shall be great tribulation such as was not from the beginning of the world to this same time." This was the abomination of desolation spoken of by the prophet Daniel. When should it be? The 34th verse will answer. "Verily I say unto you this generation shall not pass away till all these things are fulfilled."

Here then you have it on the authority of Christ himself that within that generation there should come the same time of trouble spoken of by the prophet Daniel. "At that time," says Daniel, "many that sleep in the dust shall awake." At what time? Why at a time of trouble such as had not been. When was it? The Savior answers, before that generation should pass away. Should it be said that there may yet be another such a time, I reply, Jesus has said there never should be.

3. The third argument I offer in favor of the figurative meaning of the text, is drawn from the context.

In the twenty fifth verse we find Jesus speaking of a moral or spiritual resurrection. "Verily, Verily I say unto you the hour is coming *and now is* when the dead shall hear the voice of the son of God and they that hear

shall live." This evidently refers to a moral resurrection for it was spoken in connected reference to his declaration that those who believed in him had passed from death unto life. In the twenty sixth and seventh verses he shows that God has given him life, and in the 28th and 9th inserts upon his former declaration, Marvel not at this." Marvel not at what? Why surely at what he had just told them, and upon which he was about to insist in a more extended sense.

Now I ask, is it doing justice to Christ as a divine teacher to suppose that when speaking of a moral resurrection in the twenty fifth verse, which was there present, he should leave the subject abruptly, and in the next verse, go to talking about a resurrection, into future life without giving any intimation of a change of his subject? I think it is not.

We are now prepared to give what we suppose to be the true meaning of the text. Previous to the advent of Christ the whole world was considered, dead, morally, *spiritually*, dead in sin. Hence Paul says, we thus judge that if Christ died for all then were all dead. Here then you have all men *dead*, and in the strong language of scripture in the graves of sin and ignorance. Jesus came to give life to the world. He was the second adam, the quickening spirit, whose voice could call men forth from moral death. He had already commenced the work, and quickened a few. This he explains in the 21st and 23d verses.

"The son quickeneth whom he will, and he that believeth in me *hath passed* from death unto life." God hath given unto the son to have life in himself and hath given him power to execute judgment also. Marvel not at this for the hour is coming &c—The meaning seems to be this. All were dead in sin. This was especially true of the Jews, they were still a valley of dry bones deep in the graves of sin. The tremendous judgment of God, long threatened by the prophets, were hanging like a dark and gloomy cloud over them. Yet under the influence of a moral death like stupor they were careless, and secure, like the people in the days of Noah. Jesus had lifted his warning voice, and some few of those dead sinners had heard, and had passed from death unto life. Do not marvel at this; said the savior, God hath given me power to quicken whom I will. He hath given me power also to execute judgment. Be not surprised then, for the time is near when my voice shall be heard by ALL the sleeping dead, and they shall arise to a sense of their true situation. The time was near when not only a few but all should arise to activity, some to life and some to destruction.

All this happened in fact. A little while after the advent of Christ, and the whole Jewish nation was in a bustle and confusion. They saw the signs of approaching desolation, they awoke from the death like stupor. Those that had done good, that is those that heeded the admonitions and practiced the precepts of Christ, fled for safety and entered into the life of the gospel. Those that had done evil persecuted and despised and rejected the Messiah. Heard his voice in the judgment, and awoke, rose from sleep, but alas, the door of life was shut against them. They awoke but to condemnation and fell in the destruction that followed.

RELIGIOUS NEWSPAPERS.

Among the various plans devised for the dissemination of religious sentiments, I know of no one better calculated to effect the object than that of periodicals. True, the press, like every thing else may be perverted and abused. It is employed for the best as well as the worst purposes. It is a powerful engine, and may be turned to the aid of vice or virtue. It is never better used than when employed in defending the character of God. For this purpose, it is our duty as Universalists to use it. It remains for us to lay hold of this method of communication, and bring it to bear on the cause of truth. Within the last few years, various periodicals have started into existence; some have died and others have gained sufficient strength to live, and acquire a reputation. Whether this multiplication of newspapers is advantageous or not, I leave it for others to determine. My object now is, to state some reasons why the press should be encouraged.

1. Periodicals are like winged messengers. They can and will go where living teachers never have been. Many will read them who would not hear the same sentiments from the pulpit. Converts have been multiplied in many places solely by the influence of newspapers. In many places in our country our doctrine is found springing up, and in a flourishing condition, where preachers have never been. Indeed, our doctrine does a great deal for itself. Wherever it goes, it carries a kind of authority and majesty which causes its claims to be felt and acknowledged. This sentiment has spread itself so widely that it goes before its advocates, and we have but to follow, to nourish and strengthen what has taken deep root. Not so with endless misery. It does nothing for itself. Its believers must do every thing for it. Like the Gods of the heathen, it cannot help itself. Its worshippers must support it or it would soon cease to have an ex-

istence. He that advocates this must go in opposition to nature, God and the Bible. As a sect then, Universalists should take courage, and aid in supporting the weekly heralds sent forth from the press. It is not enough that we may be strong in the faith; we must remember others are not so.

2. But I am reminded by some that they are poor, and therefore cannot take a religious paper. If you are poor, then I would advise you, by all means to subscribe for a periodical.—You will, in this way lay out your hard earnings to a good purpose; for at the end of the year you will have a volume that will be worth more to you than the money which you paid. Besides; there are various ways in which you will spend in a trifling manner a far greater sum than is asked for a newspaper.

Besides; you have a family perhaps.—Think then of the immense advantage that will result to them from a perusal of a work devoted to the doctrine of impartial love and good works. A taste for reading will be of more real advantage to your children than a fortune; and in what better way can such a taste be created than by presenting weekly before them a well filled sheet of interesting intelligence.

3. Perhaps you reside in a part of the country where you are not favored with the voice of a preacher on the Sabbath; or where you cannot hear the impartial love of God set forth.

How refreshing then must be a paper wholly devoted to the inculcation of this sentiment. Depend upon it, if you once subscribe for a paper devoted to the blessed doctrine of a world's salvation that you will never regret the act. In no way can you do yourselves more good.—Years after your volumes are completed, you may read them with increasing pleasure. They will contain a faithful history of the rise and progress of a doctrine which reflects the highest honor on God, and gives the greatest peace and joy to man. Our sect is now passing through the fires of a moral revolution, and it becomes necessary that a faithful record should be preserved of its infant state, that when it reaches its manhood, the labors of its founders may not be forgotten.—*Universalist.*

CHURCH TITLES.

An amusing and ingenious article appeared, not long ago, in the "Gospel Advocate," in which the writer exhibits the impropriety of dubbing off the names of fallible, sinful worms of the dust, with the titles of *Rev. D. D. &c.* Now as we have, for years, been convinced that the sooner this practice is abandoned, the better it would be for the cause of pure and

undefiled religion, we shall present the reader with a specimen of our brother's aptitude upon this subject. He says,

"Take, for example, (Matt. 26, 60.) Now the Rev. Simon Peter, D. D. sat without in the palace: and a damsel came unto him, saying, thou wast with Jesus of Galilee. But the Rev. gentleman denied before them all, saying, I know not what thou sayest. Again, verse 74. Then began the Rev. gentleman to curse and to swear, saying, I know not the man, &c. and verse 75, And the Rev. Mr. Peter, D. D. F. R. S. &c. remembered the word of Jesus which said unto him, Before the cock crow, thou shalt have denied me thrice. And the Rev. Doctor went out and wept bitterly." "Now this looks bad: but why is it not as proper and as profitable to apply these titles to Peter, or any of the Apostles, as to modern preachers? It is believed that this difficulty cannot be easily removed. But to go farther—see Matt. 16, 22, 23. Then the Rev. Mr. Peter took him, &c. But he (Christ) turned and said unto the Rev. Doctor, Get thee behind me Satan, &c. And again. The Rev. Mr. Saul, after he had received his diploma from the Theological Seminary of which the Rev. Mr. Gamaliel, D. D. was President, started on a mission to evangelize the heathen. And as he came near to Damascus, where resided a number of Hon. Gentlemen, to whom he had letters of introduction, breathing out threatening and slaughter, suddenly there shined round about the Rev. Gentleman a light from heaven, and he fell to the earth; and heard a voice, saying unto him, Rev. Sir, why persecutest thou me," &c.—Now compare this language with the common style of writing and speaking. "The Rev. Dr. Griffin's plan for raising 700,000 ministers." "A Sermon by Rev. Hooper Cumming, D. D." "An Address to seamen, by Rev. Edward Payson, D. D." "Fill your glasses gentlemen, (4th of July, at Dover, N. H.) for a Toast from Rev. Mr. Maffit."

We might proceed with this ludicrous application of titles, but the task is as unnecessary as it would be unpleasant. Our readers can make their own applications and draw their own inferences. It is not our intention to be severe upon the Rev. Doctors; but we do ask the friends of Doctoral honors, to name the Apostle of Christ, who countenanced the practice, either by precept or example.

He who professes to be a disciple of Christ, brings reproach on himself and on the religion of his master, unless he be always ready to give a reason of the hope which is in him in the spirit of meekness and fear.

EDITORIAL.

RELIGIOUS CONTROVERSY.

A controversy has for many months been carried on in the city of Philadelphia between Rev. Mr. Hughes, of the Roman Catholic church, and Rev. Mr. Breckenridge, of the Presbyterian. In the early stage of this controversy we took much satisfaction in the perusal of the letters of the opponents, and anticipated a discussion which would have truth for its object. But we must candidly confess that all the ingenuity which has been evinced, has not been to *elicit* the truth, but to *evade* it. Both gentlemen are confessedly men of talent; but if we were called to decide upon their merits as *writers*, we should certainly concede the palm to Mr. Hughes. It is seldom that for elegance of diction, purity of style and pungency of satire, his equal is met with. It is not our intention to give even an *outline* of the general features of this controversy, which would already fill a large volume; but it may be interesting to our readers to present them with some positions which have been taken, and show the *reply* or *evasion* that has been made. We have not the papers at present by us and we cannot give the words, but will endeavor to give the spirit and meaning of their respective arguments.

The controversy opened by considering "the rule of faith." It was stated by Mr. Hughes, that the Protestants contended that "the bible and the bible alone was the *perfect* rule of faith and practice as well as for church government and discipline." That in the interpretation of the scriptures, the private opinion of the individual was sufficient. On these grounds, acknowledged correct by Protestants, Mr. Hughes supposes a case. Four men sit down to read the bible for the formation of their faith and practice; and their individual interpretation is the medium by which this knowledge is to be acquired. Having studied the bible for themselves, one rises up a Presbyterian, another an Episcopalian, another a Unitarian, the other a Universalist. Now the question presses, what becomes of the "perfect rule of faith?" Here is a rule which so far from being *perfect* in affording a guide to their faith and practice has led them into diametrically opposite results. He then proceeds to illustrate this view of the subject by various comparisons. We cannot remember one at present, but will substitute a comparison of our own, which will have the same *bearing*, but we confess not the same *pointedness* as if it came from the pen of that accomplished writer.—Let us suppose a sign-board to be erected at a

place where four roads meet, on which was an inscription which was to be a perfect rule or direction which road to take. Four men arrive at the place in question, and each following his own *private* interpretation of the writing, takes a different one; could it be said that the rule or direction furnished was perfect?—Mr. Hughes then says that this difficulty is obviated by placing the interpretation with the church, who shall decide on all points where any difference of opinion may exist.

It will now be enquired by the reader how Mr. Breckenridge has answered this difficulty. To this we are forced to reply that he has not answered it at all. It lies in his way as "the gulph that cannot be passed over." To this argument he has been time and again invited, but he has shrunk from it, not much to the credit of his cause. But if he has not been able to answer it, he has placed similar difficulties in the way of his antagonist. He has attempted to show (and we believe conclusively shown) that the church in all ages has been divided against herself in the interpretation of the scriptures, and therefore there is no more security in a church which has arrogated to herself *infallibility*, than in private interpretation.

There was a little sharp 'shooting on one occasion, which was amusing enough.—Mr. Breckenridge took notice of a custom which took place in the papal dominions, of pronouncing a benediction by the pope or clergy over the oxen, horses, sheep or mules.—This was seized hold of as a practice which would furnish a 'good hit' at Catholic superstition." Mr. B. accordingly availed himself of it to say some "smart things."

The blow which was aimed at Mr. Hughes was successfully parried and returned with interest. He observed that he felt some surprise that Mr. Breckenridge should find fault with this custom of making a benediction over *living* animals, when he felt conscious that should a portion of the ox or the sheep be presented before him in the shape of a beef steak or a mutton chop, he would have no such scruples.

It will be no doubt anticipated by the reader that Mr. Breckenridge availed himself of the gross corruptions of the Catholic clergy and their bitter, persecuting spirit, to cast odium on their cause. He has not forgotten this, and indeed has drawn a most frightful and we fear too true a picture of their abominations. This might weigh much with the public mind, had it not been in the power of Mr. Hughes to turn the same argument against him and to show them that when the protestants have had power and money at their control, they have

not been a whit behind their Catholic brethren in *corruption and tyranny*. The gentlemen have *successfully* shown to the world that the priesthood generally have been the greatest villains that have cursed mankind and disgraced human nature. In having shown this, we trust a *public* advantage will arise from this controversy.

The superstitions of the Romish doctrines were another fruitful theme of exposure.—The doctrine of transubstantiation, by which it is taught that the communicant in the Eucharist partakes really and truly of the body and blood of Christ, furnished Mr. Breckenridge with some powerful and pungent remarks.—He handled this “holy mystery without mittens.” But even here Rev. Mr. Hughes turned his artillery against himself. If transubstantiation was a mystery too miraculous to be accredited by any rational mind, what would he say of the doctrine of the Trinity and the two natures of Christ. If it was absurd to entertain the monstrous idea that the body and blood of Christ were transfused into the bread and wine, it was equally monstrous to believe that the eternal God was generated in the womb of the virgin; that Christ was perfect God and perfect man—that Father, Son and Holy Ghost were each and individually equally God, equally infinite and yet that they constituted *only one* God and one infinite. Here was a mystery as incomprehensible and unreasonable as the other. On these points both gentlemen were *successful* in their arguments, and we rose up with the firm persuasion that they *were* unreasonable mysteries or ‘fooleries,’ call them which you please.

In conclusion, we doubt whether one Catholic will be converted to Protestantism by this controversy, or one Protestant to Roman Catholicism. But we regret that in the heat of discussion, *personalities* should have been so frequent, and the expressions of falsehood, craftiness, duplicity, and other ‘hard words,’ have been handed ‘to and fro’ between the disputants. On the whole, however, we are pleased that the controversy has taken place; for if they do not make converts to their particular creeds, they will make a great number to ‘liberal Christianity.’ There is at present a suspension of hostilities on account of the *necessary* absence of Mr. Breckenridge from Philadelphia, but we understand it is to be resumed at his return or continued by a substitute during his absence. Whenever it is brought to a close, we will acquaint our readers with the result.

C. F. L. F.

Look unto me, and be ye saved, all the ends of the earth.

“THE WOMAN OF TEKOAH.”

In the reign of David the king of Israel lived Absalom and Joab. Absalom had slain Amnon his brother, and Joab had slain Abner his brother, Joab was the king’s counsellor, and in favor with David. But Absalom fearing the displeasure of the king had fled for safety to Geshur, and remained an exile for the space of three years. Joab devised the following plan to save Absalom from the just punishment of his crime. He sent for a wise woman of Tekoah, and said unto her; “I pray thee feign thyself a mourner and go to the king and speak on this manner unto him. So he put the words into her mouth. The woman went to the king and bowed herself to the ground and said help oh! king. And the king said unto her what aileth thee! She replied that she was a widow and had two sons, and they strove together in the field, and one slew the other, and now the people cried for the blood of the living son, which would leave her a widow indeed. She prayed therefore, that the king would remember the Lord his God and not suffer the avengers of blood to slay her son. David was moved with compassion by the tears and entreaties of the feigned widow and promised that a hair of her sons head should not be injured. After this promise had been obtained, the woman hinted to the king, that her prayer was designed in behalf of *his own son* who had been guilty of murder and banished from home. “And David said is not the hand of Joab with thee in all this? And the woman confessed that the king’s suspicions were just. That Joab bade her and put all these words into her mouth. The result of the matter was, that Absalom the murderer was spared, and lived long enough to stand in the king’s gate and steal away the hearts of the people by his fair speeches, and raise a rebellion that had nearly ended in the overthrow of his fathers government. See 2. Saml xiv.

The reader will observe, that Absalom and Joab were both murderers. The one was in favor with the king and employing female influence to save the other from punishment. We remark that it is always a sorry case for the cause of public justice when those to whose councils the rulers and people are in the habit of listening, are some of them guilty of crime, and the remainder conniving at wickedness, and employing their own, and female influence to enlist public sympathy in favor of a murder. When the wise women and the widows, are sending their tears, and under the direction of their leaders pleading the cause of crime, it is but a poor chance for justice. In the fragment of history which we have noticed above, we see the counsellor of the king at work

with the powerful engine, female influence, in opposition to law and equity. He is successful and even the murderer goes unwhipt of justice, and the next you see of him, he is in the gate of the king's house stealing away the hearts of the people from their allegiance to their king.

This took place some thousand years ago, and whether any thing of a similar character has occurred in later times the reader must be the judge.

We may remark however that the public sentiment is as much swayed, both among rulers and people by the influence of the clergy in our day, as were the decisions of David by the counsels of Joab.

If it should so happen that a minister of the gospel should like Absalom commit murder, and his companions like Joab connive at the iniquity, and employ female influence to save him from the penalty of the laws. If in this case, the sisterhood, like the woman of Tekoah, should feign to mourn for the dead, and yet plead for the murderer. We might know in such a case, that they acted as they were directed, and some lurking Joab was at the bottom of the mischief, and put the words into their mouths. We ought to feel also in such a case that when the priests and the women combine against the law, it is time to inquire if Joab is not in mischief. If we do not this, the next we hear of the murderer, he may be in God's house, stealing away the hearts of the people from their allegiance to the king of kings and Lord of Lords. Whether such things have happened, the reader will decide. We only remark that if any of our readers should discover in the conduct of the sisters who were so anxious to save E. K. Avery from punishment, any thing analogous to the conduct of the woman of Tekoah. If they should see in Avery the picture of Absalom. In his brethren, the representation of Joab, and in his sisters the woman of Tekoah. They will make no new discovery, we have seen these things before. "Whoso readeth let him understand."

I. D. W.

ERRATA.

In our last, under caption "Parable of the rich man and Lazarus," several errors escaped the notice of the proof reader. The reader will correct by reading 9th line from commencement, for *Bezac*—*Bezac*. 14th line, for *Thomas*, read *Horn*. 16th line, for *Br. P. Marsh*, read *Bishop Marsh*. 21st line, for *Cadex*, read *Codex*.

The evil bow before the good; and the wicked at the gates of the righteous.

"FUTURE RETRIBUTION."

The article which appeared under the above caption in the last number of the Anchor, was of a far more objectionable character than either of the preceding communications which we have received from the same author. Our only object as we have repeatedly stated, in admitting G. C. to our columns in defence of his favorite theory of misery after death, was the development of the unsatisfactory character of that mode of reasoning to which the advocates of that sentiment generally resort.—From what has already been received from our correspondent, we are entirely satisfied that our object in this discussion will be fully attained, without any further efforts upon our part to effect its accomplishment. The communication to which we gave place last week, can be viewed in no other light than one continued strain of *misrepresentation* and *rant*.—We have already passed over several specimens of our author's attachment to this kind of argument, with that silent inattention which such an opponent generally excites; and as that mode of procedure appears to be "the sin which doth so easily beset him," we shall regard any further manifestations of its connection with this discussion as unworthy of any serious reply. If G. C. is disposed to continue his repeated intimations concerning our belief that some men will be saved "*without repentance*," we shall leave him in the possession of every advantage which misrepresentation and folly can secure; trusting to the intelligence of our readers to bear us witness that such intimations are totally destitute of any foundation in truth, and alike unworthy of an opponent who retains the least pretensions to sincerity or candor.

G. C. well knew when he was penning his last communication to us, that the several unjust insinuations which it contains were entirely uncalled for—that no Universalist has any sympathy for the irrational principles which he there willfully attributes to those who reject his views of a future retribution. We regret the necessity of this severity, but we wish the *Rev. George Campbell* to distinctly understand, that if he continues to appear in our columns in the character of a *dissembler*, he must expect to receive a dissembler's reward. We think it would be quite as much to the credit of our correspondent to abandon his ridicule of 'no future retribution,' and endeavor to place before our readers some evidence that his own theory is true. We have never believed, much less asserted, that there will be 'no future retribution.' We invited G. C. to our columns to *prove* the correctness of *his* *opin-*

views, and not to render himself ridiculous by misrepresenting the views of others.

Our correspondent should remember that the eyes of a discerning public are upon him—that his entire neglect to produce any thing like reasonable proof of his own speculations, cannot be obscured by any such flourishes as appear in his last article.

G. C. well knows that the rejection of his doctrine of future misery does not involve the principle that some men will be saved *'without repentance.'* Christian 'repentance' simply denotes a change from sin to holiness, or in other words a reformation of character. The Savior of our race was exalted by his heavenly Father that he might *'give'* this repentance to those who were dead in trespasses and sins; and we are assured that at the resurrection morning all will be raised to an immortal life freed from the 'corruption,' 'weakness' and 'dishonor' which attended them in their earthly state. If 'G. C.' will take the trouble to place before us any thing which has the appearance of shewing that some men will go into the future state 'impenitent,' we will endeavor to show wherein his arguments are defective, or on the other hand acknowledge their conclusiveness.

That 'men must believe the gospel in order to enjoy its blessings,' is a position to which every Universalist readily assents. The blessings of the gospel which can be enjoyed in this life, consist in those endearing consolations which a well grounded hope of immortality imparts to the rational mind. They who believe *'do enter into rest,'* in the present tense; while he that 'believeth not,' shuts himself from that rest into which a belief in those truths would have introduced him. But in the resurrection we read of no such character as he that 'believeth not'; nor of any who will need 'repentance.' It is there that no occasion will exist for one to say to his brother 'know the Lord, for ALL shall know him from the least unto the greatest.'

Let us hear no more about the conditions of salvation until it has been shown that some men will not comply with those conditions.—Let it be shown from scripture testimony that a portion of our race will be raised to a future life destitute of 'repentance' and a 'belief' in the gospel, and we will cheerfully admit their consequent misery. When our correspondent sees fit to attempt this labor we shall be happy to hear from him, but from such unmeaning rant as he has in this instance been pleased to set before us, we have only to say, 'good Lord deliver us.' H. J. G.

The love of the Lord is a fountain of life, to depart from the snares of death.

RESURRECTION OF CHRIST.

"Twice had the sun gone down upon the earth, and all was yet quiet at the sepulchre—death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts; the rays of the midnight moon gleamed over helmets and on their spears; the enemies of Christ exulted in their success; the hearts of the friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the ways of God. At length the morning star, rising in the east, announced the approach of light—the third day began to dawn upon the world; when, on a sudden, the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground; his countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the sepulchre and sat upon it. But who is this that cometh from the tomb, with dyed garments, from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is thy Prince, O Zion! Christian, it is thy Lord! He hath trodden the winepress alone; he hath stained his garments with blood; but now, as the first-born from the womb of nature, he meets the morning of his resurrection. He rises a Conquerer from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in so glorious a day! *It was the jubilee of the universe!!* The morning stars sang together, and all the sons of God shouted for joy; the Father of Mercies looked down from his throne in the heavens with complacency; he beheld his world restored; he saw his work it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing of the nations."—*Scotch Preacher.*

The beauty of a religious life is one of its greatest recommendations. What does it profess? Peace to all mankind, It teaches us those arts which will render us beloved and respected, which will contribute to our present comfort as well as our future happiness. Its greatest ornament is charity; it inculcates nothing but love and simplicity of affection; it breathes nothing but the purest of delight; in short, it is a system perfectly calculated to benefit the heart and improve the mind.

Buy the truth, and sell it not,

FORGIVENESS.

Forgiveness is one of the leading christian virtues, and it is dwelt upon with peculiar emphasis in the religion of our divine Master. It is not only a virtue recommended by Heaven's unbounded mercy, but also by the dictates of eternal justice. Hence we are told, that 'God is just to forgive us our sins.' The prayer which arose so fervently to heaven, from the lips of the blessed Son of Mary, while he was agonizing on the cross, most forcibly sets before us a lesson, which calls us to the exercise of forgiveness, even under those circumstances where injuries have been received of the most aggravated kind. It is not enough to forgive an offending brother once or twice, nor even seven times, to satisfy the pacific spirit of christianity, but forgiveness is a fountain which should be open, and flow freely, until seventy times seven are passed away.

In the zeal of personal ambition and heat of religious controversy, christians, in many instances, seem to have forgotten that forgiveness is among the virtues to which they should attend. Minds have become inflamed, divisions have arose, friendships have been broken, and personal hostilities have been commenced and continued for life, with the whole train of their very undesirable consequences; and all this, because forgiveness was not permitted to have her right. If she had been permitted to have stepped in as a mediator, had her soothing voice received a proper hearing, the storms which have so fearfully raged would have been tranquilized into a delightful calm; the clouds which had obscured for a moment the light of love would have been chased away, and friends would stand forth in the clear day, FRIENDS STILL.

Forgiveness manifests true courage, real goodness and greatness of soul: hatred and revenge manifest the opposite. To confess a fault and forgive an injury require too great an effort of mind for many to use. The spirit of hatred and forgiveness view things in opposite direction. Hatred magnifies the faults of others, forgiveness palliates them; hatred construes every act which it chances to dislike into an evil intention on the part of the actor; forgiveness is slow to criminate the intentions of others, and seeks excuses for their improper conduct in outward circumstances; hatred is always right in its own eyes, forgiveness is disposed to be less confident in regard to its personal merits, and is willing to allow that there may be faults at home; hatred endeavors to pluck the beams out of its neighbor's eyes even if it takes the eyes also; forgiveness searches for the beam in its own eye so that it

may see clearly to remove the mote from the eye of its neighbor, without injuring the eye itself; hatred delights in revenging an injury, forgiveness in overlooking it; hatred fomenta discord, forgiveness sues for peace.

Where professors of christianity manifests an unforgiving temper, how much soever they may talk of their love of God, of Christ, of their fellow men, and of religion, there is much reason given to justify the suspicion that their professions are hollow-hearted, that their regard for christianity is merely from their lips outward, that it is not in their soul a vital principle. They do not possess the spirit of Him who in death forgave his enemies. They name the name of Christ but do not depart from iniquity.

In an imperfect society, such as man's necessarily is on earth, the spirit of forgiveness, is very much needed; we all by turns need to forgive and to be forgiven.

Where have people a better right to look for the spirit of forgiveness, as having its perfect work, than among that denomination of christians, who are distinguished by their constantly talking of that vast ocean of love which is ultimately to drown the sins of the world? Perhaps it is found there. If so, all is right. It will do no harm however for those immediately concerned to examine the affair and see if things are as they should be. Christians generally, would do well to understand that it will not be of the least inconvenience to them, if they keep the lamp of forgiveness constantly trimmed and burning.—*Universalist*.

HOW IS IT WITH UNIVERSALISTS?

The following remarks in relation to the prudential concerns of the Universalist denomination are taken from a communication which appears in a late number of the 'Trumpet.'—We commend them to the serious consideration of our readers with the single remark that what generally passes among other denominations for 'ecclesiastical policy' is in reality *priestly domination*, and as such it becomes us all to guard against its establishment among ourselves. G.

"Mr. Editor, doubt not the correctness of my motives and my friendship, heart-felt friendship for the order, when I ask, how is it with Universalists? Is there not danger of difficulties creeping in among us on as trifling subjects as those which have disturbed the peace of believers in endless misery? I call all those Universalists, who believe in the final salvation of all men. Here is a vast, all-interesting subject of faith. The brethren who receive this, may differ in regard to the time when, and the means by which, this glorious result shall

be produced ; but these are all minor considerations. If we begin to divide upon trifles, we may soon find as many hundred divisions among us, as there have been among the believers in endless misery, conducted with as little honor. They would much like that we should imitate them, and destroy our title to the good opinion of the world, by unprofitable disputations.

Suppose in the first place that those who believe and those who deny the doctrine of future punishment become separate denominations. Both believe in *limited* punishment—but it is deemed sufficient ground for separation because one believes that it will not endure so long as the other does. You have then, two parties ; but are they agreed among themselves ? No : they may just as well divide a dozen times more as this once. The believers in future punishment do not agree. Some believe in *negative*, others in *positive* future punishment. Let them separate. Some believe that the punishment will be between death and the resurrection—others believe that it will not be until after the resurrection. Let them separate. Some believe that it will be for sins committed in this world—others believe that it will be on the account of carrying a corrupt nature into that world. Let them separate. Some believe and others reject the Trinity. Let them separate. Some believe in total depravity—vicarious sufferings—imputed sin and righteousness, all of which others reject. Let them separate. By the time they should get through with these divisions we will be bound to say that each division would find no trouble in hunting up a *trifle* upon which they might severally divide again.

How is it with those Universalists who do not believe in future punishment ? Perhaps there is more harmony of sentiment among you than there is among those just noticed. But could not you make out a few divisions ? Do you all believe in Mr. Balfour's sleeping system ? Are you perfectly agreed concerning the New Birth and the resurrection ?

Would it not be prudent to lay aside small considerations and all schismatic measures as a religious body, and permit each brother to manage minor points for himself ?

These queries are raised by one, who would not wish to be considered obtrusive, nor as dictating the more experienced in our order, those more wisely instructed in ecclesiastical policy, but his heart is as deeply solicitous for the welfare of our Zion as are the hearts of his more public brethren.

As my attention hitherto has been devoted to the younger part of our denomination, this

communication may be received as designed in *particular* for their consideration. Let the **WORLD'S SALVATION**, be the grand *desideratum*—the bond of fellowship. Fall not out by the way on small subjects and thus gratify your enemies ; but keep the unity of the spirit in the bond of peace.—AMICUS JUVENUM.

QUERIES.

What ought of right to be the great leading object of our pursuit, our chief good—the aim and end of all our labors and desires—the mark of the prize for which we run ? is it happiness, heaven and immortal glory for ourselves ? or the honor and declarative glory of God ? Is it ourselves, or our God ? or in other words, What is the right spring, or motive of action ? is it self-love, or love to God and man ? what should our first petition be,—happiness, or hallowed be thy name ? And what our second petition ; happiness or holiness ! What ought to be the spring or cause of our chief joy and consolation ; is it the prospect and hope of happiness ; mansions in the skies and crowns of glory ; or is it that the glory of the Lord shall endure forever. and Jesus crowned Lord of all ? And if we adopt the latter of these petitions, that is the honor and glory of God, instead of our own honor, glory or happiness, then, would not happiness come fast enough, flowing into our bosom like a river, spontaneously, without our seeking, striving or laboring hard for it ?

Is happiness a cause or an effect ? is God the chief good ? or is there some greater good we may obtain through his means ? what should we love and seek the Lord for ? for his own sake, or for the sake of ourselves ? that is to get happiness ; Can we love one thing for the sake of another thing ? Can we love God for the sake of obtaining happiness ? or in this case would it not be happiness we love, and only want God as a secondary object, as a tool or means to obtain our beloved object, our chief good, happiness ? But if we do not seek happiness, must we not of course seek misery ?—why so ? is there no alternative ? may we not love and seek the living God, our heavenly Father, for his own worthiness, and loveliness' sake without the sinister motives of hope or fear of our own happiness, or misery, but leave these wholly to his wise and good disposal ?

But does or can affliction or misery come from God ? does it come from a bad cause for a bad end ? or from a good cause for a good end ? what does the rod of correction spring from, but the love and kindness of the parent's heart, for the best good of his child ? What makes an action bad ? is it because it brings

misery, or the reverse, that it brings misery because it is bad : does bad fruit make the tree bad, &c. or only show us what it is? does the effect govern the cause or the cause the effect? What is it then makes our actions bad or good, right or wrong, if it is not the consequences that follow and flow from them?

Is there not an eternal standard of right implanted in every man's breast; called by some the God within, and by our good old friends, "the light within?" and are not all our actions right or wrong according as we square them by this standard, according to the light and knowledge we have of it, whether little or much, so that the heathen, the Hottentots have an equal chance to be good and righteous, as the most learned? Is ignorance the cause of crime, or the reverse? does it not always clear the person from blame?

Will men always prefer the right when it is shown to them? do men always do as well as they know how to? and if they did, would there be one rogue, criminal or sinner on earth?—Is knowledge and instruction all that we need? the one thing needful, or do we not need the love of God shed abroad in our hearts by the holy ghost, which God has given us, and without this love to God and man, are we any thing but an empty sound? and although knowledge, learning and instruction, are in themselves good and great things, yet without this charity, will they not always prove a great price in the hands of a great fool, seeing he has no heart to it? will it not always puff him up? and is not an ignorant good man preferable to a learned bad man?

Do not good actions always bring peace of conscience, and happiness to the mind? and wrong actions the reverse, guilt and misery of mind? but do our right or wrong actions always have the same effect on our bodies as they do on our minds? do we not sometimes suffer, (that is temporary, bodily) misery for, or as a consequence of well doing?

May we not say, all our sufferings are always, all of them blessings in disguise, that is they shall finally produce blessings, shall be overruled for our best good.

Then "be ye reconciled to God," to his good and wise government—his providence.

C.

It is not enough for a man to be honest and virtuous. He must be a hypocrite; and what is most difficult, his hypocrisy must deceive himself.

The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

FALLEN ANGELS.

NUMBER FOUR.

In view of the facts we have stated, some may say that although the story is inconsistent and absurd, yet if it be supported by scripture, it ought to be believed. We then proceed,

11. To show that it is destitute of scripture support. Isaiah 14: 12. "How art thou fallen from heaven, O Lucifer, son of the morning." &c. When as strong an advocate for the personality of a devil, as Dr. Scott, gives up this passage, it is not necessary for us to *prove* it has no allusion to the story of the fallen angels. Candid persons, by reading the context, will be satisfied that the term "Lucifer" alludes to the king of Babylon, and him alone.—Rev. 12: 7 9. On this passage Dr. Adam Clarke says—"Now, if, by the dragon be meant the devil, then we are necessarily led to the conclusion that the great apostate spirit is a monster, having seven heads, and ten horns, and also that he has a *tail* with which he drags after him the third part of the stars of heaven.—The appellations, *old serpent*, *devil* and *satan*, must therefore, be understood figuratively. The heathen power is called the *old serpent* which deceiveth the whole world, from its subtlety against Christians," &c. "It is called the *devil*, from its continual false accusations and slanders against the true worshippers of God;—it is also called *satan*—a word signifying an *adversary*, from its frequent persecutions of the Christian Church.

To this we add the following remarks by Rev. W. Balfour. Our orthodox friends ought to inform us how the devil got back to heaven to fight this battle there, seeing they believe he fell from heaven before he tempted Eve. In short he has been in heaven and fallen from it a number of times, if such principles of scripture interpretation are admitted. He fell from heaven before Eve's temptation. He fell again when the 70 were out preaching.—And John, in the above chapters, informs us he was cast out of heaven to the earth a third time. And if Lucifer be the devil, he has had at least four falls from heaven, O Lucifer, son of the morning."

Further comment on the above passage is unnecessary.

L. R. P.

RELIGION.

There is not in the whole vocabulary of the English language, a word more frequently misapplied than this. That which most commonly passes for religion in the world, appears, by its fruits, to have very little agency in bet-

tering the condition of man, individually or collectively. It is composed mostly of selfishness, and its effects are an injury rather than a benefit to mankind. "Stand aside, I am holier than thou," is heard in words, or seen in behavior, almost every day; and many is the unfortunate being, who, like the luckless man of old, after having been stripped and beaten by thieves, is left lying helpless in the road, while the rigidly righteous 'pass by upon the other side.' With these facts before us, it is natural to inquire for the cause that produces them. This, we are of opinion, is found in the present system of religious education. The exertions that have been made in America, for the last twenty years, to spread religious instruction, have not been surpassed in any age or country. Sunday schools, for children, have been established; poor and pious young men, for the Gospel ministry, have been fed from door to door gratuitously, that they might study and become teachers; Theological Seminaries have been founded to receive these pious youths as soon as their pious tutors dismiss them; and, after all, what are the results? The child at Sunday School has the seeds of uncharitableness sown in the mind by sectarian catechisms; in the charity student these sprout and flourish by the nourishment they receive from antiquated spinsters, with whom he is domiciled; and they are still farther matured, in the Theological Seminary, by sectarian books and preaching. The result is, religion is swallowed up in forms and ceremonies, or blasted in the heat of sectarian electioneering. Pupils thus taught, go forth spreading their narrow and selfish views wherever they journey, and teaching them to all who are thoughtless enough to listen to their ministrations.

We wish the important truth, that 'God careth for us,' even 'more than we can ask or think,' were made manifest to every mind. How many anxious solitudes; how many fearful forebodings would be calmed.

But no, it is the object of the theology of the present day, not to allay men's fears, but to excite them; not to produce confidence in God, but distrust of his loving kindness and mercy. Still we are gratified to believe that more enlightened views are prevailing; that gloomy fear is fast giving way to filial confidence and love: and that the whole world will yet realize that God careth for them both in life and death. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; therefore, whether living or dying we are the Lord's. — *Pioneer*.

NEW PUBLICATION.

The following notice of Br. Page's forthcoming work is taken from the 'Trumpet.' Br. Page has nothing superfluous appended to his compositions, but is always clear, forcible and direct, upon those subjects which engage his attention. From what we know of the publication mentioned below, we venture to say that no publication has of late been presented to the Universalist public more worthy of a favorable reception than the one which will soon make its appearance. For real *usefulness*, it is certainly surpassed by few if any of our numerous publications. G.

PAIGE'S NEW WORK.

It is with pleasure we inform the Universalist public that Br. Lucius R. Paige of Cambridgeport, has at length completed his work, of which mention has been made in one of the Universalist papers. It has required an examination of all the commentaries of orthodox writers on the New Test. to which a person in this vicinity can have access; and we are happy to bear testimony that he has enjoyed the freest use of the invaluable collection of theological works, in the library of Harvard University. The plan is this: it is a collection of the testimonies of orthodox commentators in regard to those passages of the New Testament which have been used to establish the doctrine of punishment in the future state, showing that among all the writers, the whole body of texts, with one or two exceptions, have been applied, as Universalists now apply them. Every individual will see at once, the great advantage which such a work will be to the denomination of Universalists in their endeavors to restore this perverted class of texts to their original and proper sense. It is now in press, and will shortly be published by B. B. Mussey and Thomas Whittemore. It is expected to make a duodecimo of about 350 pages.

CHRISTIANITY.

Is all mildness and all beauty: it breathes nothing but pure benevolence in God, and it appeals to our best feelings. It is essentially a religion of love, and has no dark shades blended with its brilliant tints—no devil to blacken the moral horizon and to frustrate and baffle the designs of God. It affords every encouragement to virtue, and every discouragement to vice; and it evidently indicates the approximation of a period in which truth shall triumph over error felicity be universal, and God be all in all.

Did universal charity prevail, earth would be a heaven and hell a fable.

P O E T R Y .

LOVE.

They sin who tell us Love can die :
 With life all other passions fly,
 All others are but vanity.
 In heaven Ambition cannot dwell,
 Nor Avarice in the vaults of hell ;
 Earthly these passions of the earth,
 They perish where they have their birth ;
 But Love is indestructible.

Its holy flame forever burneth,
 From heaven it came, to heaven returneth ;
 Too oft on earth a troubled guest,
 At times deceived, at times oppress'd,
 It here is tried and purified,
 Then hath in heaven its perfect rest ;
 It soweth here with toil and care,
 But the harvest-time of Love is there.

Oh ! when the mother meets on high
 The babe she loved in infancy ;
 Hath she not then, for pains and fears,
 The day of wo, the watchful night,
 For all her sorrow, all her tears,
 An over-payment of delight !

PROSPECTUS

FOR THE THIRD VOLUME OF

THE SOUTHERN PIONEER
AND GOSPEL VISITER.

REV. O. A. SKINNER,	} EDITORS.
" S. P. SKINNER,	
" L. F. W. ANDREWS.	

In issuing proposals for the third volume of the Pioneer, the proprietors deem it only necessary to say, that it will, as heretofore, be devoted to the great doctrine of Universal Salvation, to the exposition of Scripture, and to the promotion of practical godliness. The support hitherto extended to it, has been hardly sufficient to cover the cost ; but having received a pledge from a great number of their agents and friends, that a vigorous effort shall be made to extend its circulation, they have been induced to continue it at least another year. Few are aware of the difficulties attending the publication of a paper in a place where our cause is new ; and were it not for the support which the proprietors have received from other States, they could not have continued the Pioneer till the present time. All are unanimous in saying, that its continuance is absolutely essential to the continued prosperity of truth in the Southern States. Do we ask too much then, when we earnestly solicit the aid of our brethren, in the different States of the Union ?

No pains shall be spared to render the Pioneer every way worthy of public patronage. The services of three of our most talented and experienced writers have been engaged, in addition to correspondents of the past year.

The proprietors hope, therefore, to make it equal to any paper published in the order.

What will add much to the interest of the present volume is a *controversy*, which will commence with the first number, between one of the editors, and a Unitarian Preacher of Baltimore. This will render the Pioneer of special interest to inquirers ; and also to people who do not receive the doctrine of Universal Salvation. Rules will be drawn up for the government of both parties, so that the controversy will be conducted with order. Let those then, who wish to read a fair discussion on the disputed point between Unitarians and Universalists, come forward and patronize the Pioneer.

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THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, NOVEMBER 16, 1833.

NO. 20.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

FALLEN ANGELS.

NUMBER FIVE.

There are only two other passages, which are often quoted as proof of this story—to wit. Jude, 6, and 2 Peter, 2 : 4.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

These two texts are so similar, that the same remarks apply to both. We then remark

1. Jude speaks of the prophecy of Enoch, the seventh from Adam. Peter undoubtedly refers to the same. This prophecy is not now extant—and forms no part of the Holy Scriptures. But if it were considered as given by inspiration, would it not have been preserved? Ought we to found a belief of an important doctrine on a casual reference to an Apocryphal book?

2. The word 'angel' is often used in the sacred writings to signify a human agent. The word signifies simply a messenger. It would be a long task to quote all the proof of this fact. Suffice it to say—John directs his words to the *angels* of the churches of Asia : which all agree means simply the ministers of those churches. And in many places, the same word which is here translated 'angels' is translated 'messenger,' see Mat. 11 : 10. Luke 7 : 24, and 9 : 52 &c. What proof then have we that it is not used in the texts under consideration, to signify certain men, called messengers, or angels? These persons, some have supposed to be the Jewish Priests, in the apostles' days, who persecuted Christ and his followers ;—were held in chains of darkness, or judicial blindness, to the end of that age ; and finally perished or were destroyed, with their city. We shall not, in this place, attempt to prove that this is, or is not, the meaning of the passages. It is our single object to show

you that we have not sufficient evidence to induce a belief that the story of the 'fallen angels' is true.

3. Admitting the Apostles to have alluded to some fanciful story of the fall of angels from heaven, for the sake of illustrating their ideas, it by no means proves the truth of that story. Christ, on a certain occasion, said, 'ye cannot serve God and Mammon.' Mammon was the name of the heathen god of riches. But does this expression of Christ prove the actual existence of the god Mammon? If it do, then there are more gods than one. If it do not, then this allusion of the apostles to this story does not prove it true.

To conclude—We ask you if you are prepared to believe a story so unreasonable in itself—so inconsistent with the character of God, and his dealing with his children—on such slight scriptural evidence. If it were true, should we not find direct evidence of its truth? You will judge whether we have such evidence.

If then this story be false—the vagary of imagination, and perpetuated by tradition,—the inference which many have drawn from it in favor of a judgment and misery after death, is destitute of support. If such judgment and misery can be proved, it must be done by some other means. This story furnishes no evidence.

L. R. P.

PRE-EMINENCE OF CHRIST.

Jesus, the Master of Christians, was pre-eminent in his examples. In his spirit and disposition, his habits and intercourse through life and in his death, he was a perfect pattern of practical piety and moral virtue. There is no human being who would not be greatly improved and benefitted by an exact imitation of him in these respects. It was among the many distinguishing glories of his character that, without a single exception, the Son of God exemplified in his own practice the excellent instructions which he gave to others.

As a teacher of religion and morals, he was not a theorist merely. He was a practitioner also. The principles in the system of doctrine and duties which he inculcated, were carefully copied out and exhibited in the transactions of his life. His precepts and examples were in all cases consistent with each other. He could appeal to his works as strong circumstantial evidences of the truth and divinity of

his doctrine. One essential defect in the Jewish rabbins was, they taught well, but conducted ill. It was on this account that our Master laid the following injunction upon his disciples. 'All whatsoever they bid you observe, that observe and do; but do not after their works; for they say, and do not,' This discrepancy between precepts and practice has, it must be admitted, too generally been the misfortune of religious and moral instructors. They have shone brightly enough as theorists, but failed miserably in the practice of those duties which they respectively enjoined. To the truth of this remark, there are, I suspect, no exceptions among uninspired teachers.

'It is easier to teach twenty what were good to be done, than to be one of the twenty to follow our own teaching.' This is a venerable maxim, and when applied to men, as true as it is venerable. But it is totally inapplicable to Jesus. It was as easy for him to follow good counsel as to give it, to practise well, as to teach well. His life was, therefore, uniformly discreet, and blameless, and useful, just such an one as men upon earth, and saints in heaven might safely admire and imitate. It was a 'life without a spot, or wrinkle or any such thing.'

He did not preach like a saint and practice like a sinner. He was never detected in recommending one thing and doing another; in commanding the exercise of mercy, and exhibiting in his own conduct a spirit of cruelty.—He did not solemnly enjoin upon his followers the cultivation of love to all men, even to their enemies, and then vent his spleen and wreak his vengeance upon all who were not his avowed and open friends. No, of these things, or of any others resembling them, he was never guilty.

He loved his friends; he loved his enemies; he loved the world. He had 'compassion on the ignorant and on them who were out of the way.' His pity had no limits but those which bounded the dominion of want and suffering. When we travelled about through the cities and villages of Judea, and oft with his locks wet with the dews of the evening, he had compassion on his enemies, even the most inveterate of them. When they reviled him, he reviled not again, but had compassion on them, and returned blessing for cursing. And even when treachery had placed him in their power, and while he hung bleeding and writhing in all the intense agonies of the cross, the tender pity of his heart did not forsake him, nor in the least abate in its ardor! no even then, he had compassion upon his relentless enemies and murderers! 'Father,' said he, 'forgive them, for they know not what they do!'

What a sublime spectacle! What a proud and enviable elevation of character! How fruitless would be the search to find its equal! It is inscribed not upon the long catalogue of human worthies. But this was not, let it be remembered, an accidental, nor a solitary instance of preeminent goodness, of a compassion in our Lord which rose superior to all vindictiveness, to every feeling of retaliation or revenge. Certainly not. It was the finishing stroke in the formation of a character, placed before the world as a model of all that is commendable and worthy of imitation in morality and religion. There were no eccentricities in the life of this great pattern of moral excellence. It began, and progressed, and ended in the same consistency of character, the same perfection of goodness. Guile was never in his mouth, sin, never in his heart. He 'magnified the law and made it honorable,' fulfilled all its requisitions without failing in a single 'jot or tittle.' In every instance throughout his whole career, he was 'holy, harmless and undefiled.' With respect to whatever duty or virtue he enjoined upon his disciples or the world, it was enough to say to them, Follow me.'

In what other religious teacher shall we meet with such consistency of character, such a uniform agreement between his precepts and examples? Surely in no one! The scribes and pharisees, as we have seen, taught well, but conducted ill. They said, and did not. Moses failed at the waters of Meribah. Noah, though a preacher of righteousness, exhibited in his life a lamentable proof of human infirmity. David fell before the power of temptation. Solomon also in the latter part of his career dimmed the glory of his early character. And even the apostles themselves erred in not a few respects. 'In many things,' says James, 'we offend all.'

And what shall I say of religious teachers in modern times? Alas! they do not. They are a frail and erring race. With the strictest truth may it be said of them, 'In many things they offend all.' There is not one among them who cannot with great propriety 'lay his hand on his mouth, and his mouth in the dust, and cry, unclean, unclean, Save, Lord, or I perish.' But not so with Jesus. He knew no sin. His life was unsullied by a single stain. It was a perfect exemplar, a model of religious and moral excellence.—He failed in nothing, erred in nothing, performed his duties to perfection in every relation and every exigency of his existence. He was therefore pre-eminent in his examples.—*Universalist.*

LIBERTY.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—ST. PAUL.

That there is much beauty and glory in that system of religion, called Christianity, will be readily admitted by all who have experienced its healing virtues—by all who have emancipated from the heavy shackles of a gloomy and hideous superstition.

Some few hundred years have elapsed since the inglorious vassalage of Europe was partly relieved by the resistance of Martin Luther to the religious despotism of papal power. The success which attended his efforts was the signal for an extensive moral revolution—nor was the opportunity lost. Thousands resumed their ancient rights, and disowned the authority which trampled them in the dust, and proclaimed themselves free from its intolerable oppression. But alas! no sooner did the Protestants come into power, than their altars were stained with human blood—because of an honest difference of opinion.

The hideous enormities of that awful period, drove to our newly discovered country, a band of pilgrims in search of a quiet spot where they might worship their father's God in peace. They came to these shores the subjects of a cruel persecution, because they dissented from the *"true church,"* and what followed? No sooner did dissenters arise among them, than instead of allowing them to differ, they hung, fined, and imprisoned them! Proving to the world the priesthood *Q* always abuse power when they have it.

Incessant has been the warfare of craft against conscience—untiring have been their efforts to annihilate religious liberty, by the ancient and inveterate foes of intellectual emancipation. The leaders of the *'elect'* in this country, irreconcilable to their losses, are filled with indignation against the advocates of liberty—they will never cease to oppose Christian freedom—their enmity and hostility to the rights of man is firm and resolved. In the accomplishment of its unholy purposes, orthodoxy must and will be, that which it has been—a religion of terror and blood. From the days of its cruel founder who roasted Michael Servetus with green wood, down to the period in which we live, its track has been marked with darkness and desolation. It has withered up the springing buds of happiness and hope—has blighted the dearest joys that make glad the social hearth stone. The most beautiful blossoms in the garden of our God have been crushed beneath its iron feet. Judging from the past we cannot but feel the most

awful forebodings when we see it putting forth its hand to pollute the altar of our freedom and glory. We say the designs of the priesthood are too glaring to be misconstrued, too palpable to be misunderstood. The proofs of their intentions are luminous as the light of day. The most prudent and temperate among them cannot deny that were their means equal to their wishes, every other sect and denomination would be put down with violence and blood.

UNIVERSALISM IN GENOA, N. Y.

The following pleasing intelligence we have been permitted through the politeness of one of our friends to extract from a letter of a young Lady, now on a visit to Aurora, N. Y. to her parents in this city, dated Oct. 3, 1833.

"I was out to Genoa last week at a Universalist association. Here is the very hot bed of Universalism. Such a place I never saw. It is the universal topic of conversation among men, women, and children. More zeal I believe was never manifested by the four day revalists.

The association continued two days; and a most delightful time we had; fine weather, and every thing to make it pleasant. The people for many miles around all flocked in—the meeting house both days was crowded to overflowing, and the village literally seemed alive. There were twelve or fourteen ministers present, and all men of ability and talent. The houses of the universalists were thrown open, and all entered for refreshments who wished to. We had four sermons a day and all of them very interesting.—*Rel. Inq.*

SATISFACTION.

What can answer the longing desires—the ardent pantings of the pious, benevolent mind? Nothing short of a firm belief in the *being*, and the unlimited *goodness* of God, the almighty Creator, and wise Governor of all beings and things, the compassionate and beneficent Father of all intelligences, and their unchanging Friend. The result of such a faith must be a firm persuasion of the ultimate annihilation of all evil and misery; which can only have been permitted for a season; and the establishment, and perpetual enjoyment of universal blessedness. Such a faith causes its possessor to 'enter into rest;' to trust in God and not be afraid satisfied that his "counsels are faithfulness and truth."—*Pilot*

Virtue is no enemy to pleasure, grandeur, or glory; her proper office is to regulate our desires, that we may enjoy every blessing with moderation, and lose them without discontent.

REASON.

'Come let us reason together.'

The importance of this faculty, renders the exhortation in the text of the utmost consequence ; for no gift can be of any value unless we are permitted to use it. In contemplation therefore of the numerous benefits that this invaluable boon of heaven confers on man, how appropriate is the exhortation, 'Come let us reason together.'

Again : The religious world presents to the reflecting mind, an incongruous mass of conflicting and discordant opinions, all of which cannot possibly be true.

To reconcile these jarring contentions, explode the erroneous and confirm the true, the aid of revelation is solicited. Revelation sheds her luminous brilliancy over the turbid waters of this chaos of confusion, and irradiates the midnight gloom that spreads the veil of Egyptian darkness over the beauteous temple of truth.

But without the co-operation of reason, all the rays, emitted from this most brilliant luminary, fall on a darkness that comprehendeth them not.

Take away reason, and revelation would remain a sealed book forever. For revelation itself derives all its value from the possession and free exercise of it.

Place a bible in the hands of an individual, either destitute of this capacity or afraid to use it, and it would cease to possess any value to him.

It has been justly observed by the celebrated Locke, that reason was natural revelation, whereby the Father of light and fountain of knowledge, communicates to mankind, that portion of truth which he has plac'd within the reach of their natural faculties.

And that revelation is natural reason, enlarged by a set of discoveries, communicated by God immediately, which reason vouches the truth of the testimony and proofs it gives, that they come from God.

So that he that taketh away reason to make way for revelation, puts out the light of both.

Without reason there can be no religion ; for in every step that we take, in examining the evidences of revelation, in interpreting its meaning, or in assenting to its doctrine, the exercise of this faculty is indispensable. When the arguments by which Christianity is sustained, are exhibited to the mind, an appeal is made to the understandings of men for its truth ; but all proof, and all argument, would be perfectly futile, if reason were not permitted to judge of their force. It is therefore a

great mistake to suppose, that religion forbids or circumscribes the use of our intellectual faculties in theological investigation.

Permit me then, my friends, to press upon your consideration the invitation in our text. Come let us reason together. Let us reason upon what we see and hear, and read. Let us bring every opinion that is propounded for our consideration, every dogma upon which we are called to exercise faith—every proposition, whether it claim to be divine, or acknowledge itself merely human, to this standard.

Here we must try every spirit, weigh every position, measure every doctrine, and if reason fails to solve any problem, or the arid ordeal of impartial investigation should burn up the wood, hay and stubble of any favorite point of faith, let it go.

The net of free inquiry will indeed bring within the scope of the understanding, a great variety of variant materials ; it is the province of reason to separate the useless from the valuable, and preserve the good and cast the bad away. To do which, it will be perceived, reason must be perfectly untrammelled.

Religious Inquirer.

FRUITS OF UNIVERSALISM.

The doctrine in which we believe has been so long misrepresented by its opponents, the influence in which it is calculated to have over the hearts and lives of those who sincerely embrace it, has been so generally declared to be bad, and they who defend it, are so frequently scouted, traduced and malign'd as enemies to religion and dangerous members of society, that we deem it a duty which we owe to the cause of truth no less than to those with whom we co-operate, to say that as erroneous as our faith may be, we fear not to have its claims to a scriptural support examined side by side with those of any other creed, and as bad as the effect of it is represented to be upon those who embrace it, we shall never shrink from a fair comparison between the moral conduct of Universalists, and that of the members of any other communion. Far—very far, from us be the disposition to take a particle from the weight of merit which justly belongs to honest and virtuous people of other denominations, and equally unwilling are we to commence the disgusting strains of the pharisees, or to employ our pen in self praise. God knows we have errors and follies and sins to repent of ; whether as much can be said of our traducers is not for us to assert : to Him alone, who knows the hearts of his creatures belongs the right of judgment, and may it never be our ambition to claim the exercise of this prerogative. But

surely we may act in self-defence; we may, in justice, raise an arm to shield an innocent and abused people against the aspersions of those who are employed in bringing reproach and obloquy upon them.

It is probably to a very great degree the case among the people of other denominations, many of whom are well-meaning people too—that whenever the word Universalist is mentioned, it revives in their minds associations at which they almost instinctively revolt. They can hardly think that a Universalist can look, and speak, and think, and act, like other people: and if they can be persuaded that he has not a cloven foot or an horrible horn on his head outwardly, they will not give up the idea that he has a devil in his heart. For us to attempt to combat such prejudices would be entirely useless. Unfortunately reason and common sense have too long been the victims of superstition to encourage the hope that they are to regain a just ascendancy over the mind in one day, or even in a single generation.—But however much the statement may surprise others, we shall take the liberty to say, that Universalists have as firm a sense of moral right, are as ardent friends of good order, and exhibit among their fellow men as much of what is truly religion—practical goodness, as their neighbors. We do not say they have not bad men among them; the proportion of such may be as great among universalists as among other sects—we know it is not greater. The doctrine in which we believe, is, as all must and will admit, a benevolent one indeed. Who will say it is not the most benevolent faith that is known in all christendom? It begins and ends in the love of God, asserting that the plans of Deity commenced and will terminate in universal benevolence. It embraces God as the Father of all his creatures, and looks upon his Son as the Savior of the world. It maintains our equal relationship to, and dependance upon him, and holding that “we have all one Father, that consequently “all we are brethren.” It teaches us to love him supremely and our neighbor as ourselves. Wherever this faith has been embraced, and has had its own benevolent influence on the heart, it has uniformly rendered men more kind, charitable and forgiving among their fellows. The spirit of their faith has had a thrilling operation upon their souls, causing them to rejoice in the ways of heaven, and to desire the happiness of his creatures on earth.

Let any one make an unprejudiced examination as to the truth of our statement, in the circle of his acquaintance, and see how the account stands. When a time comes for people to prove the genuineness of their religion ‘by

their works,” do the works of Universalists give evidence that their faith is bad and that their hearts are corrupt? When a neighbor is stretched upon the bed of sickness and distress, in need of the friendly aid and sympathies of others, do you find the people of that despised and abused sect, cold hearted and negligent, more than others? When the poor and destitute make their piteous applications for relief, are the enemies of Universalism the only ones who open their hearts and their hands to supply their wants? When any objects of public utility are to be accomplished, is it thought hopeless to apply to them for assistance? Will you not in short, find as much generosity, as much faithfulness and as much public spirit among them as among those who seek to make them contemptible?

Such inquiries will help to show how much truth there is in the hackneyed charge, that the fruits of Universalism are and must be bad. We thank God, we are able to say, that Universalists, so far from being backward in acts of goodness, are often the first ones to whom applications for benevolence, with the hope of success, are made. They may not, it is true, give so much to missionary societies, &c. as do their opponents, and we rejoice that they do not. The streams of their benevolence, we trust, are directed to more useful or practical purposes. They are the friends of the unfortunate—the friends of the poor; and the record kept in heaven will show how great, in comparison with other sects, has been their sum of that sort of religion which has done the most good in the world. However bad they may be supposed by others to be, there is one thing which, after a pretty extensive acquaintance among them, we can say in truth; if ever the time comes when we shall be obliged to supplicate the generous charities of life—we shall not regret to have our “lot cast among that people.”—*Ch. Intel.*

GOSPEL.

How strangely the mind of man is operated upon by error! The understanding is frequently so clouded, and the affections so misplaced, that a well disposed person is made to rejoice in iniquity and triumph in the progress of superstition. Man frequently receives as the truth, that which is false, and embraces as the gospel, the traditions of men.

“Many teachers say they preach the gospel, when they attempt to prove the endless misery of some, and endeavor to show that the happiness of the others will result from the anguish of the wretched; but in order to judge of this question, let us examine it. The term gospel imports glad tidings, and the herald angel says

these shall be to all people; hence, no one can preach the gospel to every creature, as Christ directed his disciples, and as God did to Abraham, unless he informs them that they shall all bow before the Lord, and adore him in spirit and in truth. We may therefore discover the impropriety of calling those gospel ministers, who denounce damnation on any part of God's children, and affirm that they are commissioned by the Savior of sinners to imprecate vengeance on those for whom he wept, and poured forth his blood in death. ~~Wherever the gospel is preached, it produces joy, and none object to it,~~ but those who fancy they have a righteousness of their own, and are unwilling to be reduced to the level of their ungodly neighbors. When Paul and Barnabas had proclaimed these joyous tidings in the city of Lystia, and wrought miracles, the people were so enraptured, that they brought forth oxen and garlands, and would have done sacrifice to these supposed gods in the form of men; so delighted were they with the impartial gospel."

In every account which we have of the gospel as preached by the primitive heralds of the cross, 'joy unspeakable' is represented as possessing the hearts of those who received it. Philip went down to Samaria and preached the gospel, and it occasioned great joy in that city. When I hear of a religious meeting, and that there were many present who were greatly distressed by the preaching, I at once conclude, that the gospel was not preached, for the nature of gospel preaching is to produce joy.—*Universalist*.

EXPOSITION OF HEBREWS X. 38

"But if any man draw back, my soul shall have no pleasure in him."

This is one among the many texts, that are quoted to prove the doctrine of endless misery. It is, however, seldom quoted but by Arminian believers, as it plainly disproves the distinguishing doctrine of Calvinists, viz: the doctrine of final perseverance. But what any can discover in it, to prove the sentiment of endless misery, I cannot conceive. Nothing can be more evident, than that the apostle was speaking in reference to the destruction of Jerusalem. In a preceding verse, (36) the apostle says, "ye have need of patience, that, after ye have done the will of God, ye might receive the promise." That is, it was necessary they should endure patiently their persecutions, their trials, and adversities—to receive the promise, they must persevere unto the end.—"For, (37) yet a little while, and he that shall come will come, and will not tarry." That

this refers to the coming of the Messiah, at the destruction of Jerusalem, there can be no doubt. Here he would execute judgment against rebellious Jews; as they had filled up the measure of their iniquity, their destruction could not slumber.

Those that were preserved 'lived by faith,' nothing but unshaken confidence in God, could enable them to bear up under the many severe trials they had to encounter. "But those that drew back or fell away through fear; those whose love was cold, because of persecution, did not 'receive the promise.'" "God had no pleasure in them." They drew back to perdition, or destruction: whereas those that persevered unto the end; those who believed to the saving of the soul, or as it may be better rendered, to the *preservation of the life*, escaped all harm. That this is the meaning of the text, will be evident when we remember, that not one Christian's life was lost, in the siege of Jerusalem. Every Jew perished or was taken captive; all those who had apostatized, and shrunk away from Christianity, perished with them; but all the genuine Christians escaped with their lives. This is important information, and casts light on many passages in the New Testament. Hence the meaning of the text is simply this—he that draws back, or he that gives up his faith in Christianity, shall suffer in the siege of Jerusalem; he shall be cut off with that wicked and abominable generation, the Jews.—*Trumpet*.

GRANDEUR OF DEITY.

When right conceptions of the Deity and his Providence prevail, when he is considered as the inexhaustible source of light, and love, and joy, as acting in the joint character of Father and Governor, imparting an endless variety of capacities to his creatures, and supplying them with every thing necessary to their full completion and happiness; what veneration and gratitude, must such conceptions, thoroughly believed, excite in the mind. How natural and delightful must it be to one whose heart is open to the preception of truth and of every thing fair, great and wonderful in nature, to contemplate and adore him who is the first fair, the first great, the first wonderful, in whom wisdom, power and goodness dwell vitally, essentially, originally; and act in perfect concert. What grandeur is here to fill the most enlarged capacity; what beauty to engage the most ardent love; what a mass of wonders in such exuberance of perfection, to astonish and delight the human mind, through an unfading duration.

EDITORIAL.

ON THE BENEFICIAL INFLUENCE OF CHRISTIANITY.

INTRODUCTORY.

There is nothing better established by experience, than that man is not only a rational and social, but a *religious* being. We shall not here labor the metaphysical question whether the idea of a supreme intelligence be *innate*, or whether it is the result of the reasoning of more mature years, we shall satisfy ourselves with studying the *fact*, which has prevailed in all ages and amongst all nations, that man is not the highest grade of intellectual existence. Whether with the untutored child of the forest, they have "seen God in the clouds or heard him in the storm;" whether trembling at a Deity whom they have invested with attributes hostile to their happiness, they have sought to appease his indignation by the slaughter of "bleeding hecatombs, or by rivers of oil poured forth in sacrificial offerings"—whether they have with murderous hand slain "the fruit of their body for the sin of the soul"—whether deceived by a vain philosophy they have contemplated him as a mere spring in the vast fabric, governed and controlled by immutable laws—whether with that land which stood forth in ancient time "the queen of science and of art," they have prostrated themselves before the host of heaven, the productions of the earth and the terrific monsters of the Nile;—whether under the banner of the Arabian impostor they have sought by fire and sword to force upon mankind a God, devotion to whose service was a heaven of sensuality and lust;—in whatever nation man has been found, there you will find a worshipper, and one generally speaking, whose sincerity will be demonstrated by his zeal and firmness in maintaining his peculiar sentiments. This general consent of mankind to the existence of a superior intelligence, teaches us that man is constituted a *religious* being.

We may perhaps be told that there are those who do not believe in a Supreme Intelligence; that in different ages of the world some have denounced the sentiment as a wild superstition and a fond delusion. But we humbly conceive that these few exceptions do not destroy the general truth of the remark. "There are some who have retired to some solitary cave, far from 'the busy hum of men,' and lived and died voluntary hermits; but should we be justified in coming to the conclusion, from these insulated cases, that man is not a *social* being? We consider then the statement

with which we started correct—that it is a *fact* that man is a *religious* being.

An inquiry now presents itself to our mind of no trifling importance. Amidst these jarring elements, where does truth reside? Each advocates his system as the best, as founded in truth, while it is apparent on a moment's reflection that although all *may* be wrong, one only *can* be right. Disheartening as this reflection may be, a little consideration will enable us to catch some glimmering ray of hope, though "shadows darkness and clouds hang about it." The *allwise* Creator of this vast universe, who has peopled it with intelligences, has not left them to wander without some 'polar star' to direct them in the way of truth. The truth exists, and if according to the proverb it is 'found at the bottom of the well,' let us diligently explore its hidden recesses and bring it to light.

That book, the wisdom of whose sententious remarks has been acknowledged, even by those who renounce the system it has erected, has predicated this manifest truism, 'the tree is known by its fruits.' Let the application of this to the various religious tenets which are preached, be the criterion by which Christianity shall be judged. Let its doctrines and precepts be compared with what reason would teach as constituting the attributes of a perfectly good Deity, and the highest happiness and moral welfare of man. This method of pursuing our inquiry can scarcely fail of leading us to just conclusions, and placing each system where it ought to stand—on its *own intrinsic and moral worth*. We think that Christianity will have nothing to fear from this comparison. Let him who trembles for the safety of his cause, throw around the puny offspring the strong arm of secular power; let him whose arguments shrink from manly investigation and sharp scrutiny, arm himself with the artillery of wit, and use sarcasm when refutation fails him; but let the sincere defender of the Christian faith follow the bright example of its founder and primitive disciples. Fearlessly and openly did the reformer of Nazareth proclaim the doctrines which he taught. He extorted from those who were commissioned to destroy him, the confession that "never man spake like this man." With a spirit not less intrepid did the great apostle of the Gentiles seek the very seat of science and the arts, and surrounded by the philosophers of the age, challenging all opposition, stand before the shrines of Athenian superstition on the very hill of Areopagus, and promulgate the doctrines of the cross. From that period to the present day, advocates have never been wanting to meet the objections which from time to

time have been raised against Christianity.—They have openly invited inquiry, for the very genius of their religion is to 'prove all things.' Do we then go too far in saying, that no one is justified in rejecting Christianity who has not submitted its claims to acceptance, to thorough and impartial examination.

An argument by way of objection may here be advanced. It will be said that comparatively few are competent to a task which demands much study, diligent labor and acute discernment, and which would therefore interfere with the necessary avocations of life.

It is true that by far the larger portion of the human family from the allotments of Providence in the endowments of mind, must in a great measure depend on the instruction and example of others, without their independent decisions and conclusions. It cannot be expected that any one who desires to come to a knowledge of these things will have either opportunity or ability, to follow all the objections of Jews, Heathens and Infidels, and trace them through all their windings in the labyrinth of sophistry. Such a pursuit demands the attention of the clearest head, the most judicious mind and the most unbiassed heart, for many years. But there is one method of proceeding not exposed to this difficulty, and which is equally adapted to the wise and the simple, and must to every candid mind induce a ready and hearty acquiescence: It is the application of the maxim with which we started—"judge the tree by its fruit." Consider the influence of Christianity on the present condition of the human family. If it be found in its just interpretation (we have nothing to do with its abuses) to breathe the pure spirit of love,—to inculcate gentleness, meekness and truth—to place a salutary restraint on the wayward passions of the mind—to present ennobling and exalted views of the character of Deity—to present us with moral precepts adapted to the various stations which are found in the social system—to paint as with a ray of light the all important truth that virtue and happiness, and misery and vice are inseparably connected—to extend the blessings of civilization, of useful knowledge and political freedom—to give a proper importance to the female character, and raise them to that equal station for which they were formed—to increase the sum of human happiness by dispelling the cloud from the brow of sorrow, and tenderly wiping the tear from the weeping eye of affliction—and above all, by inspiring an animating view of the final destination of the moral universe: if such, we repeat, be the influence of Christianity (who can dispute the claim to these things?) then we feel it our privilege and happiness to give

it the assent of our understandings, and to cherish it in our bosoms, as heaven's best gift to man.
C. F. L. F.

For the Anchor.

"What think ye of Christ?"

MR EDITOR.—I have often been asked the following questions by believers in the Deity of Jesus Christ, to which I am unable to return as ready an answer as I could wish. You will confer a favor by giving them an answer through the columns of your valuable paper.

"If Jesus Christ is not really God himself, is he any thing more than a human being."

"What are we to understand by those passages which speak of Christ as being '*begotten of the Father*'—'*coming down from heaven*'—being '*before Abraham*'—having glory with the Father '*before the world was*' &c. &c.

Jesus Christ appears to me to have been raised up for the purpose of bringing life and immortality to light through the gospel and of establishing its pure principles in the human heart; but as I do not believe that Jesus Christ was really the eternal God, I cannot conceive how he was the Savior of men in a moral point of view, any more than George Washington and other revolutionary worthies were the Savior of this country in a political sense. Both were evidently the instruments in the hand of our heavenly Father of accomplishing his benevolent purposes.

B. G. C.
Winchester, Conn.

REPLY TO THE ABOVE.

In compliance with the request of our correspondent, we cheerfully proceed to lay before him such observations in reply to the several questions proposed, as are in unison with our own views upon the interesting subject to which they relate; together with some of the reasons which in our opinion justify their adoption. In the remarks which we are about to offer, we shall take it for granted that 'Jesus Christ is not really God himself.' We presume that our readers have no faith in the 'Deity' of the 'Son of Man'; we shall therefore spend no time to convince them that he who was 'born in a manger,' was not that being 'whom the heaven of heavens cannot contain'—that he who while on earth was seen by 'above five hundred brethren at once,' was not that being 'whom no eye hath seen or can see'—that he who now sits 'at God's right hand,' is not the very God at whose right hand he sits.

Mistaken views concerning the person of Jesus, may be viewed as the 'chief corner stone' upon which all the corruptions of the Christian system have been based. Let this be

removed, and with it will go those numerous superstitions which have only served to delude mankind and to throw dishonor upon the Christian name. However repulsive the sentiment may be to minds engulfed in the mists of a popular superstition, we unhesitatingly avow our belief that 'Jesus of Nazareth' partook of no other nature than that of *simple humanity*.

It is worthy of remark that Jesus while on earth, laid claim to no other nature than that of perfect humanity. The highest relationship which he sustains is that of a *mediator*, and in that relationship he partakes of no higher nature than that of a *MAN*. 'For there is one God, and one mediator between God and men, the *MAN* Christ Jesus.' 1 Tim. ii. 5.—'Wherefore in all things it behooved him to be made like unto his brethren.' Heb. ii. 17.—'In all points tempted like as we are yet without sin.' Heb. iv. 15. John, the forerunner of Jesus, announced his approach in the declaration, 'After me cometh a *MAN* who is preferred before me.' John i. 31. The humanity of Jesus is recognized in his own testimony. 'But now ye seek to kill me, a *MAN* that hath told you the truth, which I have heard of God.' John viii. 40.—The humanity of our Savior is also recognized in the testimony of his apostles. "Ye men of Israel hear these words; Jesus of Nazareth, a *MAN* approved of God among you by miracles and wonders, and signs, which God did by him in the midst of you; ye have taken, and by wicked hands have crucified and slain." Acts ii. 22. God 'will judge the world in righteousness by that *MAN* whom he hath ordained.' Acts xvii. 31. 'The grace of God, which is by one *MAN*, Jesus Christ, hath abounded unto many.' Rom. v. 15. The people who witnessed our Savior's public ministry, always spake of him as a *MAN*. 'Never man spake like this *MAN*.' John vii. 46. 'A *MAN* that is called Jesus anointed my eyes.' John ix. 11. The foregoing are but a few of the numerous passages which unequivocally set forth the humanity of Jesus.

The several titles which are applied to our Savior have no reference to his *nature*, but are only applicable to his character and office, as the heavenly messenger of the 'new and better covenant.' The first born son of a family was distinguished among the Jews by many honors and privileges, and we cannot understand the several titles which are applied to our Savior in any other light than as expressive of that *pre-eminence which he*, as the most perfect of all created intelligences, and as the head of the new dispensation, sustains over his brethren. The appellation '*only begotten son*,' simply denotes, as was declared at his baptism, that Jesus was *beloved as an only son*. It cer-

tainly denotes no peculiarity of *nature*, neither will it admit of a literal interpretation, from the fact that this same '*only begotten son*,' is at other times denominated the '*first born among many brethren*.'

The same may be said of all the distinguishing appellations which are applied to our Savior. The title '*Son of God*' is expressive of his *highest* character, yet this title is not confined in the Scriptures to the Messiah. "As many as are led by the spirit of God, they are the *sons of God*." Rom. viii. 14. Thus we see that this title expresses no peculiarity of *nature*, and the only reason why it is applied by way of pre-eminence to the son of Mary, is found in the fact that to him the spirit of God was given without measure.

The declaration of Jesus to the Jews, 'before Abraham was I am,' may be regarded as a pardonable hyperbole. No person whose mind is not warped by prejudice, can peruse the connection in which the declaration is found, without discovering a latitude of expression which will not admit of a literal interpretation. In another place it is asserted that the '*Lamb of God* was slain from the foundation of the world'; but no man in his senses ever believed that Jesus was literally slain, previous to his crucifixion by the Jews. The only rational interpretation which can be put upon these declarations is, that the *mission* of our Savior, together with the circumstances which characterized it, had its existence (from the foundation of the world,) in the *divine purpose*. In the immediate connection our Savior said to the Jews, 'Your father Abraham rejoiced to see my day and he saw it, and was glad.' Nothing could be more certain than the fact that Abraham did not literally see the day of the Christian mission. The most that can be inferred from this phraseology, is confined to the supposition that Abraham saw Christ's day *prospectively*, and rejoiced in the confident anticipation of its final approach. We have no more reason for believing from one part of this figurative phraseology that Jesus literally existed before Abraham, than we have from the other that Abraham literally saw Christ's day, or from another passage that Jesus was literally crucified 'from the foundation of the world.'

A similar interpretation is also required by these passages which speak of our Savior '*having glory with the Father before the world was*'; which should not be viewed in any other light than as expressive of that future dignity and exaltation of Jesus, which 'from the foundation of the world had existed in the *divine purpose*.' The phrase, 'with thee,' does not involve the supposition that Jesus literally

participated in the enjoyment of the divine glory 'before the world was,' but simply that such participation was in *reserve* for him, with the Father, i. e. in his *Father's determination*. 'One day is *with the Lord* as a thousand years'—that is in the divine estimation and purposes. In 2 Tim. i. 9, mankind are said to have been saved by grace; '*given them in Christ Jesus before the world began*;' by which nothing more is meant, as every reasonable man will admit, than that their salvation was given them at that period in the divine *intentions*.—There is, therefore, no more propriety in the belief that Jesus literally existed and enjoyed before his appearance in the land of Judea, than there is in the supposition that Paul and Timothy literally existed and received Christian salvation in a pre-existent state.

With regard to our Savior's 'coming down from heaven,' it is only necessary to remark, that the phrase has an evident reference, not to the *person* of Jesus, but to the *mission* upon which he was sent. He calls himself 'the bread of life which came down from heaven,' not because he was so literally, but because the *truths* which he inculcated were of heavenly origin. 'There was a man *sent from God* whose name was John'—but this circumstance affords no proof that the forerunner of the Messiah literally came from the invisible world. The most that can reasonably be inferred from this figurative form of speech when applied either to our Savior or John the Baptist, is the truth that they were the appointed medium of a divine communication, which was to give light and life to the world.

In regard to the offices of Jesus it is not our present purpose to speak. However interesting and important may be the moral relationship which he sustains, one thing is certain, he is nothing to us but what he became by the *appointment* of his Father. We have endeavored to look at this subject with candor and we candidly confess that we cannot resist the conviction that with respect to the *nature* of Christ, we cannot discover either from his own testimony or from that of his immediate followers that he was any thing more than a *human* being. The most important advantages which flowed to mankind through the mission of Jesus appear to us to have been connected with the *example* which he set before us, and the *hope of a resurrection* which he inspired. In both of these particulars we regard the *simple humanity* of Jesus as an interesting and important truth. Every encouragement to imitate his holy examples is entirely removed if it can be shown that the exemplar was of a superior order of beings from ourselves, and the spotless purity of a *DEMI-GOD* would be

urged upon the imitation of *humanity* in vain. With regard to the resurrection, our Savior was the '*first fruits*,' and unless the general harvest partakes of the same *nature*, there is no evidence from the gathering of the '*first fruits*' that the entire crop will ever come to maturity. So far as the resurrection of Jesus is a proof of our own immortality, just so far is our hope of a resurrection destroyed by every sentiment which attributes to him a *nature* superior to our own. 'By *MAN* came death,' and the only well grounded hope which has been given us of a reanimation to life, is predicated upon the truth that 'by *MAN* came also the resurrection of the dead.'

From what has already been advanced, we learn that Jesus was declared to be a *MAN* by John, who was sent to announce his appearance. That Jesus spake of himself as a *MAN*. That he was regarded as such by his immediate disciples, no one will doubt who remembers that in the gospel of John *alone*, he is called a *MAN* *seventeen* times. That he suffered and died as a *MAN*—that he rose from the dead as a *MAN*—and that as a *MAN* he ascended to his Father and to our Father—to his God and to our God; at whose right hand he now sitteth, as 'the Mediator between God and men, the *MAN* Christ Jesus.'

The above is a slight outline of our views of the *person* of Jesus, and as such we submit them to the consideration of our correspondent. If they are deemed erroneous, the columns of this paper are at his disposal, to make their erroneousness manifest. Truth is our object, and we desire to obtain it in its native simplicity and loveliness. We believe Christianity, *as it came from its author*, to be a '*reasonable service*.' It commends itself not to the conceits of mankind, but to the assent of an enlightened understanding. It courts not our credulity, but the untrammelled exercise of our intellectual faculties.

H. J. G.

"NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST."

The first number of the third volume of the 'Christian Messenger' came to hand a few days since, under the above title. We are happy to hear of the continual increase of its patrons, and likewise of the prosperity of that cause in the city of New-York, which it has done much to establish. The importance of its location, and the unwearied exertions of its worthy proprietor to sustain it, justify ~~us~~ this useful periodical to a very extensive circulation. The present, is a favorable time to commence a subscription to this truly valuable publication. Should any of our friends in this region desire to aid it by their patronage, we

should be pleased to forward their names for that purpose.

The "Messenger and Universalist" is published weekly, upon good paper and neat type, at \$2 per annum, if paid in advance, by Philo Price, Esq. New-York.

A MATE TO THE TEMPERANCE OX.

This is the title of an ingenious and unusually interesting discourse by Br. I. D. Williamson, of Albany. The weapons which are so successfully wielded by the author in his exhibition of the deformities of partialism, were furnished by that noted temperance production called the "Ox Sermon." The pamphlet can be obtained in this city at Messrs. Kemble and Hill's book store, no 3 Washington Square. or of Messrs. S. Van Shaack, No. 392. South Market Street, and E. Murdock, corner of Church and Lydius streets, Albany. G.

REMOVALS.

Br. S. W. Fuller, of Leyden, Lewis County, (N. Y.) has recently received and accepted an invitation from the second Universalist Society in Philadelphia, to become their pastor. Br. Fuller, wishes all letters and papers intended for him to be directed in future to Philadelphia, Pa. We wish Br. Fuller an agreeable and profitable connection with our friends in the city of brotherly love.

Rev. Ammi Bond, recently of North Bennington, Vt. has removed, we understand, to Jamestown, N. Y., to which place he wishes all letters and papers designed for him, to be directed.

BR. SPERRY, of the 'Religious Inquirer,' published at Hartford, Ct. will accept our thanks for a copy of a neat little work entitled "Reply to Hawes' Reasons for not embracing the doctrine of Universal Salvation." As this reply has recently appeared in the 'Anchor' in a series of letters addressed to 'the Author of Tract No 224, A. T. S.,' it is unnecessary to speak in their commendation. We wish this useful and interesting publication an extensive circulation. G.

LOVE TO GOD.

It is necessary that men should be deeply impressed with just notions of the object of their worship, particularly that he is the only true God, the maker of all things, and the possessor of all perfection, to whom there is not any being equal, or like, a second in order, that they may apply themselves, with the utmost diligence, to obey his precepts, the first and chief of which is, that they give him their

hearts. God is transcendently amiable in himself; and by the benefits he has conferred on us, hath such a title to our utmost affection, that there is no obligation that bears any proportion to that of loving him. The honor assigned to this precept proves, that piety is the noblest act of the human mind, and that the chief ingredient in piety is love, founded on a clear and extensive view of the divine perfections, a permanent sense of his benefits, and a deep conviction of his being the sovereign good, our portion, our happiness. But it is essential to love, that there be a delight in contemplating the beauty of the object beloved; that we frequently, and with pleasure, reflect on the benefits which the object of our affection has conferred on us; that we have a strong desire of pleasing him; great fear of doing any thing which is offensive, and a sensible joy in the thought of being beloved in return. Hence the duties of devotion, prayer and praise, are the most natural and genuine exercises of the love of God.—Moreover, this virtue is not so much any single affection, as the continual bent of all the affections and powers of the soul. In which light to love God, is as much as possible, to direct the whole soul towards God, and to exercise all its chief faculties on him as its chief object. But the excellence of this state of the mind is best seen in its effects; for the worship and obedience flowing from such an universal bent of the soul toward God, is as much superior to the worship and obedience arising from partial considerations, as the light of the sun is to any picture of it that can be drawn.—For example, if we look on God only as a stern law-giver, who can and will punish our rebellion, it may indeed force an awe and dread of him, and as much obedience to his laws as we think will satisfy him, but can never produce that constancy in our duty, that delight in it, and that earnestness to do it in its utmost extent, which are produced and maintained in the mind by the sacred fire of divine love, or by the bent of the whole soul toward God; a frame the most excellent that can be conceived, and the most to be desired, because it constitutes the highest perfection and happiness of the creature.

Macknight.

THE BIBLE.

How consoling are the pages of the divine oracles? They are man's best companions when bereaved of every other earthly enjoyment; they wipe the tears of regret from the widowed eye; they soothe the cares of the orphan, revealing a father who 'sticketh closer than a brother,' while they point out the means of salvation to all mankind through Jesus Christ,

ORIGINAL COMMUNICATION.

EXPOSITION OF ISAIAH lv. 7.

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon."

These words were uttered by the prophet in reference to that "better covenant established upon better promises." But as this portion of scripture has been, as it were, the key text of Methodism to prove that the *second* covenant is equally conditional with the *first*, I will humbly endeavor to take this text fairly from their hands, and do solicit all Universalists, particularly the preachers, to give this communication a candid and prayerful perusal, and to treasure it up in their memories. I am thus particular, not only because all other denominations quote it as evidence of a conditional salvation, but it is too often quoted by Universalists in this light.

The doctrine of unconditional election and reprobation has become, as it were, a dead letter in the Christian church. The supposition that God has from all eternity, elected some to an everlasting life, and reprobated the residue to endless damnation, is most abhorrent to the benevolent feelings of the human heart.—But greatly as this sentiment is at war with all the sympathies of our natures, yet it has had its day of religious popularity in the world. Its fame has been sounded 'high as heaven and deep as hell,' and entwined itself with the wretched laurel of immortal bliss and immortal pain in contrast. The contest between this sentiment and that advocated by Methodists, has for many years been warm and doubtful. Victory, which has long been suspended on the pivot of controversial warfare, has at length turned the scale in favor of a free conditional salvation, and against the partial system of the thundering reformer of Geneva.

The advocates of the several doctrines now in existence, proclaim a general atonement, ample provisions for all mankind in the gospel, and a free conditional salvation offered to the human family. In support of this position, an appeal is made to such scriptures as our text. All doctrines have therefore joined issue against universal salvation, and in unison made a common effort against what they call a common enemy. In this, we have no desire whatever to question their sincerity. We readily take it for granted, that, with few exceptions, they are actuated by pure motives and honest principles.

The doctrines now advocated in the protes-

tant world, wear but one general feature.—True, they all retain, as usual, their respective names, but they unite, and from the pulpit, in one undistinguished flood of stormy eloquence, place the free agency, or the will of man, against the revealed will and unchanging counsels of Jehovah. They suspend the plan of mediatorial grace on human agency. That plan of salvation which they once declared infinite wisdom alone could devise, and omnipotent power alone execute, they now in substance preach that man can *accomplish* or *frustrate*, by choosing or refusing to be saved.—There is no doctrine more earnestly insisted on, than that every man can be saved if he chooses—and that if he be finally lost, it will be his own fault, the result of his own wretched choice.

To suppose that our Creator, infinitely happy in his own immortality, would introduce creatures into existence at the awful risk of endless misery, or that he would bestow upon them an agency which he could not control, is not only impeaching his goodness, but questioning the omnipotence of his power. It is certain that man had no control over his destiny in being born into existence. He had no consultation with heaven as to the form, complexion or nature he should possess. And if man had no agency in his introduction into this momentary state of being, then we have no reason to suppose that he possesses any agency to introduce himself into the immortal world, and decide his character for eternity.—Did man determine his earthly image? He did not. Will he then determine his heavenly image? No; "for as we have borne the image of the earthy, we shall also bear the image of the heavenly." As it required the *power* of God to mould the *first*, so it will require his power to bestow the *second*. In answer to the Sadducees on this subject, Jesus reproved them for their ignorance of the power of God. Ye do greatly err, not knowing the scriptures nor the power of God, &c. Here, then, is an appeal made to the power of God for introducing man into the immortal world at the resurrection, in which he will have no more agency than in his first introduction into this world.

We will here introduce a new argument, from scripture, against future punishment. I say *new*, because I never saw it noticed. It is an argument which I see no way to resist.—*First*, the doctrine of future punishment, either limited or endless, is based upon the supposition that man will enter upon the next conscious existence, in the same condition or nature he left this. Now Christ says, that in the resurrection they shall be as the angels of God in heaven. The question then arises,

what is the nature of an angel? Is he, in nature such a being as man? Let Paul answer 'He [Christ] took not on him the nature of angels, but the seed of Abraham.' Here, then, the human race and angels are said to be distinct in nature. Did not man receive from the power of God his present nature at his birth into the world? He did; for it is beyond the power of any created being, either to determine his nature, or after it is given to change it into that of another. Man cannot change his nature into that of an elephant, a fish, or a bird, so as to live according to their nature in their respective elements. So on the same principle it is not in his power to change himself into the nature of an angel so as to exist in his mode of being, any more than to change himself into that of a fish; for Paul declares that Christ took not on him the nature of angels but the seed of Abraham. By this we are to understand, that angels and men are two distinct natures, adapted to two distinct modes of being.

After man was created by the power of God, I readily grant, that he acted according to that nature which is given him. This I call *moral agency*. But certainly this moral agency cannot go beyond the sphere of human nature, and consequently does not extend into eternity. This I call the *first* covenant, which is *conditional*. It extends from birth to the grave; and under it, man, according to the moral laws of his motives, may do *right or wrong* in view of motives, and thus render his present existence happy or miserable. To bring man into the *second* covenant, he must be brought into the immortal world through a resurrection from the dead, which Christ and his apostles declare is to be in the nature of angels, the image of the heavenly. The moment this is accomplished by the power of God, man will again act free in that world according to the nature given him. If that nature be immortally pure, then his moral powers will be in perfect accordance with the laws of his nature. He will be holy. The supposition of future misery is therefore inadmissible.

In regard to the *second* covenant, we have remarked that it wholly appertains to another world. We are therefore, while in this state of being, under it in no other sense, *only by faith*. Perhaps it will now be argued that our text is a prophesy of the introduction of the *second* covenant, and *as it is predicated on the condition* of the wicked forsaking his way, and the unrighteous man his thoughts, so it is wholly *conditional* whether 'God will have mercy upon him and abundantly pardon.' In reply to this, I readily grant that the prophet is speaking of the *second* covenant, and if our

text, on examination, shall be found to contain any *conditions* on the part of the sinner, then the *second* covenant must certainly be as *conditional* as the *first*.

Though the passage on which we are commenting, has for many years been considered *conditional*, and thousands of times, adduced in support of such a sentiment, yet I must dissent from this general opinion, and contend that there is no *conditionality* in it. My readers are doubtless all of them aware, that the Old Testament was written in the Hebrew language, and our text is an imperfect translation of the original, which I shall prove to a *certainty*. It should have been translated thus: 'The wicked *shall* forsake his way, and the unrighteous man his thoughts, and he shall return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.' In order for the English reader to have a correct understanding of the text, it should have been translated as above. As it now reads, it conveys the idea of an *exhortation* to the wicked; whereas it is a *prediction* of what the wicked and the unrighteous shall do under the *second* covenant. As it now reads, people suppose that the return of the wicked from their sinful ways, and the pardon and blessing of God, in consequence, are contingent, because they are *conditional*, or because they depend upon the human will; but this is by no means the true sense of the text. It is the prediction of an event *absolutely* to be fulfilled, and no contingency whatever connected with it.

We will now present our reasons for saying that this passage is a prediction of an event *absolutely* to be fulfilled, and not an exhortation to the wicked. The Hebrew word which is here rendered '*let forsake*,' is a verb of the third person and future tense, and, according to the idiom of the Hebrew language, cannot be rendered by an English word that conveys the idea of *exhortation* or *imprecation*, *entreaty* or *permission*, because it always means *absolute*; and whenever this verb has been rendered by a word conveying either of these ideas, injustice has been done to the original. In Gen. i. 30, we read, 'and God said let there be light and there was light.' Here we find a verb of the same person and tense with the one in our text, and translated the same. But here is no misunderstanding; for no one supposes that God *exhort*ed or *entreat*ed any power to let light break forth upon the mighty void. All understand it as an *absolute* command—a *sovereign* declaration, that there should be light. It cannot mean that light had permission to be or not to be according to choice. The imperative mood is put for the future tense of the He-

brew verb; but a verb in this tense can never mean an *exhortation*, *imprecation*, *entreaty*, or *permission*. And it would have been as well to have been rendered—and God said there *shall* be light &c. From the nature of the case, however, there is but little liability to mistake its meaning.

The question may now be asked; have the translators ever rendered this verb by any other auxiliary than *let*. They have, and that too in hundreds of instances, and several times in the chapter where this passage is recorded—yes—and even in the passage itself. “He *will have mercy upon him, and he will abundantly pardon* have both the same form of the verb with *let*. They have exactly the same sign of the tense and person, and might have been translated *let* by the word *let* with as much propriety as any part of the passage. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and let him have mercy upon him and to our God and let him abundantly pardon. If the objector contends that one part ought to be translated *let*, then it should be throughout. If he says that the latter clause ought to be *shall*, then the first clause ought to be the same. But as it is a prophecy of a *future* event, and in the *future* tense in the Hebrew, it must be an *absolute declaration* that the wicked shall forsake his way under that “better covenant established upon better promises, which is, in all things, well ordered and sure, and in which his people shall be made willing in the day of his power.” That our text is not an *exhortation*, but an *absolute declaration*, that the wicked *shall forsake* his way, is further evident from the same form of expression in the same chapter. Verse 5th. “Behold thou *shalt call* a nation that thou knowest not; and nations that know not that thee *shall run* unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.” This, we perceive, is synonymous with the text. Again, “so *shall* my word be that goeth forth out of my mouth, it *shall* not return unto me void; it *shall* accomplish that which I please, and it *shall* prosper in the thing whereto I sent it.” Now here are six rules possessing identically the same characteristics with those in our text, and in the same connexion; and might with the same propriety have been rendered—so *let* my word be—*let* it not return unto me void—*let* it accomplish that which I please, &c. But if these rules are rendered correctly by *shall*, then our text should not have been rendered *let the wicked*, but the wicked *shall forsake* his way. This would agree with the preceding verse—“nations, that knew not thee, *shall run* unto thee.”

That our text is not an *exhortation*, but a *prediction*, is further confirmed by the fact, that the prophet is speaking of the *second covenant*, which is plainly set forth in the word of God as being *unconditional*. In Chap. 54: 10, the prophet, speaking in the name of the Lord, says—“The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed saith the Lord that hath mercy on thee.” Jeremiah 33: 20. “If ye can break my covenant of the day and my covenant of the night, that their should not be day and night in their season, then may also my covenant be broken,” &c. Isaiah says, “all thy children shall be taught of God, and great shall be the peace of thy children.” There are no conditions. God does not say that he will perform *this*, if men will do thus and so;—no; the mountains *shall* depart, the hills be removed, day and night cease, while his covenant shall endure unchanged and unshaken. Again,—“Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which covenant they break; but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, I will be their God and they shall be my people. And they shall not teach every man his neighbor and every man his brother, saying know the Lord; for all shall know him from the least of them, unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sins no more.”

Here we perceive, that he will forgive their iniquities, because he has determined to turn them from their evil ways, and to write his law in their hearts. This is the same sentiment taught in our text—viz: he will abundantly pardon because in this covenant the wicked *shall forsake* his way and the unrighteous man his thoughts, and *shall return* unto the Lord—not “let him” or let him not *conditionally* as he pleases; but he *shall*, for God hath spoken it. JOHN.

To be Continued.

Taunton, Mass., Oct. 31, 1833.

Religion wants less said about the theory, and more done in the way of practice.

Love, Charity, and Truth want more friends.

Pride wants to be discarded, and modest diffidence introduced.

DEATH OF REV. JOHN FREEMAN.

It becomes our melancholly and heart-rending duty this week to record the death of our amiable, devoted and faithful brother in the ministry, Rev. JOHN FREEMAN. He departed this life, at his residence in Hamilton, on Saturday evening last, about 6 o'clock, after a distressing illness of about three weeks, aged 33 years. He had recently returned from a journey to the east, undertaken mainly for the benefit of his health; and thinking his health somewhat improved, he scarcely reached home (barely arriving on Saturday and preaching on Sunday) ere he left his residence again for the west, to attended the Cayuga Association at Genoa. Here, (although able to preach the first day of the Association,) he was taken quite ill with a violent head-ache and strong affection of the nerves, insomuch that he was unable to endure the journey home, and remained about a week. After consulting a physician and taking some medicine, feeling, as he thought, a little better, and extremely anxious to reach home, he started on the following Wednesday, though still severely exercised with nervous head-ache and considerable fever, and wholly unfit for the journey, and reached home on Friday, much exhausted and in a very dangerous condition.

Medical aid was immediately called, and ultimately a council of physicians was held, in reference to his case, but all to no effect.—Possessed of a naturally feeble constitution, with great nervous weakness and irritability, with a burning fever raging within, and more particularly affecting the brain, that part of the system being still more intimately connected with the nerves, his frail earthly tabernacle was gradually wasted and dissolved, and one of the loftiest minds and purest spirits with which we were ever permitted to hold converse on earth, took its departure for the unseen world.

During the most of the time after his return from Genoa, owing to the severity of his pain and the affection of the nervous system, his mind was either in a state of partial lethargy, or else floating as if in a sort of revery.—There were, however, several lucid intervals, when he seemed perfectly composed, self-collected, conscious of his situation, and conversed with perfect ease and freedom. Death had no terrors to him—his faith was strong and unwavering—the great salvation was his theme in sickness as well as health—his mind seemed wholly absorbed in the great work of the ministry and plan of universal reconciliation—and he has often heard, during his sickness to break forth in devout thanksgiving, praise and

prayer to God, always expressing the strongest confidence in his Maker's love—for this had been the most delightful theme of his ministry while in health.

In the death of this faithful minister of Jesus Christ, his family, consisting of an amiable wife, four small, but promising children, an aged mother and a sister, have sustained the irreparable loss of an affectionate husband, a kind and provident father, a dutiful and loving son, a faithful and tender brother; the church and society in Hamilton have lost one of the best of pastors and most devoted ministers of the New Testament; the inhabitants of the town, a kind and sympathizing neighbor; our denomination, one of its brightest ornaments; and the world at large, one of its best citizens and most devout and exemplary Christians.

With Br. Freeman we had been long and intimately acquainted. We knew him well before he entered the ministry, and while yet a member of the Presbyterian church—we had witnessed the struggles in his mind in regard to that faith in which he had been educated, according to the traditions of men; and marked well the lightning up of that heavenly joy in his eye, and the fervor of devotion in that faithful voice, as he caught a full view of the boundless love of God as resulting in the final holiness and happiness of a sinful world. So full was his heart, so fervent his soul, so strong his faith, that he could not be denied the privilege of proclaiming the unsearchable riches of Christ to the world. In despite of a want of education, a growing family to provide for, and a meager fortune, he commenced the work of the ministry, a little more than four years since; and by close application to study, by untiring zeal and perseverance, his progress was rapid, almost beyond comparison or precedent. Possessing a fruitful imagination, a warm and philanthropic heart, a retentive memory and a strong mind, he succeeded in the ministry beyond all the expectations of his most sanguine friends. Of all subjects, to him the love of God was the most dear, the most inspiring. Here he seemed to be in his element, and to be divinely inspired with more than mortal energy and eloquence. Without saying aught to the disparagement of our many excellent preachers, we must be allowed to say that of all the preachers we ever heard, Br. Freeman seemed to hold the most perfect command over his hearers—the effect of his sermons seemed absolutely electrical—the whole audience, as one soul, seemed wrapt in ecstasy, and lifted from earth to heaven, by the thrilling and overwhelming power of his eloquence and devotion. Under his preaching

the hearer could never measure time, and a sermon of half an hour would seem less than five minutes long.

But, alas! his voice is now hushed in death, and his eloquence will no more be heard on earth, nor plead with sinners to be reconciled to God. Peace to his ashes—his sainted spirit has gone to reap its rich reward in heaven, and bask forever in the sunshine of Jehovah's love. He has fought the good fight, finished his course, kept the faith, and gone to receive the crown of righteousness laid up in store for him. Though we mourn his loss, we mourn not as those without hope—we rest assured that what is our loss is his unspeakable gain—that though we have lost a brother, that brother has gained a heaven.

His funeral was attended at the Universalist church in Hamilton, on Tuesday the 22d, by a crowded congregation of friends and brethren, whose deep drawn sighs and tearful countenances showed how sensibly they felt their own loss, as well as sympathised with the bereaved widow and fatherless children to whom the writer of this notice delivered a discourse from 2 Samuel xiv: 14. May a merciful God kindly visit and bless, with his own consolations, the bereaved mourners, and sanctify this afflictive dispensation of his providence to their good and the good of all concerned.—*Magazine and Advocate.*

MARRIED.

On Sunday, November 3d, by Rev. C. F. Le Fevre, Mr. Cicero D. Van Allen, to Miss Maria Smith, both of this city.

FOR SALE.

The present Proprietor of the 'Religious Inquirer,' is desirous of disposing of the establishment. His reason is, he has made arrangements to remove to a distant part of the country, and of entering into another business.

The Inquirer is, at present, in good credit, and useful to the cause which it professes to advocate: Its list of subscribers is respectable, much larger than at any previous period, and it is confidently believed that it may, with proper exertions, be increased to double the present number. A person well qualified for the business, and who could devote himself to it, would realise a generous income from the establishment. At the close of the present volume, which takes place in February next, the subscriber would be glad to relinquish it.

Any person wishing to make the purchase, should make application before the close of the present volume, and if by mail, postage must be paid.

B. SPERRY.

Hartford, Nov. 2, 1833.

NOTICE.

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. Persons wishing to subscribe for them or to make donations in aid of the good cause in that city are requested to call at the store of Stephen Van Schaack No. 392 South market-st. where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

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THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, NOVEMBER 23, 1833.

NO. 21.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

EXPOSITION OF ISAIAH LV. 7.

"Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon."

[Continued from page 318.]

As the second covenant is absolutely *unconditional*, is it not reasonable to conclude that the prophet would make use of the language in our text, in agreement with its *unconditional* character? Certainly. We will now cut our subject short by turning the reader to orthodox authority to prove the correctness of our criticisms. Horne, in his "Introduction to the study of the holy scriptures" in answer to the charge of infidels, that there are certain imprecations in the prophetic writings and the book of Psalms, which breathe a spirit of malice, are highly inconsistent with humanity and highly vicious. Horne, in answer to this charge says—that these imprecations are not to be considered as prayers for the wicked, but as predictions; the imperative mood being put for the future tense, agreeably to the idiom of the Hebrew language, and shown to be so put by the *future* being used in other parts of the prediction. Of all those tremendous imprecations which appear in our common English version of Deut. 27 : 15—26, there is not *one authorized by the original*. Those passages in the Hebrew express no kind of *wish*, but are only so many denunciations against those, who either were, or should be guilty of sins therein mentioned, and of the judgments, which they must expect to be inflicted upon them unless prevented by timely repentance. On the passage in Ps. 55, which reads in our common English version—"Let death come hastily upon them, and let them go down quickly into hell." Horne says—that it is a plain prophecy of the untimely fate of Ahithophel, and is so interpreted by the Chaldee paraphrase, and should read thus—death *shall* suddenly seize upon them alive (that is in their full strength and vigor) and they shall go down quickly into hades, the grave.

The question then is settled, because all

those verbs are precisely the same as those in our text—and if they are plain predictions, so is our text. You will recollect, Horne says the imperative mood is put for the *future tense*. It must then of course mean *shall* or *will*. God said there *shall* be light, and there was light. But because this was translated—'let there be light' makes it no less positive. In the same sense, let the wicked forsake his way is a future prediction, that the wicked shall forsake his way in that covenant which was to be revealed by Jesus Christ, which covenant wholly belongs to man's final condition in the immortal world, where by the power of God, we shall be made equal unto the angels, for the spirit of the law which is love, shall be written on every heart. If we, in the resurrection, are to be made, *in nature*, like the angels—then that nature will lead us, as moral agents, into new and holy scenes of thought and action, just as freely as our human nature leads us, as moral agents, to practice *good* and *evil* here. In this world they are mixed together on account of our earthly nature and wants; but in the future world holiness will reign unmixed and alone according to our heavenly nature and wants; for as *sin* hath reigned unto *death*, even so shall *grace*, eventually reign, through *righteousness* unto *eternal life* by Jesus Christ our Lord. The first covenant is *conditional* and wholly applicable to time; the *second* is *unconditional* and wholly appertains to eternity. In the *first* we do *right* and *wrong* and by it are rewarded and punished, but in the *second* we shall act according to that nature which God, at the dawning morn of eternity shall see fit to bestow.

It is certain that the law will not be binding there. Here we must remember the Sabbath day to keep it holy; but this can not, in the very nature of things, be binding there. Here we must honor our father and our mother that our days may be long in the land, &c. This can not be binding in eternity. Here, we must not kill, we must not steal, we must not commit adultery, we must not bear false witness, and we must not covet any thing that is our neighbor's.

Here then, from the very nature of these commandments, we perceive that they were wholly designed for the social relations of earth, and that they can not be binding in eternity; for how can men kill, steal, covet, or bear false witness in the immortal world?—

The apostle, however, sets this matter at rest by teaching that sin is the transgression of the law, and that the law has dominion over a man no longer than he liveth. I therefore venture the declaration, that neither sin nor the law will have an existence at the resurrection. In fact the apostle declares that they will not. He asks—O death, where is thy sting? O grave, where is thy victory? and he answers the question by saying—the sting of death is *sin* and the strength of sin is the *law*; but thanks be to God who giveth us the victory through our Lord Jesus Christ. Here then the victory over *sin* and over that *law* which is the strength of sin, will be sung at the resurrection by all who died in Adam.

We are, therefore, to pay due respect to both covenants. The *first* is *imperfect, temporary, and conditional* and is exactly adapted to *imperfect, momentary and fallible* beings. It is designed for this world; and under it, and while it is in force, we are to be rewarded and punished according to its promises and threatenings. But the *second* covenant is *perfect, eternal, unconditional*, in all things well ordered and sure, and is calculated for eternity.—The *first* rests on the obedience of the creature, the *second* on the promises of Jehovah. We are therefore (while in this world) under the second covenant in no other sense only by faith.

In the exposition now given, two very material points are gained. The *first* is—we have rescued from perversion a text, which has, for more than one hundred years been cited to prove conditions in the *second* covenant, and have shown that it is a prediction embracing a positive declaration. And *second* we have rescued from perversion what are too often called the prayers of David for the destruction of the wicked and of his enemies, and shown, that instead of prayers, they are the solemn denunciations of God upon the wicked, and have supported it by orthodox authority. Instead of reading “let destruction come upon them and let them go down quickly into hell;” it should read destruction *shall* come upon them and they *shall* go down quickly into hell, or the state of the dead. This is perfectly consistent with itself, and in accordance with the spirit and benevolence of the inspired penman.

In conclusion I would humbly entreat the reader to give both these articles an attentive and prayerful perusal; and as soon as convenient you shall hear again from your fellow servant.

JOHN.

Taunton, Nov. 5th 1833.

Deliberate with caution, but always act with decision.

SHORT SERMON.

“Rejoiceth not in iniquity, but rejoiceth in the truth.—1 Cor. xiii. 6.”

The reader by consulting the connexion will discover what it is that “rejoiceth not in iniquity but rejoiceth in the truth,” “Though I speak, says the apostle, with the tongues of men and of angels, and have not charity, I am become as sounding brass, and a tinkling cymbol. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity it profiteth me nothing; charity suffereth long and is kind, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth.” By this it will be perceived that it is charity which rejoiceth not in iniquity, &c.

What is charity? it is acknowledged to be a principle of love, that assimilating power which unites God to man, and man to his fellow being, and by which the Divinity is known in all the moral and physical creation. You see it in the verdant plain, in the waving fields—in the gushing fountain—in the gurgling channel—the tributary stream, and the tremendous ocean—you see it through all the whispering gallery of heavens illuminated concave. Have you lived so long and not known her? has it never occurred to your mind, who it is that is constantly blessing you, from whom you have derived a being and on whom you are each moment dependent for its support. These are her gifts, proceeding from the inexhaustible fountain of love from which you emanated.

Have you ever heard of one who wept with a bereaved Martha and Mary, as he beheld their beloved brother break the fetters of death that bound him—of one who restored to a lone widow the child of her love, the staff of her declining years, and thus too while she was sorrowing in hopeless despair over the tenantless corpse of her beloved one; has it never been revealed to you—of one whose sainted spirit, amid contumely and reproach, breathed for his murderer a prayer like this—“Father forgive them for they know not what they do;” if so what does it speak concerning the immaculate Son of God, but of charity. It is to charity then that I would call your attention as “rejoicing not in iniquity but rejoicing in the truth.”

What does charity or love rejoice in? The truth. Whatever it does not rejoice in is iniquity and not the truth? Reader, has it ever occurred to you that we have all one Father, that one God is the creator of us all, if not, would you not rejoice to know it, and that that Father aboundeth in charity—but

Why would you rejoice in it, is it not because of the fraternal feelings which unite you to mankind; this is charity and it rejoiceth in the truth. Does your heart dilate with generous love for all mankind, would you bring them if you could to a state of immaculate glory and heavenly enjoyment in this you would rejoice, O remember then that charity rejoiceth only in the truth. Who is there that would not rejoice in the assurance of such a blissful event; how universal is this desire in the heart of every son and daughter of humanity, but would they desire that in which they would not rejoice; surely they would not. Then what they desire is the truth for in this charity rejoiceth. Would charity rejoice in the devils doctrine; No. And yet is it not strange that some would consent to rejoice in what they call such.

Again, whatever charity does not rejoice in, is iniquity and not the truth. Can any rejoice to know their children are *totally depraved*. Who is there possessed in his bosom of a generous feeling, that can rejoice in the depravity of human nature? Does it rejoice the heart of any to visit the haunts of vice and profligacy? Who ever rejoiced in the wickedness and crimes of others? Does it rejoice the heart of man to see the drunken companion of a virtuous female staggering home, with railing and cursing for his innocent wife? How then can any rejoice in the doctrine of total depravity—and what charity does not rejoice in, is iniquity, and not the truth. Let it be remembered then, that no man can rejoice in the degeneracy of the human mind. Until we can see others rejoicing in the belief that their fellow beings are “wholly incapable of thinking a good tho’t or doing a good act,” we shall abide by the instruction of the text, that charity rejoiceth not in iniquity.

Can any rejoice in the endless misery of others? The accumulated suffering and wretchedness in the world, does it rejoice the heart? Parents, what think you of this?—Do you delight in the suffering and misery of your little ones? can you rejoice to believe that they will wail in immortal wo? Does not the very thought embitter life? You can not rejoice in the misery of others, much less your children. Do you pray that God will so change your nature that you can in heaven rejoice in their sufferings? Do you desire it? Why not desire it? Is it not because of love? Is it not evident that you can never get to heaven unless you are better than you now are? Can you be better with less charity or love than you now possess? Where God is there must be love, for he is love. What are your feelings when you see others rejoicing

over the miseries of their fellow beings? (if this you ever saw,) What kind of a heaven would it be, made up of such characters? Nero, Caligula and the like, will need no such change—they would be heaven’s representatives. You cannot rejoice then in the doctrine of endless misery—it is iniquity and not the truth. What charity rejoices in is the truth, what it does not rejoice in is iniquity. Let the Partialist remember that the doctrine he stigmatizes is that in which he rejoices; while that he advocates he rejoices not in, because it is iniquity. G. S.

Genoa, Nov. 1, 1833.

THE LEARNED PROFESSIONS

NUMBER TWO.

I have said, that the learned professions have been clothed in deep mystery. The professors thereof, pretend that their arts are altogether above the capacity of common minds and common sense—entirely beyond the reach of common understandings—vastly too deep to be penetrated and comprehended by men of ordinary talents and education. None but men of the most capacious intellects, gigantic minds, stored with the vast knowledge of a thousand books of various languages, and the concentration of the profound wisdom of every sage in all ages of the world, are capable of practicing either of these professions with success. In order to grasp this heterogeneous mass of learning and knowledge, which is barely sufficient for the learned professor, you must study many years; yes, you must grow gray, and thin, and pale, and meagre, in “poring over the midnight lamp.”

I shall now call these pretensions in question. I am aware that in so doing I shall incur the displeasure and reproaches of the learned, great and honorable men of the earth. But these things disturb me not. I am resolved to expose error wherever I find it; *especially* if found “in high places.” “My voice is still for war.” I am error’s open and settled enemy; I will not make peace with him on any conditions whatever. No; I will slay the monster find him where I may. Yes! I will aim a deadly blow at him, even though I find him in the very heart of the best friend on earth. I have put on the whole armor of God, that I may be able to stand against the wiles of the devil—the rulers of the darkness of this world.” My ‘loins are girded about with truth;’ my breastplate is ‘faith and love;’ my helmet is ‘the hope of salvation;’ my word is ‘the spirit of Christ.’ Know, therefore, all men, from this time, henceforth and forever,

that I stand day and night in battle array against error.

We will now try the case of Abraham Law, as he is first upon the docket. Come Abraham, take the stand and speak for yourself.—We do not wish to put you under oath, for we do not approve of swearing at all. Nevertheless, we expect you to tell the whole truth, and nothing but the truth. If you testify falsely, you shall be recorded on the town book as a LIAR, and be published as such in the secular journals of the day, and be a *reproach* among all men. Come Abraham, step up, step up, and don't be terrified. I should suppose that a man of your superior talents, vast acquirements and profound wisdom, would be more courageous when brought to the bar of justice. If you are innocent, what have you to fear?

"I do not feel guilty, gentlemen; but then you should remember that I am out of my element. You must be aware, that there is a great difference between *my trying others*, and having *others try me*." We are fully aware that reverse of fortune places any man, especially a great man, in a very awkward situation. But we must all have our *trials* in this life; *yes*, and *judgments* too. And you must know, Abraham, that it is profitable for great and honorable men to be taken out of their *element* once in a while, that they may learn to have some pity on common men, when they get out of their element and are wrecked upon the shoals of vice, crime and misery. You are so used to trying and condemning others, and pulling down their characters by plucking the motes out of their eyes, that you do not consider the beam that is in your eye. No; your 'conscience is seared as with a hot iron;' you have no mercy on the soul of the criminal, nor on the body of the poor debtor. And as to your clients, you devour their whole estates, and at the same time pretend to be giving them good advice. Is that good advice that costs a man his whole estate, leaves him houseless; nay, a pennyless beggar? Or is it just to demand a thousand dollars for a little advice and a good deal of sophistry? O! Abraham! thou art a lawyer, and yet thou hast "omitted the weightier matters of the law, judgment, mercy and faith." It is a great pity that there are so many fools to employ knaves.

But why do you make such high pretensions? Why do you pretend that a man must study away the best part of his life, in order to gain a tolerable knowledge of your profession?—And when, by your bar rules, he is allowed to commence practice, why do you compel him to practice so long in the inferior courts, before you allow him to practice in the higher ones? Why not set aside all such laws and rules, and

give a man liberty to rise as fast as his abilities and acquirements will permit? Why not let the abilities of the man, and the estimation of community, be the rule by which he shall rise in the scale of greatness? What have you to say, Abraham, to these questions?

"Why, the fact is, gentlemen, if we did not hold up our profession above the common vocations of men, and oblige students to proceed slowly, step by step, in gaining a knowledge of our profession, the world would be overrun with lawyers. Should we abolish all laws and rules by which our profession is regulated, every poor dunce would be a lawyer; and then our profession would be no better than a common trade, and no man of talents would enter it when thus disgraced. You see, then, gentlemen, that we must keep our profession above the reach of the commonalty, or ruin it forever."

Yes, yes, Abraham, we see through your policy. But after all your precaution, every *rich dunce* may be a lawyer; and pray, what difference does it make, whether your profession is disgraced by rich dunces or poor ones? Every blockhead may be a lawyer, if he only has money enough to enable him to study twenty or thirty years. It is true, a fool will pass in the crowd when washed over with gold, better than one undisguised; especially if he has learned to utter "words of *tremendous* length and *thundering* sound."

We learn from your testimony, that your high pretensions are false, that you are actuated in all your laws and bar rules by mere policy, that your grand aim is self-aggrandizement. And to accomplish your design, you are willing to sacrifice the talents, time and money of your fellow men. You are determined to dupe the common people, to bind heavy burdens upon their shoulders, to be rich and powerful yourselves, and to keep them poor and weak. Yes, you are resolved to be rich and great in the earth, even though you trample under your feet men who are of the same flesh and blood with yourselves. With heartfelt emotions we have seen all this, and longed to speak out. We hate slavery—we cannot endure the sight of men in bondage.—We love liberty, sweet liberty! and we desire from our very soul, to see all men '*free indeed*.' What can give greater pleasure to a man possessed of a feeling heart and a noble mind, than to "give liberty to the captives, and to open the prison doors of them that are bound?"

Now you may depend upon it Abraham, that we shall cry out against your tyranny and show the people your iniquity, until you learned professors are made free, and are willing to have all men free, and throw open your pro-

fessions to the fair competition of all classes of men. Your own testimony agrees with what we well knew before, that men of ordinary abilities and acquirements might compete with you, if you would only throw down your *bars*, and let them enter the open field. Is he the greatest lawyer who has the most extensive knowledge of the laws of nations, and their languages, or who has read the most books? No. To be a great lawyer, a man must be as independent, impudent and fearless as a drunken sailor just paid off. He must be able to talk rapidly and moderately; he must be a great quibbler and sophister; he must be able to turn the soundest argument of his opponent into ridicule, make truth appear to be falsehood, and positive evidence to be no evidence at all, a flaw a breach, and a breach a mere flaw, as best suits his purpose. He must make correct premises and sound reasoning appear incorrect and unsound; and then assume premises and reason fallaciously, and quibble, and make all appear fair and sound. If he is against a rogue, he must set him out to be a demon incarnate. If he is pleading for a man whose hands are stained with a father's blood, and is to have a thousand dollars if he clears him, he must assume an air of deep gravity, be eloquently persuasive and pathetic; yea, he must move the whole court to tears, lay the whole blame upon the murdered father, and thus the man's crime dwindles into self defence.

Now Abraham, such a man with a school boy's education, will make a great lawyer, without reading law any more than enough for present use. Hence you see that your high pretensions are false and hollow. And we shall tell the world of all this, and thus the pride of your glory shall be stained, your power shall become weakness, your tyranny be destroyed, and your greatness shall be brought low, even with the rest of mankind.

You are now at liberty, Abraham, to go to your high calling. But duty prompts us to give you a word of *advice*, and that *gratis*, too. If you are possessed of true wisdom, let it be seen in your humility. "Mind not high things, but condescend to men of low estate. Be not wise in your own conceit." Study to be happy and free yourself, and endeavor as much as in you lies, to render all men so; and thus the peace of heaven and the blessing of God shall attend you even to the grave. J. C. N.

WHEAT AND TARES.

Dialogue between P. & Q.

P. How do you do, friend Q? Have you any thing further to urge against my views since we held our last conversation?

Q. Yes sir! there is the parable of the tares and the wheat—it shows plainly that there will be a separation of the righteous and the wicked. The savior so explains it when he says let both grow together 'till the time of the harvest'—which he also declares will be at the end of the world. I hardly think you will get away from this.

P. I suppose friend you follow the common opinion; that is, that the *material* universe is to come to an end, and that the separation, under figure of this parable, will be *contemporary* with that event.

Q. I do—it was to be at the end of the world, the parable says.

P. Then all I have to say sir, is, if your opinion is correct respecting their contemporary occurrence, and if this parable applies, it then proves—

Q. My doctrine, I presume.

P. *Not exactly*. It proves that there is not a separation of these characters either while on earth or at death, or in other words, that the righteous and wicked after they die and have winged their flight to their respective abodes, remain together and constitute one undivided community, waiting the tardy approach of a destroyed world to sever the bonds of their union! Is this your doctrine, or are you ready to admit all this?

Q. Why, certainly not.

P. Then you disallow your own interpretation, or else involve yourself in an inconsistency by arraying your interpretation and your opinions in opposition to each other.

Q. Friend, you have constrained me to acknowledge that in one or the other of my suppositions I am wrong. Indeed I have never seen their incongruity before; for I see plainly if one is true the other cannot be.

P. If what has been said has exploded either of them in your mind, I am thankful; but which of the two traditionary notions are you ready to give up?

Q. The separation of these characters at death—and the application of this parable—(a pause)—ah! *there is the rub!*

P. If you are not prepared to decide, I will proceed briefly to give you my view of the parable; I conceive that by the wheat the true followers of Christ were represented, and by the tares his enemies, particularly his pretended friends. The harvest refers to the ripening of the Jewish dispensation and the close of it. The technical phrase, 'end of the world,' refers to the same event, which you can see by its use and application in other places. See Matt. xxiv. 3. Cor. x. 11. Heb. ix. 26. I wish you to consult these passages.

Q. I will do so. Permit me to take leave

of you ; in the mean time, however, you may expect other objections, which I shall probably bring forward when I repeat my visit.

P. I bid you farewell. J. M.

PRE-EMINENCE OF CHRIST.

Jesus stand pre-eminent as the Founder of a new system of religion and morals. The scheme of doctrine which he taught, and which he exemplified in his life, was far superior to any which has ever been propagated in this world. Its principles were infinitely more sublime and expansive, disinterested and impartial, much better adapted to the nature, relations and condition of man, to his wants and desires, his fears and hopes. They bore upon their very face the stamp of divinity, the visible impress of heavenly wisdom. In every view of them, they were 'good, and acceptable and perfect.'

They formed, therefore, and they could not fail to form, a scheme of doctrine and duty infinitely preferable to all those which opposed it, or which fell short of its general scope and objects. This conclusion will naturally, and, if I mistake not, necessarily follow from the facts and circumstances relative to the pre-eminence of the character of Jesus, which have been noticed in the foregoing articles. The system of religious doctrines and duties which he instituted and preached, which he commanded his ministers to preach, and which he enjoined upon all who should name his Name to the end of time—this system, I say, must have possessed as high a pre-eminence over all other systems, as he did over all other religious teachers. This, it would seem, is a self-evident fact. No one can dispute it. Every one will readily admit it.

What scheme of doctrine and duty then, let us inquire, did Jesus found and propagate? Was it a partial or universal scheme? Were its benevolent aims limited, or unlimited? Was it accompanied by sufficient power to render it efficacious, to insure its success, or was it not? The answer to these questions must be plain and brief. We will seek them in the records of truth, the 'sure word of prophecy.' There it is said, in a prediction of the Messiah, 'It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.'

This salvation is plainly universal. This is also the account we have in the New Testament of the salvation of Christ. John says, 'We have seen, and do testify that the Father sent the Son to be the Savior of the world.'

And Jesus himself declared, 'The bread of God is he which cometh down from heaven and giveth life unto the world.' I am that bread of life.' Add to these testimonies the following, 'All power is given unto me in heaven and in earth,' and we shall be prepared to give explicit answers to the proposed questions. The scheme of doctrine taught by Jesus was universal, not partial; its benevolent aims were unlimited, and it was accompanied by sufficient power to insure its timely and full success. 'Salvation unto the ends of the earth,' the salvation of the world, is universal. To the benevolence which aims at such a salvation, we can conceive of no limits, and in heaven and earth both, there must be power enough to accomplish such a salvation.

Hence, it plainly appears, that the system of doctrine taught by the Son of God is substantially that which Universalists have embraced. It was, properly speaking, Universalism. This we religiously believe was and is the true doctrine of the gospel, of that very gospel which the risen Savior commanded his apostles to preach to every creature. Of this fact, we have no doubts, and if our persuasions in this instance be well founded, it will follow, and that inevitably, that the system of universal grace and salvation is vastly superior in value, and therefore decidedly preferable, to every scheme of doctrine which opposes it. It contains the spirit and principles of true, primitive Christianity. However it may be despised, and ridiculed, and denounced, by those who are unacquainted with it, who have misapprehended its real character and tendency, it is the genuine doctrine of Christ. This is the plain, stubborn fact of the case.

Many, we know, oppose and reject this doctrine, and they do these things with the greatest honesty and sincerity of heart; but it is because they have utterly misapprehended its nature and true character. No one, I am confident, acting understandingly can do either. With better information upon the subject, its enemies would act very differently. They would become its friends. They would perceive its superior excellency; its adaptation to the condition and wants of man; the honor it reflects upon the character of God and the mission of his Son; and perceiving these things, they would cordially embrace it. They would speak of it in the most honorable terms, and earnestly recommend it to the acceptance of all around them. Such, it is believed, will be the course of all who shall make themselves fully acquainted with this pre-eminent plan of the grace of God.

The reader will probably be confirmed in this opinion, by a brief view of the 'common

salvation; in contrast with the two opposing systems of the age. Such a view I shall endeavor to take; and in justice to myself and those who differ from me in religious sentiments, it is proper to remark, that in the following comparison I have no invidious motives. To elicit truth is my soul aim. I am aware of unfriendly feelings towards no sect of Christians. It is my wish and determination to treat every one with becoming courtesy, and tenderness, and candor. 'To err is human.' Of this I am aware, but errors, wherever lodged, should be carefully ferreted out and publicly exposed. They are good for nothing, and worse than nothing, and ought therefore, to be treated with no indulgence.—*Universalist.*

A SHORT SERMON.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world."—Titus ii, 11, 12.

2. There are three distinguishing characteristics, mentioned in this text, by which we learn the nature of the grace of God. It brings salvation, it is impartial towards mankind, as it appears to all, and it teaches the same lesson to every one. Its salvation, its impartiality, and its power to teach men are its divine qualities which distinguish it from the wisdom of this world, which supposes that men must save themselves, that all men cannot be saved, and is calculated not to teach, but to keep people in ignorance.

The wisdom of this world, which cometh to nought, contends, that if salvation is for all mankind, and if we believe this fact, it will lead us to ungodliness, to worldly lusts, to every thing in short, by which we dishonor and torment ourselves. But our text teaches exactly the reverse. That grace of God which brings us salvation, teaches us to deny ungodliness and worldly lusts, and to live soberly; that is to live temperately; righteously; that is to do right by our fellow creatures, to do as we would be done unto; and godly; that is, that we should live pious, religious lives, doing all things in that way which best suits the mind of our heavenly Father. This is to live godly; all this, the grace of God teaches us to do in this present world. Here is where we need such teaching, and here let us practice these lessons of grace.

WHO PREACHES THE DOCTRINE OF THE DEVIL?

Mr. Editor,—If, as our opposers frequently declare, we teach the same doctrine that was

taught by the devil in the garden of Eden, why is it that we deny the success of his cause? It is not common for people to profess faith in any doctrine or principle, which at the same time, they contend shall be utterly destroyed, together with its founder. Now if Universalists preach the doctrine of the devil, they would not of course, preach *his destruction*; yet, that they believe he will finally be annihilated, according to St. Paul's declaration (Heb. ii. 14.) is clearly evident.

Again. If as some are wont to believe, the devil will be consigned to endless despair, after having had the success to gain millions of human beings over to his side, that they may endure with him the sufferings of a miserable eternity: how is it that those who it is said, derive their doctrine from him, are continually endeavoring to persuade the people, that no such being will exist to all eternity; and that no human being will ever suffer that length of time. Now we say, and no one will contradict it, that whatever sentiment a man believes—whatever doctrine he preaches, he will advocate the success of its founder. That there are those, who teach the doctrine of the devil, in opposition to the divine declarations, we are not disposed to deny. And we think it no difficult matter, to discern between the doctrine of the devil and the doctrine of God; for the advocates of each system naturally contend for the final success of the being who is the origin of their system. Reader, who are they that consign over to the government of this immortal demon, countless myriads of thy fellow-beings? Behold, "he made a pit and digged it, and is fallen into the ditch which he made."

EVIDENCES OF RELIGION.

The sincerity of a truly religious principle cannot be better known than by the readiness with which the thoughts advert to God, and the pleasure with which they are employed in devout exercises. And though a person may not always be so well pleased with hearing religious things talked of by others, whose different taste, sentiments, or manner of expression may have something disagreeable: yet if he have no inclination to think of them himself, or converse with himself about them, he hath great reason to suspect that his heart is not right with God. But if he frequently and delightfully exercise his mind in divine contemplations, it will not only be a good mark of his sincerity, but will habitually dispose it for the reception of the best and most useful thoughts, and fit it for the noblest entertainments.

EDITORIAL.

ON THE INFLUENCE OF CHRISTIANITY IN RESPECT
TO THE BLESSINGS OF CIVILIZATION.

In the former essay we took some *general views* of the happy influence of Christianity on man, as a rational, social and religious being. In this, and the succeeding essays, we shall descend to *particulars*, and confining ourselves to *facts*, contemplating mankind as they actually exist, endeavor to show the superior claims which the religion of Jesus has to our acceptance.

It will be acknowledged by all who do not affect a taste for singularity, that the civilized life is preferable to the savage. If any are *seriously* disposed to argue the contrary, let them make the experiment. Let them leave their present comfortable dwellings, and make their camp with the wandering tribes of the distant west. Forsaking the pleasures of intellectual enjoyment, and all the advantages which emanate from a knowledge of the arts and sciences, and polite literature, let their sole occupation be the pursuit of the swift deer in the sylvan shade, or paddling the light canoe, with rude hook, to draw the finny tenants from the deep. When the labors of the day shall be past, instead of indulging in 'a feast of the reason and flow of the soul' around the social fire, let them stretch themselves on their blankets under the wide canopy of heaven, and there contemplate the superiority of the *savage* life. Having made the experiment we can venture to predict that a speedy and complete revolution will be effected in their sentiments.

We are disposed to believe that civilization is the greatest temporal blessing which can fall to the lot of any nation. Where she has not placed her chaste hand, wealth becomes a source of sensual and gross gratification, and a condition of peace only enables men to deliver themselves without restraint to the dominion of appetite. But where civilization reigns, the earth is loaded with her rich abundance, plenty presents opportunity and leisure for the cultivation of the mental and intellectual faculties; and man, holding that station to which his high powers entitle him, reigns sovereign of this lower world. To civilization even nature owns her subjection. Before the light of science and of art 'the vallies are exalted and the mountains and hills brought low'; the streams desert their accustomed channels, and follow the direction which art assigns them; the bosom of the ocean is whitened by a thousand sails; the very lightnings are obedient to the scientific hand, and all the elements made

subservient to man. Compare man thus educated, to the mere child of nature who roams the forest with uninquiring eye and vacant mind, and except in external form, he can scarcely be looked upon as of the same species.

It is therefore an interesting inquiry, not merely to the politician, but to every one who delights in the possession of truth, to investigate the causes from which those effects proceed, which we see so beneficially developed. The agents, then, by which the character of society is determined, are three: government, education and religion. The first is necessary to protect and secure to every individual, an uninterrupted enjoyment of the fruits of his labor and honest industry. Without such security, all incentive to exertion would at once be removed. The present moment would wholly engross the mind, and the careless and indifferent idler would fare equally as well with the careful and diligent citizen.— Whenever we see anarchy in any state or society, we invariably see this principle illustrated. Whenever it becomes a matter of doubt who shall reap the production of labor, every one gives himself up to present gratification, without regard to consequences. Nor is the case altered much for the better, when *despotism* reigns in the place of anarchy, and the people have no confidence in their rulers and feel no security for their property. The miserable condition of the subjects of Turkey present a picture of this character. For civilization, therefore, to advance, it is indispensably necessary that the government be good, and the laws by which it is administered equitable.

But a well ordered and impartially administered government is not alone sufficient for this purpose. Though the political horizon be clear from any clouds, though every man in undisturbed enjoyment may repose under his own vine and his own fig tree, though he may reap the fruits of his own industry and there be none to molest him and make him afraid, it does not by any means follow that he is a civilized being. The door indeed has been opened and the way made plain before him, but he may yet be a rude, churlish boor. The mind may still be clouded with the darkness of ignorance, and the moral powers partake of a ferocity which will wholly disqualify a man from fulfilling the duties of the social character. To good government it will then be necessary to add *education*. The mind must be cultivated as carefully as the soil or it will soon become a wilderness. Education will elevate the mind, enlarge the understanding, form and nurture the taste, and unfold new

and untried enjoyments to the mental vision. It is to her plastic hand that the rough form of the intellectual creation is moulded into beauty.

But government, however wisely administered, and education, however perfect, would still prove insufficient to place man in that exalted station to which he is entitled, without the fostering hand of *religion*. What education is to the *mind*, religion must be to the *heart*. Its holy and benign influence must 'still the tempest of the soul,' and quell each unruly and unhallowed passion. She must implant in it those pure and amiable principles which will call into action all the social virtues. Her precepts must possess a regenerating nature. Does enmity rancor in the heart? it must be supplanted by forgiveness and love. Do harshness and severity characterize the man? they must give place to meekness and mildness. In short, she must be the minister of benevolence, and introduce into the social system "whatsoever things are true, whatsoever things are lovely, whatsoever things are virtuous, whatsoever things are of good report."—No one will dispute that society thus constituted is calculated to carry civilization to its utmost boundary. It embraces all those ingredients which are necessary for its perfection. The only question which then arises, is this: Has Christianity surpassed any other system of moral ethics, in inducing this desirable condition? To answer this question, compare the mental and moral state of those nations in which the religion of Jesus Christ had been received, to the heathen world. The boundary of Christianity is the boundary of civilization. When we step across the dividing line, we enter the land of Cimmerian darkness.—These are facts, and it is only necessary to exercise candor, to determine whether the teachings of the Christian religion have not always been characterized by a proportionate advance in civilization.

C. F. L. F.

REV. MR. HASLEM.

This gentleman has lately obtained no very enviable notoriety in this place in consequence of his scandalous attacks upon Universalism, and the uncourteous, abusive, and hot-headed manner in which he has embarked in support of temperance measures. He is a clergyman of the Methodist connexion, and ever since he came into this section, he has manifested a burning zeal for *temperance* in the modern acceptance of the term, and the most uncompromising hostility towards Universalists.

It is within a few weeks however that he has rendered himself more particularly notori-

ous. He was called upon a short time since, as we understand, to deliver a temperance address; and his remarks were of such a character as to procure for him the very desirable adulation of almost universal contempt. And a few more such addresses, it is thought, would elevate the cause of temperance, or the measures taken to advance the cause, to the very exalted honor of being "damned to everlasting fame." We were not present to hear his discourse, but we understand, he did not scruple to descend to the most contemptible vulgarity, denouncing some of the most respectable men in the place as drunkards, and associates of drunkards, merely because they could not bow at his nod, nor rise up at his command. A respectable hotel was denominated the "devils hog-pen;" and its occupant, an emissary of satan. A distillery was more modestly called the "devils coffee-pot," and its proprietor, represented as drawing more souls to hell than he drew dollars into his pocket. Ebullitions of spleen indeed were particularly directed against this individual, because forsooth he has always had the unblushing effrontery to mind his own business.

Whether Mr. H. expects, by such a course, to arrest the progress of intemperance we have no means of judging; but we very much mistake the character of people in this place, if they were materially benefited by his remarks. He is said to have evinced a *burning spirit*, like unto a man who had once been grossly intemperate, but, recovering a little, fell into the wake of modern temperance measures, and was hurried imperceptibly along in its absorbing current until carried to the opposite extreme, he became again intemperate in his very endeavors to suppress intemperance. This is an extreme into which infatuated temperance men too frequently fall; but is poorly calculated to advance the cause. But we commenced this article chiefly with a view of noticing this Rev. gentleman's attacks upon Universalism. We have not had the privilege of hearing him on this subject; but we learn that on several occasions he has poured forth an awful torrent of "great swelling words" and hard sayings against the doctrine. He has even waxed valiant, and challenged Universalists—any one of them who may see fit to engage—for a public discussion on the subject of the *second death*. These particulars we have learned from reports in circulation. We have no *positive* information that he has ever given such a challenge; but if he has, *we hereby accept it*. We offer him the columns of this paper to discuss the subject of the *second death*, or any other subject connected with Universalism. Only this shall

we require of him, that whatsoever he writes shall be written in a Christian spirit, and each article shall not occupy more than three columns of our paper. And now if he feels courageous, let him throw his darts against the breastplate of truth and "the helmet of salvation."

If we mistake not this Mr. Haslem is the same personage who met one of our young brethren in the ministry not a year since at the village of Gallopsville, Schoharrie, Co. At that time he was so remarkably brave that he even boasted of his spiritual prowess and seemed desirous of coming in contact with some universalist preacher, that he might fall foul of him and demolish at once the strong temple of his doctrine. But when a youthful David met him, and proposed holding a public discussion with him, to the great mortification of his friends he very wisely shrunk from the contest; excusing the matter by saying that such discussions were not profitable.

Now this *may* be the result of his present "vain boasting." We have seen men before now who were wonderfully courageous when no enemy was near; but as soon as the foe made his appearance their courage failed them and they were suddenly converted to the notion that controversy is not profitable. We grant it is not profitable for limitarians, but it almost invariably terminates in the promotion of truth. Lest Mr. Haslem should be disposed to "*back out*," we again *accept his challenge*, and we *request him "if he will or if he dare,"* to make his attacks in a tangible form through the medium of the Anchor.

If he adopts the common opinion in relation to the *second death*, we are at issue with him. We deny that it refers to the state of mankind, or any portion of men subsequent to the literal resurrection of the dead. Here then is room for attack, and we invite him to the contest—not because we feel particularly anxious to engage, but because he has manifested such a pugnacious spirit. If he feels any inclination to *do what he says*, we feel desirous of giving him an opportunity; and shall therefore wait with patience until he makes a beginning.

R. O. W.

THE NEW BIRTH.

"*Ye must be born again.*"

We live in a community where much is said about the necessity of a 'change of heart,' or as it is more frequently denominated the 'new birth.' While we cheerfully admit the necessity of this process as it is inculcated in the teachings of Christ, we have no disposition to conceal our dissent from the irrational senti-

ments which have usually been associated with this tenet.

The declaration which stands at the head of this article was addressed by our Savior to Nicodemus, a Jewish ruler, in reply to his inquiries concerning the nature and principles of his kingdom. It is evident, that during the ministry of Christ and his Apostles, it was their frequent practice to dress the subject of their discourses, ~~in~~ ⁱⁿ language with which their hearers were familiar. The phrase, 'born again,' was with the Jews, one of common usage. The Gentile who renounced his idolatry, and became a convert to Judaism, was in their language, said to be 'born again; ' hence the interrogation of our Savior to Nicodemus at his apparent surprise, "art thou a teacher in Israel, and knowest not these things?" The "kingdom of God," the entrance into which, Jesus assured the Jewish ruler, necessarily depended upon the new birth, was not a future state of happiness, but simply the gospel kingdom, or reign of Christ: the same which he told the Jews should be taken from them, and given to the Gentiles—the same which Jesus preached in Gallilee—the same which he informed the Jews was near them,—even in the midst of them—and the same kingdom, which he assured them should come with power, during the natural lives of those who stood around him. No proof we trust is wanted to convince the reader, that the Jews to whom Christ was speaking, were the opposers of, and the disbelievers in, the christian religion; and it requires no unusual degree of discernment to discover, that a radical change in their feelings, was necessary to their reception of those doctrines which they had previously despised; and to their submission to that Prince, whom they had denounced as an impostor; and whose precepts and kingdom it had been their object to overthrow.

This change had nothing miraculous or mysterious about it, hence our Savior instructed Nicodemus to 'marvel not' at it. "Who-soever loveth (said St. John,) is born of God." "Whoso confesses that Jesus is the Christ, is born of God." It is no supernatural operation upon the *nature* of the recipient; but simply a change of feelings, disposition, or character. Ceasing to do evil, and learning to do well—breaking off our iniquities by righteousness, and our transgressions by turning unto the Lord, is in the strictest sense of the term "a change of heart."

The necessity of the new birth scripturally defined, so far from opposing the doctrine of universal salvation, is in reality the means by which our heavenly Father has purposed to effect this salvation. He "will take away the

heart of stone and give them a heart of flesh." He hath sworn by himself that every knee shall bow and every tongue confess that in him have they righteousness—sin will be finished, and an end made of transgression. Every sinful propensity will be eradicated from the human heart, and purity and happiness universally prevail. Hath he said it and will he not do it? Hath he purposed it and will he not also bring it to pass? Heaven and earth may indeed pass away but his word cannot—will not fail.

H. J. G.

DOXOLOGIES.

It is a very common practice among our Trinitarian neighbors, to conclude their religious exercises with that popular dogma usually denominated a doxology. Believing as we do that these performances are anti-christian and absurd, we are disposed to enter our protest against the continuance of the idolatrous practice.

If, as is the fact, there is but *one* supreme object of worship, it is certainly idolatry to ascribe divine honors to *three* distinct objects of worship. It is impossible to conceive of three persons, each an object of worship, without conceiving of three beings; neither can we conceive of three infinite beings, without conceiving of three Gods. If, as Trinitarians affirm, there 'are three persons in the God-head, then it is certain that there are in existence three infinite beings, which is an utter impossibility, as infinite space could not contain them. Whenever we listen to the oft repeated ascription,

"To God the Father, God the Son,
And God the Spirit, three in one;
Be honor praise and glory given,
By all on earth and all in heaven,"

we are always reminded of the declaration of our Savior; 'Ye worship ye know not what.' Surely no person ever reiterated this unmeaning jargon of words, with any intelligible ideas of their import. As Jesus Christ has been exalted by his Father and our Father, to be a Prince and a Savior, it becomes us to honor [not worship] him as such, 'to the glory of *God the Father*,' to whom the Son himself will eventually be subject, that God [the Father] may be all in all. See 1 Cor. xv. 28.

The repeated ascription of praise and glory, to 'God the Spirit,' in distinction from 'God the Father,' can be viewed in no other light by an intelligent mind, than that of idolatrous adoration. In vain may we search the volume of scripture in support of this irrational practice. Neither the precept nor example of one solitary apostle or evangelist can be produced

in justification of this popular procedure. To all who participate in this unchristian practice would we say, in the language of scripture: "*See thou do it not—worship God.*" "But the hour cometh, and now is, when the true worshippers shall worship *THE FATHER*, in spirit and in truth, for the Father seeketh such to worship him." See Rev. xxii. 9.—John iv. 23. To us, as to the primitive Christians, 'there is but one God, *THE FATHER*.' May we never dishonor the religion of his Son Jesus Christ, by attaching to it a formula of worship, which, for contradiction and absurdity, far exceeds all the fooleries and fables of the pagan mythology.

H. J. G.

ORIGINAL COMMUNICATIONS.

We feel much indebted to the good will of our brethren who have so kindly furnished us with the several original communications which appear in the present number, and which in the hurry of making up our paper were not preceded by the usual head. They will however be easily recognized over the signatures of "John"—"J. C. N."—"G. S."—and "J. M." Their respected authors will please accept our unfeigned thanks for the interest which their articles have imparted to our columns. A continuance of their favors would be peculiarly gratifying to us and we doubt not equally so to our readers.

G.

"*It is good to be zealously affected always in a good thing.*"—Gal. 4: 18.

We wish that all our subscribers would become *experimentally* acquainted with the truth of the above declaration, by becoming somewhat more zealous in their efforts to extend the circulation of our paper. There are probably but few if any of our patrons who could not with a little exertion procure us at least one new subscriber. Brethren, will ye make the experiment? We have no eternal burnings to threaten you with if ye do not; neither can we insure you any immortal joys as a reward for your efforts, if you make them. But we will spare no pains to convince the readers of the Anchor that the cause in which we are engaged is in reality 'a *good thing*,' and leave you to the consequent satisfaction of having been 'zealously affected' therein.

G.

CLINTON LIBERAL INSTITUTE.

The advertisement of this truly liberal Institution, which we received from Br. S. R. S., came to hand too late for an insertion in the present number. It shall appear in our columns next week.

G.

Charity is the offspring of true religion.

MODERATION.

Nothing is more essential to the Christian profession than moderation. A high excitement of feeling, and an irritability of disposition are utterly incompatible with the glorious gospel of Christ. "Let your moderation be known unto all men," is the apostolic injunction. Let your desires be circumscribed and your conduct be kept within proper bounds. An observance of this precept is not only essential to the perfection of the christian character but also indispensable to our happiness and prosperity in life. A man destitute of moderation has no command over himself.—He enters with rashness and precipitation into every wild and extravagant project; and before he finds time to reflect, is hurried along to the very verge of ruin, or perhaps is involved in its dismal vortex. During the effervescence of his feelings, he is led to say and do many things of which, in his hours of sober reflection, he has occasion to repent.—Excess indeed is a fruitful source of of repentance. Without moderation the judgment is perverted, reason ceases to exercise her prerogative, rashness takes the helm and repentance follows in her train. Let us then exercise the spirit of moderation, if we mean to be found in the path of duty and preserve an unspotted life, and secure a tranquil old age.

R. O. W.

SOUTHERN PIONEER.

We have received the first and second numbers of the third volume of this useful publication, the prospectus of which we have inserted upon our last page. We are happy to find the name of our worthy Br. L. F. W. Andrews, appended to its editorial department. From the very pleasing acquaintance which we have with Br. A. we feel fully warranted in expressing our belief that the communications which he will furnish for the columns of the 'Pioneer,' will add much to the interest and value of this deservedly popular publication. G.

TO CORRESPONDENTS.

"B. G. C." is received and shall be attended to shortly.

"Apology" is unnecessary and therefore we decline its publication.

Our worthy brother "G. S." will accept our thanks for his truly welcome communication. We should be highly gratified with a continuance of his favors.

"L. C. W." is likewise welcome. We will endeavor to find room for him next week.

"J. M." of Amherst College, is informed

that his proposal in relation to the Anchor is cheerfully accepted.

FUTURE PUNISHMENT.

We have not received any further communication from our opposing brother, who entered our columns some time since in defence of this sentiment. We shall patiently wait for a continuance of this discussion on the part of our friend Campbell, until we hear something from him in relation to the subject. We know not what the intentions of our correspondent may be at this time, but we shall indulge the hope that should he continue his communications upon the question at issue, that he will endeavor to support *his own views* of a 'future retribution' by candid appeals to scripture testimony, instead of misrepresenting the views of others, as he has too frequently done in those articles which have already been placed before the public. Our friend G. C. should remember that his unwearied efforts at misrepresentation and ridicule, however gratifying they may be to his own feelings, will never convince an intelligent mind of the truth of his own theory. If the doctrine of future misery is a scripture truth, let its truth be exhibited from the testimony of scripture writers. If G. C. is disposed to attempt this exhibition, the columns of the Anchor are still at his service. We wish to impose no other restraints upon our correspondent than those which candor and common decency suggest. H. J. G.

☞ We take much pleasure in commending to the particular attention of our readers and more particularly of our ministering brethren the original communication from Taunton, Mass., the conclusion of which appears in the present number. The exposition which is therein given of an important portion of scripture, is in some of its features entirely new to us and we doubt not that it will be so to most of our brethren. We know not when we have perused an article of a similar character, that imparted to us more satisfaction and we trust profit, than the one mentioned above.—Our esteemed Br. 'John' will accept the assurance that his valuable articles will always be received with pleasure and remembered with gratitude. G.

A MATE TO THE TEMPERANCE OX.

This popular and highly interesting discourse by Br. Williamson, may be obtained in this city of Mess. Kemble and Hill, No. 3. Washington Square and at Albany, of Mess. S. Van Schaack, No. 392 South Market Street, and E. Murdock, corner of Church and Lydius streets.

WATER BAPTISM.

Some weeks since we received a communication over the signature of 'Seek Truth,' requesting some remarks through the columns of the Anchor, upon the subject of water baptism; which, in consequence of our numerous engagements, has been neglected until the present time.

In complying with this request, we can do nothing more than to state our own opinions in regard to the ceremony alluded to, and as some of our brethren differ with us upon this subject, it should be remembered that no one but the present writer is responsible for the sentiments herein advanced. In regard to the conflicting theories and jarring contentions which exist among popular religionists, respecting the proper mode in which this ceremony should be administered, and upon whom it should be conferred, we have nothing to say: but shall leave these questions to be settled by those whose creeds are more deeply interested than our own. It will be in time for us to discuss those matters, after it has been shown that water baptism, in any of its forms, has any thing to do with the religion of Jesus.

That our Savior and his immediate disciples were immersed in water, will not be denied; although there is not the least shadow of a reason for believing that they received this ceremony as a *Christian* ordinance, or that its performance was designed to be perpetuated in the Christian church. The circumstance of our Savior's immersion is no more proof that water baptism is a *Christian* duty, than the fact that he was circumcised proves that the rite of circumcision is obligatory upon all who profess the Christian name.

The rites and ceremonies to which our Savior submitted in fulfilling the ceremonial law *previous* to the establishment of the gospel dispensation, have nothing to do with the duties of Christians under a dispensation by which those rites and ceremonies were abrogated. Water baptism was emphatically "the baptism of John," who came under the law, and as such our Savior submitted to its reception, as he did also to a strict observance of that law which he came to fulfil, previous to the introduction of his own dispensation. We are informed by the historian that the parents of Jesus "brought him to the temple to present him to the Lord, and to offer a sacrifice according to that which is said in the law of the Lord a pair of turtle doves or two young pigeons. And when they had performed *all things* according to the law they returned into Gallilee, to their own city Nazareth."

It appears to us that the great error of those

who contend for the validity of water baptism as a primitive institution of Christianity, arises from the want of the proper distinction between the baptism of John, which was of *water*, and that of our Savior, which was of the *spirit*. Although one was introduced as the immediate precursor of the other, it must be evident to every unprejudiced inquirer that they were of an entirely different character. "I indeed baptise you" said John "with *water* but he (Jesus) shall baptise you with the *HOLY GHOST*" Water baptism was an appendage of John's dispensation, and consequently it was called by his name by the early christians who received or practiced it. This appears evident from the declaration in Acts 10: 24, 25, that Apollos "taught diligently the things of the Lord, knowing *only* the baptism of John." If the baptism of John and that of Jesus were one and the same thing, why call it after the name of the servant rather than that of the Master? If water baptism was the baptism of Christ how can we account for the fact that Apollos, who was capable of teaching the things of the Lord diligently, should be found knowing *only* the baptism of John.

In Acts 19: 3. Paul enquires of certain disciples whether they had received the Holy Ghost [or baptism of Christ] since they believed. "And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptised? And they said unto John's baptism. Then, said Paul, John verily baptised with the baptism of repentance, [in water] saying unto the people, that they should believe in him which was to come after him, that is on Christ Jesus. When they heard *this* they were baptized in the name of the Lord Jesus." The inquiry here arises—did Paul *re-baptise* these disciples at Ephesus (about a dozen individuals as appears from verse 7th) with *water*, or was it the baptism of the spirit which they received? This question is answered by verse 6th in which it is stated that "when Paul had laid his hands upon them, the *HOLY GHOST* [not water] came on them".—Showing that *Christian* baptism was not of water but of the spirit. Nothing is more necessary to a correct understanding of this subject than a proper distinction between 'the baptism of John' and that of him who was to come after him. "For I say unto you among those that are born of women there is not a greater prophet than John the baptist; but he that is least in the kingdom of God (here signifying the gospel dispensation,) is greater than he." That the dispensations of John and our Savior were entirely distinct from each other, no careful student of the scriptures will for a

moment question. It is evident from the whole tenor of their testimony that the former was designed as a prelude to the latter which was to succeed it, and that John considered his mission as the close of the economy of shadows, and that his dispensation with all its ceremonial appendages was soon to be swallowed up in the establishment of our Savior's kingdom, appears obvious from his own confession—"He must increase, but I must decrease."

That water baptism is not an institution of christianity is evident from the following considerations :

Firstly. Our Savior did in no instance practice this ceremony.

If it be urged that Jesus himself went down into the water and was baptized of John ; we have only to reply that it is equally true that he was circumcised, that he offered sacrifices and kept the law. Our Savior came not to destroy the law but to fulfil it. This is evident from his own testimony : "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled." When we remember that the ceremonial law was not to pass away until the establishment of the gospel dispensation, which did not take place until the personal ministry of Jesus ; it will be perceived that the several rites to which our Savior submitted *previous* to the commencement of his ministry, have nothing to do with the duties of his followers under a dispensation in which those rites and ceremonies were entirely done away. It will be remembered that when our Savior went to John to be baptized of him in Jordan, that John forbade him, saying, "I have need to be baptized of thee and comest thou to me ? And Jesus answering, said unto him, *suffer it to be so* now : [not perpetually,] for thus it becometh us to fulfil all righteousness." Surely no unprejudiced reader will doubt that Jesus did not submit to the ceremony of John's baptism as an institution of his own establishment, but for no other purpose than to 'fulfil all the righteousness' of the law, which he came not to destroy but to fulfil. If the circumstance of our Savior's baptism by John, affords any proof that water baptism is a christian institution, does not the circumstance that he was also circumcised, equally prove that the right of circumcision is a symbol in the christian church ? If the example of Jesus is proof in the one case, it is equally so in the other ; as both transpired *previous* to the introduction of the christian religion.

Secondly. Among all the instructions of our Savior to his followers, not one solitary direction can be found in relation to the ceremony of *water baptism*.

The direction of our Savior : "Go ye therefore, and teach all nations, baptizing them in [into it should be] the name of the Father, and of the Son, and of the Holy Ghost ;" does by no means involve the supposition that *water baptism* constituted any part of the commission. On the contrary when Paul had made use of water baptism at Corinth, he expressly affirmed that he *was not sent* for that purpose ; which he certainly would not have done had he been instructed to baptize with water. That it was the baptism of the *spirit* and not that of water which the apostles were commissioned to practice is evident from the history of their public ministry. For example the reader is referred to Acts xix. 2, 6, which we have already noticed. It may not be unprofitable to add in this place, that the common practice of repeating over the candidate for baptism the formula. "In the name of the Father, and of the Son, and of the Holy Ghost," is not *once* countenanced either by the precept or example of any Apostle or Evangelist. They uniformly baptised as they taught, "into the name of Jesus," or in other words, into the doctrines and precepts of the religion which he came to establish.

It has already been supposed by many, that water baptism is not only a pre-requisite to christian fellowship, but is in reality a *sine qua non* to the salvation of the believer : and in support of this absurd speculation, an appeal has been made to the declaration of our Savior in Mark xvi. 16. "He that believeth *and is baptized* shall be saved." That christian baptism is necessary to christian salvation, we readily admit ; but we deny that baptism *in water* has any thing to do with christian salvation. That the declaration in Mark xvi. 16, had an individual application to the primitive christians of the apostolic age, no man in his senses will doubt, after perusing the few verses which immediately follow. The signs and wonders which it is there asserted 'shall follow them that believe,' render it certain that the passage in question had a restricted application which no christian of the present age can participate in. The baptism spoken of in Mark, instead of being a *condition* of salvation, was in fact to be a *consequence* of salvation, as appears from John vii. 38, 39. "He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the *spirit*, [not water] which they that believe on him should receive : for the HOLY GHOST was not yet given, because that Jesus was not yet glorified."

It is readily admitted that the apostles and primitive christians did in a few instances make use of water baptism. But it is certain that

they never did so in obedience to the require-
ment of their Master, or with any pretensions
that the performance of this ceremony should
be perpetuated in the christian church. To
gratify the prejudices of the Jews, Paul circum-
cised his brother Timothy; and yet declared
that circumcision availeth nothing. He also
purified himself in the temple *after the custom
of the Jews*; as is mentioned in Acts xxi. 20—
36. But what stickler for water baptism is
disposed to follow his example in these partic-
ulars, or to infer from their occurrence that
our imitation is enjoined in the precepts of our
Jesus?

As the great apostle to the *Gentiles*, we find
this same Paul thanking God that he had bap-
tised no more [with water] than the few indi-
viduals which he enumerates; and stating as
a conclusive reason for his thankfulness, that
"Christ sent him **NOT TO BAPTIZE**; but to
preach the gospel." See 1 Cor. i. 14, 17. If
water baptism had constituted any part of
Christ's commission to his apostles, or had
it been considered by Paul as either essential
or desirable to the 'household of faith,' think
you, friendly reader, that the apostle would
have 'thanked God' that he had so effectually
disregarded the commission of his Master, and
the welfare of the numerous brotherhood among
whom he labored.

With these considerations before us, we
cannot resist the conviction that water baptism
is not the baptism of Christ; and that those
who are placing their affections upon "divers
washings and carnal ordinances, which can
neither cleanse from filthiness of spirit, nor
make the comers thereunto perfect, as pertain-
ing to the conscience," are seeking for the liv-
ing among the dead; and are diverting them-
selves from the enjoyment of the substance by
their undue attachment to the shadow. To us
there is 'one Lord, one faith and one baptism.'
This 'one baptism' we believe to be the illumina-
tions of the spirit of truth—"not the putting
away of the filth of the flesh, but the answer
of a good conscience toward God, by the resur-
rection of Jesus Christ." See 1 Peter iii. 21.
Whenever this baptism is received and cherish-
ed, it will be in us a well of water springing
up into everlasting life.

That the salutary and blessed effects of this
heavenly principle will eventually cleanse and
purify every rational intelligence from the pol-
lutions of sin and error, and prepare them for
the enjoyments of a holier and happier exist-
ence, is [to us] the crowning excellence of the
christian faith. H. J. G.

Let us learn to distinguish between the in-
stitutions of Christ and the delusions of men.

CONSISTENCY.

As it is universally acknowledged, that con-
sistency, by which is meant the agreement of
one thing with another, is a conspicuous trait
in the dealings of God with his creatures, we
are disposed to call on those, who believe that
some men will be forever blessed in a future
state as a reward of their good works in this,
and that others will be forever punished here-
after for their sins here, to inform us whether
they believe that there is as much difference
in the conduct of men in this life as they make
in the rewards and punishments of a future
world?

That there is a very considerable difference
in the moral conduct of men in this world is
not disputed, but as we find none who are en-
tirely free from faults, and perhaps none who
are destitute of all virtue, it seems questiona-
ble, at least, whether the difference even be-
tween the most virtuous and the most vicious
is as great as between the infinite rewards and
punishment, which are supposed to await men
in a future world.

Let not those on whom we call in this way,
say, we have no means to answer; for we pro-
mise that if they will send us their replies of
reasonable length, we will publish them with
our remarks, and will endeavor to disprove, or
acknowledge ourselves convinced.—*Uni. Mag.*

MORAL REFLECTION.

Hope is the support of the disappointed, the
encourager of the unfortunate, the rest of the
weary, and the visionary friend of all mankind.
How many an unhappy person has been en-
abled to support himself in the trying moments
of affliction, by the indulgence of a hope, that
the dark hour would not last forever, but that
the time would soon arrive when he should
once more be happy. The young man in his
hopeful day dreams, sees only in the extended
vista of life, the gay images of fancy, and the
delusive phantoms of ambition. Hope adds
to the picture friendship's visionary form, and
love's glowing colors. Time himself can
scarcely weaken the hues and diminish the
objects raised by Hope, till death shuts the
scene.

If men have been termed pilgrims, and life
a journey, then we may add, that the Christian
pilgrimage far surpass all others in the follow-
ing important particulars: in the goodness of
the road, in the beauty of the prospects—in
the excellence of the company—and in the
vast superiority of the accommodation provid-
ed for the Christian traveller when he has fin-
ished his course.

P O E T R Y .

JESUS WEPT.

Jesus wept—and oh ! how precious
Are the sacred tears he shed ;
Dearer far than all earth's treasures
To the heart that mourns the dead.

View him with the mourners bending
O'er the grave where Lazarus lies ;
Mark that inward groan of anguish,
As he listens to their sighs.

Was it fear of future suffering
Made the gracious Savior weep ?
Did he feel that power was wanting
But to break that death-like sleep ?

No, 't was pity, pure compassion,
Made the springs of grief o'erflow,—
He beheld affection bleeding,
As he wept for human woe.

And e'en now when friends are parting
And are hanging o'er the tomb,
Faith presents a Savior weeping,
And his presence breaks the gloom.

O, 'tis soothing to the sufferer,
To have Jesus bear a part ;
And those crystal tears fast flowing,
Are a cordial to the heart.

P R O S P E C T U S

FOR THE THIRD VOLUME OF

THE SOUTHERN PIONEER
AND GOSPEL VISITER.

REV. O. A. SKINNER,

" S. P. SKINNER,

" L. F. W. ANDREWS.

} EDITORS.

In issuing proposals for the third volume of the Pioneer, the proprietors deem it only necessary to say, that it will, as heretofore, be devoted to the great doctrine of Universal Salvation, to the exposition of Scripture, and to the promotion of practical godliness. The support hitherto extended to it, has been hardly sufficient to cover the cost ; but having received a pledge from a great number of their agents and friends, that a vigorous effort shall be made to extend its circulation, they have been induced to continue it at least another year. Few are aware of the difficulties attending the publication of a paper in a place where our cause is new ; and were it not for the support which the proprietors have received from other States, they could not have continued the Pioneer till the present time. All are unanimous in saying, that its continuance is absolutely essential to the continued prosperity of truth in the Southern States. Do we ask too much then, when we earnestly solicit the aid of our brethren, in the different States of the Union ?

No pains shall be spared to render the Pioneer every way worthy of public patronage.

The services of three of our most talented and experienced writers have been engaged, in addition to correspondents of the past year. The proprietors hope, therefore, to make it equal to any paper published in the order.

What will add much to the interest of the present volume is a *controversy*, which will commence with the first number, between one of the editors, and a limitarian Preacher of Baltimore. This will render the Pioneer of special interest to inquirers ; and also to people who do not receive the doctrine of Universal Salvation. Rules will be drawn up for the government of both parties, so that the controversy will be conducted with order. Let those then, who wish to read a fair discussion on the disputed point between Limitarians and Universalists, come forward and patronize the Pioneer.

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Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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HENRY J. GREW, *Editor and Proprietor.*

C. F. LEFEVRE;

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

From the Universalist Magazine.

The writer of the following is aware of its imperfection ; but having on hand several accounts of Mr. Winchester which have never been published, he takes this method of preserving them.

The account of Winchester's family, and of himself till the time of his beginning to preach is gathered *mostly* from conversations with his sister and the reports of the neighborhood ; of his life, from the commencement of his ministry till 1778, and even later, the Rev. John Leland, at the writer's request, kindly furnished a very particular narrative ; of his conversion to Universalism, the relation is drawn principally from Winchester's own account, prefixed to the second edition of his Dialogues ; the Rev. Abner Kneeland forwarded what information he could collect in Philadelphia concerning his residence in that city, and of the Universalist Society there during that period. Vidler, in his *Life of Winchester*, has given an account of his departure for Europe, of his residence in England, and return to America ; the remainder of the narrative is collected from Vidler, and from various other sources.

LIFE OF THE REV. ELHANAN WINCHESTER.

The family of Winchesters, in this country, is derived from a Mr. Winchester who came to Boston or its vicinity, several generations ago, from Flintshire, in the North of Wales. The Rev. Elhanan Winchester's father (his name was also Elhanan) was the third in descent from that ancestor. He owned a small farm in Brookline, Mass. on which he contrived to support a very numerous family, by the double employment of agriculture and shoemaking ; to which he occasionally added that of preaching, without pecuniary compensation. Being an admirer of the celebrated Whitfield, he united with a small company of New-Lights in his neighborhood, among whom he was distinguished for his zeal and influence, and chosen deacon. After having been successively a New-Light, a Baptist, and a Universalist, he died among the Shakers, at Harvard, Mass. in 1810,

aged 91. He was three times married ; and by two of his wives had fifteen children, ten sons and five daughters, of whom the oldest was Elhanan.

The Rev. ELHANAN WINCHESTER was born, at Brookline, in 1751. Like most of the family, he had, when young, some peculiarity of way and appearance which shewed him not designed for a man of the world, and denoted a contemplative mind, and an insulated disposition. His early awkwardness proved, perhaps, favorable to his genius ; as by denying a ready reception in common society, it drove him to the resources of his own mind. Nor does it appear, in his case, to have had its usual effect, of souring the disposition by the neglect it incurs ; for I am told that even in childhood he gave indications of his distinguished mildness of temper, and that as he grew up, he was considered the peace-maker of his associates.

At the age of five, it is said, he was called a good reader. His taste for study was soon observed by the neighborhood ; and at school, he sometimes astonished his instructors by his acquirements. His opportunity for education, however, was small. It was his father's rule to afford the children only a winter's schooling each year, till they arrived at the age of sixteen ; yet with this slight advantage, Elhanan added some acquaintance with the Latin to the branches taught in common district schools. Books of all kinds that fell in his way, were read with avidity ; but the Bible was his favorite. So readily could he recite, especially from this Book, that common report says he was early looked upon by his acquaintance, as a prodigy for his knowledge of the scriptures and strength of memory. His memory was certainly prodigious, and may be said, without disparagement, to have been his greatest talent.

The fanaticism of the sect among whom he was brought up, naturally cherished and increased the enthusiasm, to which his constitutional temperament was perhaps predisposed. In his nineteenth year (in the spring or summer of 1770) he underwent what was called by the New-Lights then, and by the orthodox now, conviction and conversion. Soon after, (in the autumn of 1770) he began preaching lectures at his father's house and in the vicinity, without making the usual *profession of religion*, or joining any church.—But hearing of a revival in Canterbury, Con. he visited that place,

and was there baptised by Elder Ebenezer Lyon, and admitted into his church. This was a Baptist church, but on the plan of open communion, and of Anti-Calvinistic sentiments. How long he tarried here is not known; but before the spring he removed with his wife to Rehoboth, Mass. where he spent the year 1771, and in its vicinity. His youth, his extraordinary memory, his eloquence and apparent zeal, together with his coarse and singular dress, excited much interest, and drew multitudes to his meetings. A revival followed; a church of about seventy members was gathered on the plan of that at Canterbury, and he was ordained over it, by Elder Lyon. In less than a year, however, Mr. Winchester adopted the plan of close communion; to which his church so practically assented, as to exclude him for breach of covenant. During the commotion which this affair produced at Rehoboth, he took a journey into New Hampshire and Vermont; and on returning, stopped at Grafton, Mass. where he preached to the astonishment of the few who attended. When arrived at Rehoboth, finding the difficulties had not subsided, he called a Council to mediate between him and his church. The result was, the council declared that *he had left an error to embrace the truth*; and the people declared the contrary. Accordingly Mr. Winchester then joined the Baptist church in Bellingham, Mass. of which Elder Noah Alden was minister. About this time he renounced his Arminian sentiments, avowed the system of the celebrated Baptist, Dr. Gill, and soon became considered one of the most thorough Calvinistic preachers in the country.

At the request of his friends in Grafton, he removed thither early in the year 1772, and preached there through the Summer. About thirty in the adjoining parts of Grafton, Upton and Northridge, made a profession of religion, among whom were Mr. Zepheniah Laithe, afterwards a Universalist minister, and several who became preachers of various denominations. From this town Mr. Winchester soon removed to Hull, a peninsula about 9 miles East of Boston, of a scanty population; and spent the year 1773, and the former part of 1774, there and in sundry other places.

Since the beginning of his ministerial career, he had often preached in his native town, and with considerable success. His father became a baptist, most of the New-Light congregation followed him; and a Baptist church, which still remains; was at length established at Newton, in the vicinity.

In the autumn of 1774, he set out for the Southern States. Arrived at Hopewell, N. J. he was inoculated for the small pox; and on

recovering proceeded to Charleston, S. C. where he soon received an invitation from an old and respectable Baptist church at Welch Neck, on the Great Pee Dee River, about sixty miles from Georgetown. Concluding to settle here, he returned, after a few months, to Massachusetts for his wife. It was not, however, till the next October, (1775) that they were ready to begin their removal; and when they reached Fairfax County in Virginia, Mrs Winchester was obliged to stop on account of ill health. Leaving her in the care of a friend, he proceeded, and spent the winter at Welch Neck; but returned, the next April, (1776) to see his lady and conduct her home. She was in her grave.

Instead of going back to South Carolina, as he had designed, he continued his journey to New England; and during the summer supplied at the First Baptist church in Boston, for the Rev. Dr. Stillman, who was at Philadelphia. Sometime in the summer, he married Miss Sarah Peck of Rehoboth; and in the fall set out with her for Welch Neck. His return to his people was followed with a revival, and about forty were baptized, among whom was Mrs. Winchester. In less than a year she died; and he himself was soon afterwards seized with a fever that brought him to the verge of the grave. Mr. Winchester says that till this affliction, he had felt longings for popular applause; but that now, to use his own words, *he was crucified to it forever*. In the beginning of the year 1778, he married his third wife, Sally Luke, a woman of excellent temper, for whom he appears to have entertained great affection.

To be Continued.

LACONIC PREACHER,

"And when the Lord saw her, he had compassion on her and said unto her, 'Weep not.'—St. Luke vii. 13.

The brief, but beautiful and affecting narrative of the widow of Nain, given by the sacred penman, affords the most conclusive evidence of what the prejudiced Jews who were present were compelled to confess, *"That a great prophet had risen up among them, and that God had visited his people."* Or, that Jesus was indeed that Messiah who was to come into the world. And it no less displays the wisdom and benevolence of him who *"spoke as never man spake,"* and who, intent on the philanthropic design of his mission, emphatically *"went about doing good."*—Imagination never portrayed a more pathetic and truly affecting narrative than this. The tender and affectionate mother is following to the silent mansions

of death the cold and lifeless remains of an only son—all that was left to awaken in her memory the happiness of domestic love, and social enjoyment—the son on whom she leaned for all she had lost in a beloved husband and friend—the only hope and solace of her declining days. She weeps with unconsolable grief, at the thought that she shall see him no more— Bereft of her husband and son—of every earthly tie—her only hope is in the deliverance which death must bring. Indeed so affecting was the occasion, that an immense concourse had assembled to sympathize with the afflicted widow. The Savior whose ear was ever open to hear, and whose power was ever ready to relieve, witnessed the scene, and his soul was moved with compassion. He drew near and touched the bier—and they that bear it, struck with the moral grandeur of his person—stood still. When, lo, he who had before wept over a friend's grave, and who doubtless had dropped the tear of sympathy with this woman, now with power from on high commands the lifeless body to live—and he that was dead heard the voice of the Son of God, and arose, and was delivered in all his former health to his parent. Interesting and sublime must have been the scene. Sceptical indeed must have been the unbelieving spectator. Hard the heart, on which the event left not an impression death only could have power to obliterate.

By the direction in the last clause of our text, "*Weep not*" the Savior did not intend to convey the idea, that his religion forbade the generous flow of sorrow at human suffering. He did not mean to advance the unfeeling sentiment, that we should view with Stoical insensibility the various ills which "*flesh and blood are heir to*." For we have already intimated, and on the authority of holy writ, that "*Jesus wept*;" and an apostle taught of him, hath confirmed what was before, but the dictate of our nature that we should "*weep with them that weep*," as well as "*rejoice with them that do rejoice*."

But he told her not to weep, because he was about to restore to her bosom the cause of her sorrow. It is in this sense, that religion exhorts her votaries not to weep. For the various trials of life will find repose in the grave; when the disembodied and immortal spirit of the creature shall ascend to the bosom of the Creator. For then shall the prophecy of Israel's poet be verified—"He that goeth on his way weeping and beareth forth good seed shall doubtless come again with joy, and bring his sheaves with him." For "they that sow in tears, shall reap in joy." But we turn to that more sure word which has brought prophecy, as well as a future state, and immortality, to

light, for the assurance, that these light afflictions are but the pressage of a far more exceeding and eternal weight of joy in those mansions, where all "*tears shall be forever wiped away*."

The following article is extracted from the "Historical Magazine, for 1779."

"There is, indeed, a difficulty attendant on discussions of this nature; and that is, why, in the system of nature and providence, in the government of the natural and moral world, evil should be permitted. * * * * *

There are but two conclusions we can form upon such a subject. If we view a piece of machinery, which is apparently incomplete, we must either conclude that its supposed defects are the effect of design, and that some important purpose is answered thereby; or that the mechanist was incapable of bringing his work to perfection. So, by a parity of reasoning, we must either conclude that the various evils that prevail, were intended by the Deity to answer some important purpose: or that Omniscience was short-sighted, and Omnipotence impotent in constituting a system of things, of which misery forms so large a share,—in forming a chain of causes and effects, in which evil forms so many of its links. I shall leave it to others to determine, whether it be most rational and pious to conclude that the Almighty acts perfectly right, though our limited conceptions be not able to comprehend his vast designs, or whether we should, on that account, presumptuously attempt to strip him of the attributes of Deity, and circumscribe him within the bounds of a *finite, and limited existence*." pp. 140, 141.

A good man's piety and virtue are not distinct possessions; they are himself, and all the glory which belongs to them, belongs to himself. What is religion? Not a foreign inhabitant; not something alien to our nature, which comes and takes up its abode in the soul; it is the soul itself, lifting itself up to its maker. What is virtue? It is the soul listening to, and revering, and obeying a law which belongs to its very essence—the law of duty. We sometimes smile when we hear men decrying human nature, and in the same breath exalted religion to the skies, as if religion were any thing more than human nature, acting in obedience to its chief law. *Channing*.

EXTRACT.—Never think of friendship with a covetous man—he loves his money better than his friend; nor with a man of pleasure—he has not gravity enough to render his conversation improving; nor with a wicked man—he will corrupt you; nor with a drunkard—he will betray your secrets.

TAKING LIFE.

Perhaps no task requires a greater degree of patience and perseverance, than any undertaking which is opposed to the popular opinion of mankind. They who have in different ages of the world arrayed themselves in opposition to the prevailing sentiment which sanctions capital punishments, must have felt conscious that they had a powerful torrent to stem.—If the term omnipotent can with the least propriety be applied to any thing excepting Deity, it may be to *public opinion*. It is so powerful, that not only they who have no doubts of its ~~correctness~~ do homage to it, but even those who suspect it to be fallacious. And thousands may be found who are as fully convinced that taking life is *wrong*, as they can be on any subject whatever, and yet will never have the moral courage to avow their sentiments, because they are at variance with popular opinion, and the customs of many nations.

Murder may be considered the climax of guilt, the blackest stain on the dark escutcheon of crime. And when we consider that life is esteemed paramount to all other blessings, and that man instinctively clings to existence, ~~many plausible~~ and some powerful arguments may be urged against capital punishment.

The state of society under the Levitical law undoubtedly required penal codes which would be but illy adapted to the present condition of the world. If tooth for tooth, and eye for eye, were then necessary to obtain the ends of justice, no one will contend that similar practices should now prevail. While most of the customs and laws by which society was governed in the early ages of the world, are abrogated to make room for such as are deemed more suitable for mankind in the present day, why should a *few* only of those ancient customs be still adhered to? Moses commanded that life should be taken for a variety of offences; and the law was as binding in one case as in another. And if it was just in those days to require life as an expiation of different offences, why does not justice make the same demands at present? Because, it has been found not only *unjust* to take life for many violations which formerly had the penalty of death attached to them, but also in direct opposition to the commands of a Lawgiver far superior to Moses.

How far the present laws which sanction capital punishment were predicated on those of Moses or those of Christ, we have neither ability or inclination to determine, any farther than to observe that legislators have in all probability been partially influenced by both. The spirit of christianity has had sufficient in-

fluence to abrogate part of the laws of Moses, while an opposite principle has perpetuated part. Christianity has been breathing the mild doctrine of *peace* for nearly two thousand years, and yet *war* exists in all its horrors. And though the letter and spirit of the Gospel are both opposed to capital punishment, yet mankind cannot be induced to abandon the scaffold and the gallows.

But it is probable that nearly all who at present advocate capital punishment, do it on the score of expediency, or as the most effectual means to prevent the frequency of crime. yet why not, on the principle of expediency, let the criminal live? He who is hanged is removed, it is true, beyond the possibility of further violations of law; but could he not be secured short of the grave? Many are executed in the prime of life; and might not their labor be used to promote the public *weal*? Instead of hanging a man who has been guilty of a capital crime, would it not be better to have him confined to hard labor, and thereby become a source of revenue to the country? It will not do to say criminals cannot be so confined as to preclude a possibility of escape; for this would be to acknowledge that few possess more strength and power than many.—Prisons may be so constructed that neither the physical power, nor the ingenuity of those confined, can ever elude the demands of justice; and after having forfeited the privilege of freedom, which is the *wiser* policy, to deprive the felon of life, or to use his life in advancing the interest of the common wealth? This is a glance at the subject only on the score of expediency, without regard to the dictates of humanity or the precepts of christianity, the most valuable of which are on the side of clemency.

As a means of preventing the recurrence of capital crimes, can capital punishment be urged? We think not; and if experience is worth more than theory, let all past history decide the question. It has often been stated, and we have never heard it denied, that in those countries where executions take place almost daily, the terrors of the gallows do not prevent a continual repetition of crimes. Indeed, the gallows seem to have no terrors, for while one set of felons is suspended by the neck, the necks of another set are fortified by the commission of capital crimes. If it be said that 'life is sweet,' and that a murderer would sooner live in the most loathsome dungeon than not live at all—and that consequently the taking of life is the most effectual means to prevent crime—we would suggest that this is by no means the case with all felons. What charms has life for a murderer? If before commit-

ting the horrid deed, the perpetrator could know it would cost him a life of hardships and gloomy confinement, would not that knowledge be as likely to prevent the act, as to know he would be hanged? Generally speaking, we think it would, and if an exception could be found, it would perhaps be an exception of one in a thousand. So that, if our views are correct, crime is not prevented by taking life.—And if capital punishments are neither expedient nor efficient in preventing crimes, what good reason can be urged for a continuance of the practice?

LIBERALITY.

If then we would define liberality, we would call it that disposition which leads us to extend to others that good will which we, if placed in their situations, would desire to see exercised towards ourselves. This is genuine liberality, for it is the liberality of the gospel.—We have no more business to find fault with a man for his political or religious sentiments, than we have for the color of his complexion or the expression of his countenance. Man is not constituted, and was not designed by his maker to sit in judgment over the opinions of his fellow man. Genuine liberality will permit a man to think for himself and express his thoughts without being stigmatized for so doing. If a man's moral character be good, a liberal man will esteem him whatever may be his political or religious notions.

Liberality teaches that we are all prone to error, and that every man who is sincere in his belief should be treated with consideration and respect. While liberality will teach us to have charity for all, it will further lead us to regard any measures to interfere with the interests or lower a man in the public estimation on account of opinions, or because the path he treads is different from the broad road which his neighbors travel, as the most unjust persecution. Liberality will teach us to examine every thing with candor. Because a thing is *new*, it does not follow that it is *false*; and because it is *old*, it is no reason that it should be *true*. A liberal man will weigh every thing in his mind, calmly and dispassionately. What appears reasonable, he will receive, and what meets not his views as truth, he will reject. If his neighbor receives what he rejects, and rejects what he receives, he will not take offence, because he knows men are not willing dupes, and consequently feels that however different may have been the conclusions to which they have arrived, they have both acted from the same principle, that of coming to the knowledge of the truth. Liberality will teach us to hear all things *publicly* discussed, with-

out taking offence. There is a spurious liberality in the world, often mistaken for genuine. It admits of free discussion on any measures or subjects which may offer, among our friends, our families or even our neighborhood; but forbids us to publish it to the world.

This is rather *selfishness* than liberality. If, in the discussion of any subject we have arrived at truth, we ought to be willing to have it pointed out. Any thing that serves to trammel the mind, to bind it up in prejudices, that shuns enquiry, and disposes us to undervalue those who honestly and fearlessly express their sentiments, though they run out of the commonly beaten path of received opinions, is strongly to be reprobated and cannot be countenanced by liberal men.

The spirit of real liberality, then, will allow a man to *think, reason, and speak* for himself, without suffering any detriment for so doing. It is his unalienable right, as much the gift of heaven as the air he breathes; and he who would deprive him of the free exercise of the former is as much a tyrant as he who would load his limbs with fetters, or incarcerate him in a dungeon.—*L. I. Telegraph.*

EVENINGS OF AUTUMN.

To us this is the most religious season of the year. Nature speaks most impressively, if not more distinctly, of the goodness of God. The air seems loaded with an influence that breathes calm delight into the soul, the trees are rich in beauty, the day invites to healthful exercise, and the night is eloquent in praise of Him who made 'the heavens and all their hosts.' It has been said that no man ever lived an atheist; human existence bears irresistible testimony to the being of a God. We do not believe there is a man on earth, who could contemplate the deep glory of such evenings as some which we have had this season, and be unconscious of religious sentiments. The sun in its rising is glorious, and in its 'going down,' when it wraps itself in its mantle of crimson and gold, is yet more magnificent, but there is a majesty, a spirituality, a power in the distant stars, as they are seen through a clear atmosphere, that surpasses the effect of the brighter luminary. We can imagine them to be celestial intelligences, offering their silent worship to the Creator. How calm, how grand, how solemn, how holy. It is impossible that the man of desperate purpose should look on that spectacle, and not hesitate in his wickedness, or that the undevout Christian should not be rebuked for the weakness and inefficacy of his faith. There is beauty every where, wisdom every where, love every where, but in no other of the material

works of God are his perfections so clearly revealed to us as in the gentle and almost spiritual brightness of one of these star-lit nights.

It lifts us too above the earth, takes us away from wordly associations, awakens our consciousness of immortality, and enkindles our desires after a better life. Again we say it is impossible to gaze upon 'the starry heavens,' and not be benefitted—through the sympathy which it gives the beholder with the infinite and the eternal. We are standing on the earth, as on the threshold of God's abiding place, and sending our glances into the courts where his glory is more apparent, and in spite of sin and scepticism, we must feel ourselves to be created for something purer than this world, more enduring than this life.

Let autumn exert its appropriate influence over us. Let us admire the works of Him who dwells in 'light inaccessible and full of glory;' let us tranquillize and purify our spirits by communion with Him, availing ourselves of the aids to this holy office which He has furnished in the character of the universe about us.

Christian Register.

MISSIONARY ANECDOTE.

A pious young man who was desirous of devoting himself to the work of the ministry among the heathen, and had been recommended with that view to the committee of the London Missionary Society, on undergoing the usual examination, stated that he had one difficulty; he had an aged mother entirely dependant upon an elder brother and himself for maintainance; and, in case of that brother's death, he should wish to be at liberty to return to this country, if his mother were still living to contribute to her support. Scarcely had he made this ingenious statement, when a harsh voice exclaimed. "If you love your mother more than the Lord Jesus Christ, you will not do for us." Abashed and confounded, the young man was silent. Some murmurs escaped the committee; and he was directed to retire while his proposals was taken into consideration. On his being again sent for, the venerable Chairman, (Dr. Waught,) in tones of unaffected kindness and with a patriarchal benignity of mien, acquainted him that the committee did not feel authorized to accept of his services on a condition involving uncertainty as to the term; but immediately added, "we think none the worse of you, my good lad, for your dutiful regard for your aged parent. You are but acting in conformity to the gospel of Him whose Gospel you wished to proclaim among the heathen, who, as he hung upon the

cross in dying agonies, beholding his mother and the beloved disciple standing by, said, to the one, "Woman, behold thy son!" and to John, "Behold thy mother!" My good lad we think none the worse of you."

Life of Dr. Waugh.

ANECDOTE.

A couple of gentlemen were travelling upon the road, in a pleasant season of the year, when the fields put on their loveliest appearance, bespangled with golden flowers, the cattle were feeding in rich pastures, the trees waved their luxuriant foliage, the birds were chanting their sweet notes in the branches, and filling the air with melody. One of the gentlemen remarked concerning these beautiful appearances of nature, how they exhibited the power and goodness of the Creator. Yes, replied the other, every thing answers the end for which it was made except man. And do you think, returned the former, that all the lower orders of creation answer the purpose for which they were made to entire satisfaction; but that man, the most excellent of them all, fails of what the Creator intended he should be? Yes, said the former, this is certainly the case, man falls far short of what God originally designed he should be. Well, replied the other, I have not time, if I had ability, to discuss this subject now, but I will offer one general remark upon it. If all the lower orders of creation answer fully the purpose for which they were intended, and yet with regard to man, who was intended to be, as it were, the master piece of creation, there is an entire failure, I hope it will be a warning to world-makers in future, not to undertake to do any thing greater than they are able to accomplish.

Religious Inquirer.

It is believed by thousands that Christ came to save his people, not from their sins, but from the punishment of their sins, and that temporal or natural death forms one item in that just punishment. How unfortunately discordant is their faith and the fact. If man was immortal before he sinned, as these people believe, and natural death was the penalty of transgression, and if Christ saves him from the punishment which his sins deserve, ought the christian now to die that death? Should he not be immortal as before? Either natural death is not a punishment of sin then, or Christ does not free us from the punishment of sin. One of those positions *must* be true, and probably both are.

That natural death is a penalty of the law, is altogether an assumption uncoun tenanced by scripture. It is never said or implied that man

was originally immortal. On the contrary, as he is said to be "made of the dust of the ground,"—"to be a living soul,"—"to be of the earth earthy," we are left necessarily to infer that he was mortal. Again, had he been immortal he was fitted for the enjoyment of heaven. But "flesh and blood cannot inherit the kingdom of heaven." Once more. Had natural death been the penalty of the law only, Christ should not, could not have died, since he was "without sin" both *original* and *actual*.—*Rel. Inq.*

BROTHERLY LOVE.

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John iv. 20.

It seems reasonable to conclude from this passage, that its author supposed that people might profess to love God when in fact they did not. He therefore gave a certain rule by which any one might be satisfied respecting himself, by reducing the subject to the simple question, whether he love his brother whom he has seen? But it may be well for us to guard against any arts which a wicked heart may attempt to employ to dispense with this easy rule. Do we not, sometimes feel a disposition to reply to the apostle's statement and say, is the lawyer said to Jesus concerning his neighbor; *And who is my brother?* If the Jews contrived a way to evade the spirit of the commandment which required them to love their neighbors as themselves; by calling those their neighbors, whom they pleased, and leaving out of this relation whom they disliked, is there no danger of our evil hearts leading us into as great an error? Is it not too evident to be disbelieved, that the great body of professed christians have erred on this ground, and found out a method by which they pretend to love God, and to love their brethren, and to live holy and godly lives, in their way, and yet come as short of the divine commandment as did the Jews, who made void the law of God through their traditions? In order to have every thing safe, let us always regard our Saviour's command on this subject; "I say unto you, love your enemies,"

Letter of Plebius Lentulus to the Senate of Rome concerning Jesus Christ.

It being the usual custom of Roman Governors to advertise the senate and people of such things as happened in their Provinces, in the days of the Emperor Tiberius Cæsar, Plebius Lentulus, President of Judea, wrote the following Epistle to the Senate concerning our Savior.

"There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted for a prophet of truth, but his own disciples call him the Son of God—he raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with very reverend countenance, such as the beholders both love and fear,—his hair of the color of a chesnut full ripe, plain to his ears, whence downward it is more orient, curling and waving about his shoulders.—In the midst of his head is a seam, or partition of his hair, after the manner of the Nazarites—His forehead plain and very delicate—His face without spot or wrinkle, beautified with a lovely red—His nose and mouth so formed, as nothing can be reprehended—His beard thickish, in color like his hair, not very long, but forked—His look innocent and mature—His eyes grey, clear and quick. In reproofing he is terrible—In admonishing, courteous and fair spoken—pleasant in conversation, mixed with gravity.—It cannot be remembered that any have seen him laugh,—but many have seen him weep.—In proportion of body most excellent—His hands and arms most delectable to behold.—In speaking very temperate, modest and wise.—A man, for his singular beauty, surpassing the children of men."—

THE DUTY OF YOUTH TO OLD AGE.

AMONG all the duties of youth, there are none which more beautify their character than a becoming respect for the aged. It was strictly enjoined in the laws given by Moses as follows: "Thou shalt rise up before the hoary head, and honor the face of the old man." By a respectful observance of this duty to the aged, the young place themselves in a situation to receive the wisdom of experience, which is a light to their feet, in the path of life. As we wisely inquire the way of those who have travelled the road, so should the young listen to the directions of those who have actually passed through the vicissitudes which lie before those who have but just commenced the journey of life.

☞ Those of our friends who have the names of new subscribers in their possession, will confer a favor upon us by forwarding them to this office as soon as practicable: and those who have none in their possession, will also confer a favor by making a little exertion to obtain them.

Say not, I will do so to him as he done to me: I will render to the man according to his work.

EDITORIAL.

INCONSISTENCIES.

It is a remark, the truth of which we have too often seen demonstrated, that a believer in endless misery can scarcely deliver a single sermon without several times 'crossing his track,' or in other words, advancing the most absurd and contradictory statements. We can hardly take a limitarian work into our hands and read half a dozen pages, without meeting the wildest extravagances and inconsistencies. Though many truths may be told and much learning embodied, yet absurdities of the grossest kind are so intermingled as to obscure the lustre of truth, and pay but a poor compliment to the writer's understanding.—The fact is, scripture affords so little proof of interminable wo, that its advocates are obliged to supply the deficiency by means of speculation. And when the mind is once let loose, there is no restraint; It is left to rove into the wildest extravagancies. Preconceived opinion must be supported; and, if a passage of scripture happens to come in collision with such opinion, it must be expounded so as to harmonize, even at the expense of common sense.

These observations have been elicited in consequence of reading the remarks of Dr. James Macknight, in reference to the resurrection of the dead. This gentleman, a divine of the Scottish school, was a firm supporter of the doctrine of endless torment; and possessing naturally an acute mind, he discovered that, if mankind are raised from the dead immortal, incorruptible and glorious, they must of course be happy. But, not admitting this conclusion in reference to all mankind, he found it necessary to call his powers of mind into exercise to solve the difficulty. Hence he drew the inference that *the wicked* are not to be raised like *the righteous*, with immortal and incorruptible bodies. "If I am not mistaken," says he, "the apostle says the dead in Christ shall be raised before any of the wicked are raised, and that they shall arise with glorious, immortal and incorruptible bodies; while the wicked shall be raised with *bodies fleshly, mortal, and corruptible*, like those in which they died."—In support of this opinion he asserted that "it is nowhere said in scripture, nor insinuated, that the wicked shall be raised with glorious, immortal and incorruptible bodies;" but on the contrary, its language by just construction, implies that they shall not." This opinion gave rise to the ridiculous supposition, "that the discrimination of the righteous from the wicked, at the general judgment, is to be

made, not by any formal inquiry into the character and actions of each individual, but by the kind of body in which each shall appear."—See notes on 1 Thess. iv. 16.

Now when men of learning and talent are obliged to resort, in support of a favorite system, to such contemptible puerilities, what is the natural inference? Is not the conclusion unavoidable that they are destitute of argument? If they had any positive evidence, they would not predicate their opinions upon the mere absence of proof. But in this case, there is positive evidence against the opinion above advanced. The same argument, that shows, there shall be a resurrection of all mankind from the dead, proves also that these shall be raised to a happy and glorious immortality.—Scripture expressly affirms that, not merely those we are pleased to call righteous, but all who are permitted to obtain a resurrection from the dead, "can neither die any more, but are equal unto the angels, and are the children of God, being the children of the resurrection." And the same argument which proves the resurrection of *one* man to a glorious immortality, proves also that *the dead* generally, whatever may have been their character in this life, shall be changed, and though sown in corruption, shall be raised in incorruption, glory and immortality.

There is certainly no evidence in scripture to show that a single individual, when raised from the dead, will be invested with a natural body like unto that he now inherits; 'fleshly, mortal and corruptible.' If indeed such is the case, then those who are thus raised will still be susceptible of death, and must again be dissolved and perhaps become entirely and forever extinct. And Dr. Macknight more than intimates that this is to be the result. The wicked, he thinks, must remain on the earth at the coming of Christ, "and as the earth is to be burnt with fire, they shall not escape, but shall *perish* in the general conflagration." This notion therefore stands directly opposed to endless suffering; for in such an event annihilation must ensue.

But the distinguished individual on whose opinions we are remarking, does himself, in other parts of his writings, contradict the notion that the wicked shall be raised with corruptible bodies. Commenting upon the question of Paul—*How are the dead raised?* he says, "And with respect to the kind of body with which the dead come out of the grave, the body is laid in the grave corruptible; it is raised incorruptible, not subject either to mutilation or death. It is laid in the grave dishonored by death, the punishment of sin; it is raised glorious in beauty. It is buried in weak-

ness through mutilation, disease and old age ; it is raised in power with all its members complete, active and vigorous."

Such is the language made use of by this eminent writer when speaking of the resurrection of 'the dead.' It is true he says, in this discourse [1 Cor. 15.] concerning the resurrection, the apostle speaks chiefly of the righteous." But in the very next sentence, he admits that "the arguments produced to prove that there shall be a resurrection of the dead, apply both to the righteous and the wicked." And the language above quoted must require a very strained interpretation to apply, not to all the dead of every cast, both good and bad, but to a mere selected few, denominated the righteous. His own language then confutes the notion that a part of mankind will be raised from the dead with fleshly, mortal, and corruptible bodies.

But such *heterodox* statements were not to be left uncontradicted by this curious writer. His miserable shifts however, evince the straits to which he was driven in explaining the words of Paul concerning the resurrection. Commenting upon the phrase, "and the dead shall be raised incorruptible, and we shall be changed," he says, "and the dead in Christ, shall be raised incorruptible; and we, the righteous who are alive shall be changed. Here he adds to the book of prophecy to make it harmonize with his own notions. If a Universalist should interpret scripture in this manner, he would be denounced as an innovator, a reckless perverter of the holy word, and the curses written against him who adds to the book of prophecy, would be called down upon his devoted head. And yet this limitarian divine can pervert scripture; he can hew it off indeed so as to square with his contracted creed, and this is called the very evident meaning of the sacred writer. If we felt disposed to adopt this method of interpretation in application to other passages, we might contend that "we, the righteous, and these alone, shall all appear before the judgment seat of Christ." But if limitarians would puff at such an interpretation of this passage, let them beware how, in a similar manner, they restrict the meaning of other passages, equally plain and more universal in their application, for the purpose of bringing them within the limits of their own narrow creed.

We know that the usual manner of avoiding the difficulties which Paul, in his discourse on the resurrection, has thrown in the way of ending misery, is to apply the language to the righteous. And we know also that if, in this discourse, the apostle meant to teach that only a part of the human race will be raised from

the dead to a state of immortality and glory, it cannot be proved that the remaining part will ever be raised at all. It is therefore a strange notion of Dr. Macknight, that the wicked are to be raised from the dead with *fleshy, mortal, and corruptible* bodies. And when men of his stupendous powers of mind are driven to such extremities, and involve themselves in such inconsistencies in defending a cruel dogma, we have no great reason to suspect the correctness of our own faith. Indeed, it is a source of no little satisfaction to know that men of the most powerful minds cannot long defend erroneous principles without betraying the weakness of their cause. R. O. W.

BENEFICIAL INFLUENCE OF CHRISTIANITY IN ELEVATING THE FEMALE CHARACTER.

While mankind have been engaged in contending for their liberties and maintaining their unalienable and inherent rights, it must have occurred to their minds, that there is one half of the world who do not, in an equal measure, enjoy them, and who possess no political security against the despotism that may be exercised over them, by that portion of the human race whose pre-eminence consists in greater physical power. It would not be correct to say that they are placed beyond the protection of the law, or that they have no means of maintaining the privileges which they do possess; but it is true that in the formation of the laws themselves, to which they are subject, they had no voice, nor was their will consulted any more than if they had been destitute of rational faculties. Again, if it should be the voice of the legislator to alter the civil code and deprive them of their present limited privileges, there is no process of a constitutional character, by which they could seek redress.

While the female portion of community have thus been placed entirely at the disposal of those who are ever ready to abuse power, it is natural to conclude that their situation would be exalted or debased, their influence contracted or enlarged, and their manners refined or corrupt, according to the age in which they might live, or the people among whom they might dwell. If we traverse the nations of the globe, we see the truth of this remark illustrated. Among the savage tribes of the forest, the female is degraded from her standing as an equal in the social circle, to a menial and a slave. While her savage lord is rioting in revelry and intemperance, or wasting his hours in listless inactivity, the burthen of labor is laid on her who is least able to endure it; and if after a day spent in fatigue and weariness, she is rewarded with a smile, it is not

the cheering expression of confidence and affection, but the mere relaxation of the tyrant's brow.

Such is the condition of the female in savage life, and happy should we feel, if it had been limited to the confines of the forest or the wilderness. But far otherwise is the case, and this foul blot on the escutcheon of humanity, stands as a black stigma in the historic pages of more civilized countries. That wild shriek from the shore of the Ganges proclaims a female in distress. The priests of Bramah are about to drag to the funeral pile and immolate thereon the wife, as a *portion of the goods* of her departed Lord. If we turn to the renowned city which gave birth to a Lycurgus, we find nothing in the Spartan female character but what excites sentiments of disgust.—Among the nations of by-gone greatness, if woman received any attention or kindness it was for her *personal* charms; aside from these she had no claims on the wayward affections of her protector, and consequently could exert no moral influence in society. In the luxurious east, woman still holds this most debased character. If we burst open the doors of the Seraglio we see woman degraded among the disciples of him who denies her the attributes of a rational being. Accustomed as we have been to associate with the name of woman all that is pure, chaste, holy, delicate, gentle and lovely, we can scarcely realize the fact that one who is so fit a receptacle for these graces, should have ever been so degraded as to excite no other sensations than those of pity, disgust or loathing.

The enquiry now presents itself, to what happy cause are we indebted for the present elevated condition of the female character?—Shall we say that it is the triumph of reason? Greece was the birthplace of philosophy. Is it from the cultivation of the arts and sciences? Athens, Rome and Bagdat, were their chosen seats. Is it refinement and luxury that has produced it? Such were the features of declining Rome. Are republican principles to be credited with the happy effects of elevating the female character? The Athenians were and the savages are republicans. It is only where Christianity has been felt and understood, that the female character has been duly appreciated, and that rank given to it which so eminently qualifies it for promoting the happiness of man, and exerting a moral and salutary influence on the social condition of the human race.

It has been prettily remarked that if woman was first in transgression, she was also first in repentance. When the Savior of men was forsaken by his disciples and friends; his female

followers still clung around him and sought to sweeten by their attentions the bitterness of that cup, which he was destined to drink.—As Christianity increased, we find women attaching themselves to it, and finding in the bosom of the church of Christ, that consideration and respect, which the wisdom of the world and the teachings of philosophy had never granted them. The consequence was, that wherever christianity took root and flourished, a complete revolution took place in the female character. In every country or age where this has been the case, the result has been the same. Contemplate a christian society among the dark sons of Ethiopia, the inhospitable clime of the Laplander or in the licentious halls of the Cæsars, and there you will find woman occupying a station far more honorable than among any people to whom its doctrines and precepts are unknown. It is not therefore to be attributed to mere chance, or a fortunate concurrence of circumstances, but it arises out of the very genius and spirit of christianity.—Then men are taught that no dominion can be legitimately exercised but that which is founded in the happiness and well being of those who are the subjects thereof. The sanctity of the marriage institution was another powerful auxiliary in contributing to this object.—The most moral heathen community will not bear the glance of scrutiny. But “the marriage bed undefiled” and perfect purity was the unbending decree of Christianity. When, therefore, marriage was declared honorable, when the reciprocal duties of man and wife were plainly pointed out, when their performance was enforced by every motive that could properly influence the human heart, when love, honor, reverence were declared to be due to woman as the weaker vessel; when man, instead of being the domestic despot, was to become the guardian, friend and protector of woman, it could not but be that the female character should assume new dignity. This was still farther promoted by the purity inculcated by Christian morals. This sublime system of ethics placed virtue as the highest good, and held her up as the object of our love and regard. Before her every thing must bow; without her, learning and wealth and beauty were of no avail. Having thus erected the standard by which merit should be measured, it is easy to perceive that woman would naturally rise to her proper level. While adorned with all the graces which virtue inspires, she could not fail of receiving from him who was a disciple of the meek and lowly Jesus, that consideration, respect and love, which she had been deprived of under less auspicious systems.

Such are the beneficial results which have been produced in the female character, by an exhibition of their rights, the institution of marriage, and the graces which have distinguished christian teaching. And surely when we reflect how much the sum of human felicity has been increased by a proper exercise of female influence, we cannot but acknowledge the unrivalled excellence of revealed religion.

C. F. L. F.

ORDINATION AT SHREWSBURY.

On the 13th and 14th of November, we had the pleasure of being present at a conference of Universalists in Shrewsbury, Vt., on which occasion Br. Henry Gifford was ordained to the work of the gospel ministry. The conference continued two days, and discourses were delivered by Brs. W. S. Ballou, J. M. Austin, W. Skinner, and the ordination sermon by the writer of this article. The good cause is prospering in that region. We have rarely seen a larger congregation, or more devout attention to the word, than we witnessed on this occasion. The cheering prospects of the society, the large congregation, and the kind hearted hospitality of our friends, all conspired to render this one of the most happy seasons of our life. We most fervently pray that the rich blessings of Almighty God may rest upon both the minister and the people. Long may he continue a faithful minister of the New Testament, and long may our friends to whom he ministers, remain united and zealous for the truth as it is in Jesus.

I. D. W.

LIMITARIANISM AND CATHOLICISM.

We often hear our limitarian brethren rail in no very measured language against the Roman Catholic. We must confess that it always reminds us of a child striking its mother. Were we to make a choice between the Catholic faith and modern limitarianism, out of two evils we should choose the least, and take the former. There is more of mercy and consolation in the doctrines of the Catholic church than in many others. If the Catholic loses a friend or a child, who is not too deeply stained with crime, he can have the consolation of praying for him while in purgatory, and at last of rejoicing in his deliverance. This soothes and comforts the mind. But no such mercy as this can be found in modern creeds. When once the brittle thread of life is sundered, all hope must be given up, and nought remains but the dreadful reflection that the doom of the departed is irrevocably sealed, and not a ray of comfort, mercy or hope can ever penetrate the darksome scene. From such cheerless and

comfortless views, we most earnestly pray "good Lord deliver us."

I. D. W.

TO SUBSCRIBERS.

Those of our patrons who have not paid for their papers will remember that the first six months of the volume is drawing to a close when we shall exact from them, *according to our terms*, the sum of \$2. We presume that it is unnecessary to remind them that the Anchor is afforded to subscribers at the low price of \$1.50 if paid in advance, with an additional charge of twenty-five cts. for every three months that payment is delayed. We trust that a word to the wise be will sufficient.

G.

'Pure religion and undefiled before God, and the Father, is this, to visit the fatherless and the widow in their affliction, and keep himself unspotted from the world.'

In this age, when the whole Christian world is split into a thousand sects; when religion is defined to consist in believing this creed, and worshipping God after that form, it is well to turn back to the Bible and look after the essential of true and real piety.

And how expressive is the declaration of St. James! How severely does it rebuke the unholily contention, the absurd dogmas, the fantastic rituals and solemn mockeries that have been interwoven with our modern systems of theology! How illy does our over heated enthusiasm harmonize with the mild and tranquil precepts of Jesus! How wretchedly does the fiery persecution of zealots follow after that charity which loveth all things! How little does the infallibility of the reformed priesthood resemble that humanity, which is the surest passport into the kingdom of Heaven! What mischief does the blindness of bigotry and the madness of religious zeal bring on the heads of the innocent, and how many, by believing too much rather than too little, narrow down to their own sect that love which God meant for the world!

When the essentials of true piety are at the present day, when the principles of pure morality are at so low an ebb—when salvation is only to a few self-elected saints, it is consoling to recur to the promise 'that in every nation he that feareth God, and worketh righteousness is accepted of him.'—*Indp. Inq.*

QUESTIONS FOR LIMITARIANS.

What is the difference, on your principles, between the moral character of God and that of the Jews, in regard to the burning of their children in the fire? Does the Father, who, because he has the power, burns his children eternally appear the more lovely on that account?

CRITICAL REMARKS ON GEN. IV. 15.

"And the Lord set a mark upon Cain, lest any finding him should kill him."

Some have supposed, that the mark set on Cain, was one of the letters which compose the name Jehovah. Others, that it was a horn which grew out of his forehead. And some have thought, that, after he murdered Abel, he never could look any person in the face, but walked with his eyes fixed on the ground.—Such marks would have exposed him to be slain by the descendants of Abel, or by any one who chose to be the avenger of Abel's blood, identifying him to all as the murderer. But it is obvious Cain received this mark as a pledge of security, that no one should kill him.

The word *out*, here rendered mark, also signifies a *sign*, or *token*. It is often rendered, *sign*, *token*, and sometimes *miracle*; but never *mark*, except in this passage. Persons familiar with the bible, know that sometimes God gave *signs* or *tokens*, as an inducement for men to credit what he had promised. God had just said, verse 15, "Whosoever slayeth Cain, vengeance shall be taken on him seven fold." This was said to quiet his fear, expressed in verse 14, "And it shall come to pass that every one that findeth me shall slay me." To allay his fears still further, and encourage him to believe this declaration, God gave him a sign, or a token, lest any finding him should kill him. The sign or token given to him, is not mentioned, and it would be useless to indulge in conjectures. It would be idle to inquire after any external mark set on his body, for this would be instituting an inquiry on a point, where the matter of fact is wanting. It is of more importance to inquire,

First, What was the nature and extent of Cain's punishment? He had murdered, murdered his own brother, murdered him in cold blood, being excited by religious prejudice and enmity; see 1 John, iii. 12, and compare Gen. iv. 1, 9. What then was his punishment? It is thus stated, verses 11, 12—"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be on the earth." Such was the punishment threatened Cain. Let us look at verse 14, and we shall see how Cain understood it. He says, "Behold thou hast driven me out this day from the face of the earth: and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth, and it shall come to pass, that every one that findeth me shall slay me." What deserves the reader's special

notice is, that neither in the threatening, nor in Cain's understanding of it, is the slightest intimation given, that eternal misery formed any part of Cain's punishment. Moreover, there is just as little said of any punishment after death, as there is of endless punishment. All the punishment threatened, and all that Cain understood to be declared or implied, was confined entirely to the present life. Had Cain understood the threatening to imply endless, or even limited punishment after death, we need not wonder that he said, verse 13, "My punishment is greater than I can bear." But he said this, notwithstanding his punishment was confined to this life.

It does not appear, even from the threatening, that Cain's punishment included temporal death, inflicted by the hand of man. Nothing of this kind is stated in the threatening. Why then, it may be asked, did not he suffer death for murder, as persons do in our day? I answer, previously to the murder of Abel, no express law had been given on this subject, and where no law is there is no transgression.—How could the penalty of death be inflicted on Cain, when no law existed, which had such a penalty annexed to it? For any one to have killed Cain, would have been assuming the prerogative of God, becoming both lawgiver and executioner, and thus introducing endless murders among men. To prevent such a state of things, God on this occasion, and in the particular case of Cain, gives the first law on record against murder. It stands thus: "Therefore whosoever slayeth Cain, vengeance shall be taken on him seven fold." That is, if any man murders Cain, that man shall suffer death.—And surely, if this was to be done to the man who murdered a murderer, how much more to the man who murdered an innocent person! In this very way Lamech reasoned respecting Cain's case and his own, verse 24. "If Cain shall be avenged seven fold, truly Lamech seventy and seven fold." The reasoning is still more clear and forcible, if the preceding words are read thus: "Have I slain a man to my wounding, or a young man to my hurt?"

What then, it will be asked, was Cain's punishment? It is said first, "And now art thou cursed from the earth." Not from the whole earth; for at verses 16, 17, we are told, he went out from the presence of the Lord, and dwelt in the Land of Nod, or vagabond, and built a city. He was only cursed from the ground where he had committed the murder, which had received his brother's blood from his hand. Had he continued to till it, it would not yield him sustenance: hence God cursed him, or banished him from it. So Cain understood it, for he says, "Behold thou hast driven

en me out this day from the face of the earth," or this ground.

Secondly, Cain was henceforth to be a "fugitive and a vagabond on the earth."

Thirdly, 'And from thy face shall I be hid.' This is Cain's own statement; and it followed as a consequence of his banishment. But it may be asked, how could he be hid from the face of God, wherever he went? It could be easily shown, that by the face of God, is here meant the place where God's presence was then to be found, or where he was worshipped; compare verse 16. Cain went out from the place where God was feared and worshipped, and he dwelt in the land of vagabonds, who cared nothing about God's worship. This corrupt state of society went on from bad to worse until the earth was filled with violence, and God swept mankind away by a flood.

Fourthly, "And it shall come to pass, that every one that findeth me shall slay me."—This arose from Cain's own guilty mind, for nothing was said to him by God for the foundation for such fears. It is doubted, if that man ever committed murder, who was not haunted with similar fears. The wicked are in fear where no fear is; but who can describe the feelings of a man, whose conscience is burdened with the crime of murder! It leaves a stain, which he finds, can be washed out only with his own blood. However secretly committed, God in his Providence brings it to light. And even while it remains a secret, the man's conscience is his only tormentor, and he becomes a fugitive and a vagabond in the earth. To some of the above remarks, the following objections have occurred.

Objection 1st. Cain had no cause for fear that some person would kill him; for at that period of the world, there were few inhabitants in it except his own parents, and surely they would not slay him. This objection is not founded in fact. According to some, the birth of Seth was in the 130th year of Adam; and the world had been increasing in population, for more than one hundred and twenty years to the death of Abel. In this time, the population of the world must have been many millions. See Dodd.

Objection 2d. If there was no law in existence, the sanction of which was death, previously to the murder of Abel, why was Cain so much afraid? And why did he say, "It shall come to pass that every one that findeth me shall slay me?" And why was it necessary God should give him a sign or a token, that no one should slay him? On this, it is sufficient to say, that all good laws are founded in reason and justice. Cain's reason and conscience told him, that any other person had as

good a right to murder him, as he had to murder his brother; and consequently his fears were alarmed for a life he was conscious he had forfeited. Besides, on the principle of retaliations, yea common safety, he knew men would be disposed to hunt him down as they would a wild beast. But I may add, he had received the sentence of banishment from the presence of the Lord, and was now to live in the land of vagabonds. Such a state of society foreboded no protection for such a man's life.—*Universalist Expositor*.

THE ROAD TO HAPPINESS.

Being fully persuaded that the most rational happiness which intelligent beings enjoy, arises from having properly employed their implanted powers and passions—and as the virtues themselves, when carried to excess, either fail of obtaining their objects, or degenerate into vices, it is therefore my ardent desire that my children may be—

Pious but not enthusiastic; religious but not bigoted; just but not vindictive; righteous but not hypocritical; virtuous but not ostentatious; charitable but not weak; strict but not austere; meek but not mean; humble but not abject; mild but not effeminate; modest but not bashful; complaisant but not deceitful; affable but not loquacious; polite but not ceremonious; condescending but not capricious; trusting but not credulous; cautious but not timid; watchful but not jealous; sensible but not irritable; emulous but not envious; learned but not pedantic; benevolent but not vain-glorious; generous but not profuse; noble but not prodigal; dignified but not proud; spirited but not haughty; bold but not assuming; brave but not fierce; valiant but not foolhardy; resolute but not obstinate; confident but not boasting; industrious but not avaricious; prudent but not parsimonious; economical but not covetous; refined but not affected; soft but not simple; neat but not foppish; communicative but not a tale-bearer.

In the New Testament there is a perfect system of moral precepts. What is due from man to himself, is delineated without redundancy. What he owes to his fellow creatures in all their different relations, is clearly defined, and authoritatively enjoined. None can say 'It is unjust to require me to act thus to my father' to my master, to my servant, to my child. Man's duty to his God a subject still more difficult, and where heathens failed the most, is laid down with equal clearness and equal fulness. Nothing can be conceived to be a duty but what is there enjoined; nor any thing enjoined as duty which we can say is

unreasonable and ought not to be performed. The world may be challenged to mention one duty to God, or man, which the New Testament does not enjoin; or to prove any one thing it enjoins as a duty, to be destitute of reason, and void of obligation. The simplicity, the conciseness, the prespiciuity, and the authority, with which they are delivered, give force to truth and scope to reason, in the application of general duties to particular circumstances.

From the Delaware Free Press.

I would recommend the following letter from Thomas Jefferson to a citizen of this Borough to the serious attention of all who are engaged in missionary, bible, tract, and the whole host of societies of a similar nature. The subject is one of much importance, and there is more reason and good sense in this short epistle than is contained in many a quarto volume. The reader may therefore, get an *idea or two*, without the trouble of a month of constant application in sifting volumes of perplexities.

B.

MONTICELLO, May 29, 1823.

I thank you sir, for the copy of the letters of Paul and Amicus which you have been so kind as to send me, and shall learn from thence, with satisfaction, the peculiar tenets of the friends; and particularly their opinions on the incomprehensible (otherwise called mysteries) of the trinity. I think with them on many points, and especially on missionary and bible societies. While we have so many around us, within the same social pale, who need our assistance, why carry to a distance, and to strangers, what our neighbors need? It is a duty certainly to give our sparings to those who want; but to see also that they are faithfully distributed, and duly apportioned, to the respective wants of the receiver. And why give through agents whom we know not, and in countries which we get no account, when we can do it at short hand, to objects under our eyes, through agents we know, and to supply wants we see?

I do not know that it is a duty to disturb, by missionaries, the religion and peace of other countries, who may think themselves bound to extinguish by fire and faggot the heresies to which we give the name of conversions, and quote our own example for it. Were the Pope, or his holy allies to send in mission to us some thousand of Jesuit priests to convert us to their orthodoxy, I suspect we should deem and treat them as a *national aggression* on our peace and faith.

I salute you in the spirit of peace and good will.

TH : JEFFERSON.

ON THE DESTRUCTION OF THE MATERIAL WORLD.

Number one.

Rev. 6: 12—17, "And I beheld when he opened the sixth seal," &c. This passage is often referred to a period, when it is said this world shall be destroyed, and mankind summoned to judgment. But for what reason? Perhaps you say, because the sun shall become black as sackcloth of hair, and the moon like blood. But is this to be understood literally? The prophet Joel uses language similar to this, which Peter applies to the time when the disciples were preaching the gospel of salvation. He says, Acts ii. 16, 19, 20, "But this is that which was spoken by the prophet Joel:—I will show wonders in the heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Must we understand this literally? Did the moon become a body of literal blood, in the days of Peter? We can scarcely believe it. But even admitting this to be a literal prophecy in every point fulfilled, does it imply an end of the material universe? If the universe were actually destroyed at the time when Peter was speaking, it does; otherwise not; for this prophecy was fulfilled at that time. This language, then, furnished no evidence that the world we inhabit shall be utterly destroyed.

But perhaps you say we are told, "the stars fell to the earth, and the heavens departed as a scroll, and every mountain and island were moved out of their places." But Isaiah uses language similar to this when describing the judgments about to fall on Idumea. Isa. xxxiv. 4—5, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their hosts fall down, as the leaf falleth off from the vine, and as the falling fig from the fig-tree. For my sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse to judgment." The time here mentioned, and the events described, have long since been numbered with the past,—yet the literal heavens and earth remain as before.

And if the destruction of these be not implied in this language, neither is it in the other passage quoted from Revelations.

But you may say this is a time of extreme horror; men are said to cry to the mountains and rocks to fall on them and hide them. But you will recollect that Christ uses the same expression, in regard to the destruction of Jerusalem. Luke xxii. 30. "Then shall they begin to say to the mountains, fall on us,

and to the hills, cover us." That he uses these words with reference to that event, is evident from the context, which the reader will please examine. Once more, you may say,—We are informed 'the great day of his wrath is come.' But do you not recollect that Christ, speaking of the destruction of Jerusalem, says, "These be the days of vengeance, that all the things that are written may be fulfilled."? And does not one expression imply as much as the other? Since, then, we know that Christ *did not*, in this case, speak of an event beyond this life must we suppose that John *did* speak of such an event, when he used similar language?

On the whole, then, we ask you, whether you believe there is any thing in this text which necessarily implies the destruction of the earth we tread, and the heavens above us? We do not say they ever will, or will not, be destroyed; but we do say we cannot perceive any evidence that they will, in these words. We have shown you that every phrase here used, is in other places used to describe events already past. Why, then, do men rely so confidently on these words?

But there are other circumstances mentioned in the text and context, which serve to convince us still more strongly that John was not speaking of a literal destruction of the universe. 1. We are told, in one instance, that the heavens shall become black as sackcloth of hair, in another that it shall depart as a scroll, when it is rolled together. But Peter assures us that it is reserved unto fire, and that the elements shall melt with fervent heat. In how many different ways, pray, is heaven to be destroyed? But all this is by many understood literally, as implying the destruction of the universe. They do not seem to have considered, that in this case, the apostles apparently contradict each other.

2. We read that the stars of heaven fell unto the earth. But how many stars, think you, could lie on the face of the earth? Astronomers will tell you that each of the fixed stars is much larger than this earth: and of the planets almost all are larger than the earth.—How then can we believe this to be a literal description, when such an event would be impossible in the nature of things?

3. John says, "after these things," that is, after he saw the heavens black, and departing as a scroll, the mountains and islands being removed out of their places,—“After these things, I saw four angels standing on the four corners of the earth.” But if the earth were literally destroyed, how could they stand on its four corners? Again he tells us, when the angel “had opened the seventh seal, there was silence in heaven, about the space of half

an hour.” From this it would appear that heaven yet remained. But how can we account for these things, if the descriptions of the events which followed the breaking of the sixth seal, (of which we have been speaking,) be understood literally?

From all the facts and circumstances we have named, we conclude that the passage on which we are remarking, must be understood figuratively. If so, then it affords not the shadow of proof, that the material universe will be destroyed. And if it do not afford this proof, so neither does it afford proof of a judgment after death, even if the same, or similar language be used in connexion with the phrase ‘day of judgment.’ This incidental remark is made for the reason that some men are fond of uniting these subjects, and reasoning from one to the other, in favor of endless misery. But such reasoning avails nothing.—*Rel. Inq.*

THE GLORY OF GOD.

This is true glory—that the most powerful of all beings should be the most generous—the most lofty, the most condescending—the most just, the most merciful—the most glorious, the most precious and long-suffering. It is the glory of God that these are the traits of his character, and that he is perfectly exempt from every thing which would tend to diminish the exercise of immeasurable love. “God is love,” pure, unvarying love, perfect love. Nor can any event ruffle his undisturbed mind, or limit the full exercise of his benevolence, or interrupt the infinitely wise course of his government, or counteract his established purpose.

DIED.

In Albany, on the 15th of Nov., Miss Athana W. Sears, aged 19 years.

She died in the triumphant hope of a happy immortality beyond the grave for a ransomed world. To her death had no terrors. Calmly leaning on the staff of promise, she descended to the grave without a trouble or a doubt, to disturb the calm and tranquil serenity of her mind. A numerous circle of relatives mourn the loss of one who was dear to their hearts—but happy thought! in all the numerous family of which she was a member, there is not one who mourns without hope. None so far distrust their maker's goodness as to indulge the gloomy thought, that he is capable of tormenting any of his offspring without end. May faith sustain them in the hour of trial, and enable them to say in meek submission to heaven's high behest, “Thy will, oh Lord be done.”

I. D. W.

MARRIED.

On Sunday evening, the 17th inst., by Rev. C. F. Le Fevre, Mr. Solomon Mayo to Miss Mary Blossom, both of this city.

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Clinton, Oneida co. N. Y. Sept. 26, 1833.

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THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, DECEMBER 7, 1833.

NO. 23.

HENRY J. GREW, *Editor and Proprietor.*
C. F. LE FEVRE,
I. D. WILLIAMSON, } *Associate Editors.*
R. O. WILLIAMS,

LIFE OF THE REV. ELHANAN WINCHESTER.

[Continued from page 338.]

We are now arrived at that period when his attention was first drawn to the subject of Universalism. Early in 1778, a friend on whom he called, shewed him "*The Everlasting Gospel*," a small book by Paul Seigvolk, and requested to be informed what the author meant. Winchester, by looking into it here and there, soon perceived that its design was to prove, what was entirely new to him, the final salvation of all men; but though struck with some arguments that he glanced over, he readily decided that the scheme could not be true, laid the book aside, and determined to think no more of the subject. Still, however, it would at times court his attention. He spent the following summer travelling and preaching in Virginia; where happening to mention the matter to a minister, he was told that the doctrine had been the subject of a controversy in the public papers, between a gentleman of the law who denied the eternity of punishment, and a clergyman who defended it. Providence appears to have resolved that he should not forget the subject; for he also heard, while here, that an Episcopalian clergyman had a few years before, openly avowed Universalism, and preached it to his astonished people for two successive sabbaths, when it pleased God, by a sudden sickness, to remove him from his earthly labors, or as it was commonly termed, to cut him off from the earth.

Having passed the summer in Virginia, preaching to good acceptance, Mr. Winchester, returned in the fall to Welsh Neck. Here a bitter cup of sorrow that he had twice drained, awaited him: his wife sickened and died. Amidst a consuming pain of ten or eleven days, her mind rose to a high state of devotional joy, and her example and conversation served to abstract her husband from the common objects of life, and to concentrate all his powers on the work of his ministry. He preached and exhorted with a zeal and singleness of motive that could not fail of effect. A revival commenced, and in a few months about 140 whites

were added to his church. He addressed himself also to the poor blacks; his known opposition to slavery recommended him to their favorable attention, and before the next June, (1779) one hundred of them were baptised.—'This,' says he, "was a summer of great success, and I shall remember it with pleasure while I live." His prayers and exhortations, however, had, in their fervor, far exceeded the narrow limits of Calvinism, to which he had strictly confined himself for seven years. Before he was aware, he was preaching a *general provision, and a universal call*; the very sentiment which he had formerly renounced, for that of Dr. Gill; and he actually made such progress in the doctrine of salvation as to be fully persuaded that the number of the saved would equal, if not exceed, that of the lost.—This belief he not only avowed in private, but proclaimed with joy to his crowded congregations, which usually consisted of nearly a thousand. But though some of the arguments he had seen in Seigvolk's book, presented themselves, at times, with a force that he could scarcely withstand, such was his timidity that he would no yet willingly allow himself the liberty even of thinking on the subject of Universal Salvation.

Wishing to visit his native place, he engaged the Rev. Mr. Botsford to take the pastoral care of his church at Welsh Neck, during his absence; and in September, (1779) began his journey to New-England. Travelling slowly through the continent and preaching as he went, he had many opportunities of conversing with ministers of different denominations; and often proposed to them the arguments he had seen in favor of Universalism, which, to his surprise, he found them generally unable to controvert. He still thought himself an opposer of the doctrine, and sometimes preached against it with a desperation proportioned to his fear of being overcome by it. He arrived in New England in the latter part of Autumn, where he travelled extensively and preached with much applause and considerable success, for about nine months. In spite of his resolution, the truth was steadily gaining on his mind, and not unfrequently transported him, when engaged in conversation, to state its evidences so plainly as to convince his company beyond recovery, and to strengthen the impressions on his own mind which he meant to resist.

Early in the autumn of 1780, he set off with the intention of returning to South Carolina. On his way, he tarried awhile on a visit at Pawling's Precinct, near the eastern boundary of the State of New-York, where the subject that now engrossed much of his attention, was frequently the topic of conversation. Of the family of the Rev. Mr. Waldo, with whom he resided, one became fully convinced of the final salvation of all mankind; and several religious people who were present, were overheard regretting that they had inquired so far into the subject, as they could not resist the arguments he had proposed.

Thus, converting others, and half a convert himself, he arrived at Philadelphia, on the 7th of October. He intended to have left the city in a few days; but Providence had designed that he should here enter on a new sphere of action, and devote his influence and talents to a cause, which, notwithstanding the bitterness of bigotry and the obstinacy of prejudice, is *the desire of all nations*, and the only justification of the ways of God to man.

The Baptist Church in this city, being destitute of a minister, requested him to stay and preach with them, and he at length consented. Much excitement was produced by his labors; great additions were made to the church; his congregation grew too large for the meeting house, so that his friends procured the use of St. Paul's, the Episcopal church, the largest in the city, which was immediately filled to overflowing; and most of the clergy of all denominations, embraced every opportunity to hear him.

Amidst the tide of success and popularity, while all appeared to approve, he himself was far from being satisfied. Anxious to inquire into the new doctrine of which he had seen a glimpse, he searched for Seigvolk's book in order to give it a thorough reading. It was some time before he came across it; but in the meanwhile, a friend put into his hand *Stonehouse* on the "*Restitution of all Things*." This he read with care, and was so far convinced by its proofs, that with his characteristic frankness and simplicity, he began to indulge himself, among his friends, in expressing a hope that in the dispensation of the fulness of times God would gather together all things in Christ.—When asked with surprise, whether he believed this, he repeated he could not but hope it.—This soon came to the ears of the minister, his particular friend; and as friendship, when soured by sectarian prejudice, generally proves the most ruthless enmity, his friend, meeting him in the street, broke abruptly upon him with the report he had heard, and parted from him by saying, "*If you embrace this sentiment, I*

shall no longer own you for a brother;" a declaration that he maintained with the dogged obstinacy of his sect, never speaking to him afterwards, and refusing to shake hands when they met.

Winchester instantly saw the convulsion of war approaching, and felt the necessity of ascertaining whether Universalism was the doctrine of the scriptures, that so he might decide in his own mind, whether to defend or renounce it. For this purpose he confined himself to his chamber, except on Sundays, and spent about a month in prayer and careful examination of the Bible, when, though he wished a longer opportunity for consideration, he became so well convinced of the truth of the doctrine as to know it his duty by no means to deny it. His determination is now formed in clear prospect of the loss of his numerous circle of friends, his support, his fame, and his character; and he prepared himself for the sacrifice, when the trial should come.—His manner of preaching remained much the same as heretofore, holding forth the death of Christ and salvation for mankind in general terms, without specifying a belief in Universal Restoration. This was sufficiently liberal to give offence to some, who came no more to hear him. In the latter part of January, (1781) a number of his church members met him at a friend's house to be certified whether the report concerning his sentiments was true. He acknowledged his faith; and the result of the conference was, that he should not preach Universalism, nor introduce it in private conversation unless attacked or requested; and that they, on their part, should not mention the matter to his disadvantage, but endeavor to keep it close. But before they parted for the evening, some of his brethren wished to know the reasons for his belief; and after some debate among themselves, it was agreed that he might read to them such passages of scripture as he pleased, but without a word of comment. He did so and several of them were convinced.

From this time to the end of March, the fermentation of the public mind continually increased. Many came to converse with Mr. Winchester on the doctrine of the Restoration; some embraced it, and others violently opposed it; till difference of opinion among the members of the church grew to the rancour of party spirit.

On the first Sunday of April, Mr. Winchester was to preach at Germantown, about eight miles from Philadelphia, among the German Baptists, who hold the doctrine of Universal Restoration. As he was leaving the city on Saturday, he found that a number of eminent

ministers had just arrived from the country, on the private request of some of his opposers, to hold a public dispute with him. Giving them the liberty of his pulpit for the next day, he departed for the place of his appointment.—During his absence, a report was industriously circulated that he had fled to avoid an interview; and on Monday when he returned, the delay occasioned by a funeral that he was called to attend, encouraged his opposers, till they began to deceive themselves with that falsehood they had imposed on others. The multitude was assembled in the meeting-house, impatiently waiting for the dispute, his opposers were reproaching his friends with his flight and clamorously vaunting over them, when Winchester entered with a serene countenance, and took his seat. A sudden change came over the assembly; his friends were relieved from their anxiety, and they who had boasted so much in his absence, feared to encounter him when present. His astonishing memory, which had already treasured up much of the scriptures, were well known, and his talents as a public speaker, undoubted. The vote of the assembly was then read, by which the Rev. Mr. Boggs had been selected to dispute with Mr. Winchester. Mr. Boggs then arose, and thus addressed the people; “*I am not prepared to dispute with Mr. Winchester. I have heard that he said it would take six weeks to canvass all the arguments fairly on both sides; and I suppose that he has been studying on the subject for a week or more, and I have not studied at all.*” Discovering that there was to be no debate, Mr. Winchester then begged the privilege of explaining and defending his own sentiments for two hours, and finally for only one hour; but, as might have been anticipated, they who dared not meet him on equal ground, dared not allow him to exhibit his strength; his request was wholly refused.—They felt, however, the necessity of providing some business worthy of the great preparations that had been made; and accordingly when one of the ministers rose and said that *their business was not to debate with Mr. Winchester, but to ask him whether he believed that bad men and angels would finally be restored*, the rest immediately agreed, and insisted that the question should be put to him, “*Do you believe in Universal Restoration?*” Mr. Winchester’s friends objected to his answering this question, unless he had leave to vindicate his sentiments; but he rose, and observing that he feared no use which could be made of his words, told them plainly that he did believe the doctrine of Universal Restoration, and was willing to defend it. After some conversation, the ministers present advised the church to obtain another

pastor; and the matter was so managed that though Mr. Winchester’s adherents were at first a majority of the society, the scale was soon turned against them, and they excluded from the meeting-house.

Mr. Winchester was now about thirty years old. The public interview put an end to that reserve which the entreaties of friends, and his own dread of contention had induced him, for three months, to maintain in his preaching. During the rest of his life, we are to contemplate him an avowed and devoted advocate of Universalism.

To be Continued.

TO SUBSCRIBERS.

Those of our patrons who have not paid for their papers will remember that the first six months of the volume is drawing to a close when we shall exact from them, according to our ‘terms,’ the sum of \$2. We presume that it is unnecessary to remind them that the Anchor is afforded to subscribers at the low price of \$1.50 if paid in advance, with an additional charge of twenty-five cts. for every three months that payment is delayed. We trust that a word to the wise will be sufficient.

ONE HUNDRED QUESTIONS

Humbly addressed to the consideration of believers in Divine Revelation.

This is the title of a pamphlet recently put into our hand by a friend to the cause of christian truth. If our friends would generally furnish themselves with pamphlets of this description, to give in exchange for the innumerable orthodox Tracts with which our country is flooded, they might in some degree put a check to their deleterious and unhappy effects. We learn that a few copies of the above may be obtained of Messrs. S. Van Schaack, and E. Murdock Albany. G.

“LADIES CHRISTIAN ADVOCATE.”

Upon our last page will be found the prospectus of a new paper under the above title. From the known talents of the individuals enlisted in its publication there can be no question in regard to the merits of the work. We wish the new-comer a favorable reception from the “better half” of the denomination whose interests it is designed to subserve. G.

NEW ARRANGEMENT.

We learn from a recent number of the “Universalist,” that the proprietor Br. D. D. Smith, intends to commence the third volume of that print, under the title of, “The Universalist and Ladies Repository,” the prospectus of which we will endeavor to publish next week.

G.

EDITORIAL.

A cursory notice of a discourse delivered at the Universalist church in this city, on the evening of the 15th ult., by Rev. M. M. Carll, of Philadelphia.

It having been mentioned to us that this gentleman was engaged in giving a general outline of the doctrines of the 'New Jerusalem church,' we made it convenient to attend his closing lecture, predicated upon Rev. xi. 15, in which the speaker attempted to establish the "supreme and exclusive divinity of Jesus Christ." We have neither the time nor inclination to follow the speaker through all the amusing spiritualities which were interwoven with the discourse to which we listened, but as its main object was to establish a sentiment which we regard as subversive of the first principles of all true religion, we shall take the liberty of saying a few words in reply to the several arguments which were urged in its defence.

It was contended by Mr. Carll, that the divinity of our Savior was implied in his text—"the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." That this passage does not countenance the sentiment under examination, is obvious from the following considerations:

1. Christ's 'kingdom' here spoken of, was delegated to him by a superior power. Our Savior said to his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me." "And there was given him dominion, and glory and a kingdom, that all people, nations and languages should serve him." "To him that overcometh I will grant to sit down in my kingdom, as I overcame and am sit down in my Father's kingdom."

2. The figurative declaration that Jesus "shall reign forever and ever," is no evidence of his supreme and exclusive divinity, as the same thing exactly is declared of 'his servants' in Rev. xxii. 5.

3. It is not literally true that Jesus will reign 'forever and ever,' at least in the sense in which that term is generally understood.—In 1 Cor. xv. it is explicitly declared that "he shall deliver up the kingdom to God, even the FATHER. Then shall the Son himself be subject unto him that put all things under him that God [the Father] may be all in all."

Isa. xlii. 6. "Thus saith the Lord, the king of Israel and his redeemer the Lord of hosts; I am the first and I am the last; and besides me there is no God.

Every discerning reader of the scriptures

must know that neither in this passage itself nor in the chapter in which it is found, is there the most remote allusion to Jesus Christ.—That he was not king of Israel seven hundred years before his birth is too obvious to require any attempts at proof. There is not an instance upon record in which any scripture writer has applied the phrase, 'besides me there is no God,' to our Savior. If Jesus Christ had been that God besides whom there is no other, would Paul have spoken of "the God and Father of our Lord Jesus Christ"? (in 2 Cor. xi. 31) If so, how many more deities will it take to compose the "one God" so frequently spoken of in the scriptures?

Rev. i. 11. "I am Alpha and Omega, the first and the last." It is by no means certain that this declaration has any allusion to Jesus Christ. If it had, nothing more could have been meant by it than that he was the beginning and the end of the mediatorial kingdom to which he has been appointed, and which he is yet to 'deliver up' to God, 'even the Father.'—See 1 Cor. xv.

John x. 30. "I and my Father are one."—We are not to understand from this declaration that Jesus and his Father were one being or one God, but simply that they were one in design and operation. Our Savior said that he and his disciples were one, and prayed that they might be one with him even as he was one with the Father. If the former declaration is proof of the supreme Deity of Jesus, the latter is equally conclusive in proof of the Deity of his disciples. We will only add, that in the verse immediately preceding the one quoted by Mr. Carll, our Savior explicitly declared, "My Father is greater than all."

Col. ii. ix. "For in him dwelleth all the fulness of the Godhead bodily."

Whatever may have been intended by the 'fulness' here mentioned, it is certain that our Savior did not possess it *independently* of the Godhead which dwelt in him. By a reference to the preceding chapter, the reader will find that "it pleased the Father, that in him should all fulness dwell." Thus we see that it was by the pleasure of the Father, and not of his own independence, that he possessed such an abundance of that spirit which was given to him without measure. In Eph. iii. 19. Paul speaks of the early christians as being 'filled with all the fulness of God,' an expression however, which necessarily requires a qualified interpretation, when applied either to our Savior or to his disciples.

John xiv. 9. "Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father &c."

That Jesus did not intend this phraseology to be literally interpreted as applicable to his *person* is evident not only from the unreasonableness of the opposite supposition, but from the explanation which is found in connexion with the declaration. "*The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works*"—verse 10.

It is obvious, as the reader will perceive from a perusal of the chapter from which the foregoing passage is taken, that our savior was not speaking of his *person* but of the *mission* upon which he came. "*The word which I speak is not mine, but the Father's which sent me*"—verse 24. It is certainly true that the declaration under remark affords no proof of the Deity of Jesus, as it was in this very discourse to his disciples that our Savior declared "*My Father is greater than I.*" The declaration of John that "no man hath seen God at any time," when viewed in connexion with this subject forbids the supposition that our Savior was that God "whom no eye hath seen or can see." So far from deriving any support to the sentiment which the speaker was endeavoring to establish from the testimony of our Savior, we cannot conceive how any discerning person can peruse that testimony as it is recorded in the chapter under consideration, and remain unconvinced of its falsity. Throughout all the discourses of Jesus, it appears to have been his constant aim to convince those whom he addressed of his inferiority to, and dependence upon, that being *by whom* he "was sanctified and sent into the world."

The divinity of our Savior was inferred by the speaker from the declaration "I am the light of the world." The inconclusiveness of this argument will be seen when we remember that Paul was declared to be "the light of the Gentiles." If the former expression proves the Deity of Jesus, the latter will prove the Deity of the apostle. "God who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of his glory in the face of Jesus Christ." Our Savior was the 'light of the world' because the truths which he inculcated were the means of enlightening mankind, and dispelling the moral darkness which, previous to the christian era, had enshrouded the world in ignorance and error. In the same manner Paul became a "light to the Gentiles," and in this sense the same may be said of every communication of truth.

It was further argued in support of the Deity of Christ, that "he possessed all things."—And upon this argument Mr. Carll appeared to rely with much confidence. In ii. Cor. 6; 10.

the same declaration is made in relation to the *apostles*. It is certain however from other portions of scripture that the declaration in question is not strictly true in its literal import either of Christ or his disciples. It is certain that Jesus did not possess *any* of the attributes of Deity from his own declaration—"The Son can do nothing of himself." Whatever Jesus did possess he *received* of his Father, which proves that he was not the eternal God, as supreme omnipotence could not become a recipient. "All things are *delivered* unto me of my Father" said our Savior. "All power is *given* me in heaven and in earth." Surely the eternal God could not have *received* what he possesses. The expressions "all power," "all things," &c. &c., when applied to Jesus should not be viewed in their literal import, as it is certain from his own testimony that he did not possess either all knowledge or all power, but that he was dependent upon his Father for every thing he possessed and for every action he performed.

Isa. ix. 6. "For unto us is a child born, unto us a son is given, and the covenant shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace."

As this was Mr. Carll's principal proof text, we shall bestow upon it the attention which it demands. In the first place it is more than questionable whether the passage is properly translated. Whether it is or not, there is no certainty that it has any reference to Jesus Christ. It appears from the preceding chapter that the promise of this 'child,' who was to be distinguished by these appellations, was to be 'a sign' to Ahaz that the Lord would fulfil what he had promised. If the personage here alluded to was 'Jesus of Nazareth' it could not have been 'a sign to Ahaz, as that individual was in his grave several centuries *previous* to its fulfilment. It is more reasonable to infer from the connection of this high flown declaration, that the Prophet referred to a temporal king, who was to govern the kingdom of Israel after the rod of their oppressor had been broken. It would seem from the verse immediately following, that the subject of this prediction was to set "upon the throne of David," to order and establish the kingdom of Israel with judgment and justice, after they had been delivered from their enemies. That these circumstances never had their fulfilment in the person of Jesus, every intelligent reader must admit.

We will however set aside these considerations, and suppose for the present moment that the declaration above quoted had a reference to our Savior. Allowing that these titles were applied to Christ it would still remain to be

shown that they countenanced the idea of his supreme and proper divinity. That Jesus was figuratively called God will not be denied, although it is worthy of remark that he is *less frequently* called so than earthly rulers. Moses was called a *God* to Pharaoh, yet no one believed him to be the self-existent Jehovah. "There are Gods *many* and Lords *many*" (says the apostle,) "But to us there is *one* God, the Father or whom are all things, and one Lord Jesus Christ by whom are all things." Our Savior was called by the name of *Lion, Lamb, Rock, Vine, Root, Star, &c. &c.* yet these appellations did not prove him to be what they literally signify. We cannot conceive how any rational mind could for one moment believe that the passage under remark is applicable to the Almighty. How irrational and absurd is the supposition that the eternal God was ever '*a child born*' or '*a son given*'! Could it ever have been said with any propriety of supreme Omnipotence, that "the government *shall be* [at some future time] upon his shoulders"?—Was it not always there?

We have now bestowed a passing notice upon all the passages which were introduced by Mr. Carll in proof of the "supreme and exclusive divinity of Jesus Christ," so far as our memory and the hasty notes which we took at the time serve us. Whether they are, or are not sufficient to set aside the unequivocal testimony of our Savior to his own *inferiority and dependence*, and of the *supremacy* of that God *from whom* he came, and from whom he *received* all that he possessed, will be left with the intelligence of the reader to decide. H. J. G.

SCPTICISM.

What is it? We do not intend to give it a minute and accurate definition, noting all its bright and gloomy shades of meaning. It is enough to say that scepticism in its broadest sense, is *universal doubt* or rather the attainment of that high intellectual acuteness by which we are enabled to doubt every thing real, substantial and beneficial; and give credence to every thing unreal, fantastical and useless. How desolate must be the heart of that man whose mind is so constructed as to admit of his being a sceptic, in this broad sense of the term. Less sceptical minds however have *doubted* the possibility of any man's being a sceptic in so enlarged a sense. Nor is it our purpose to notice the subject in this extended view; but merely to offer some observations touching the *character* of that portion of it which relates to the existence of Deity and the truths of divine revelation.

Though to some it may appear impossible for any thing so unattractive and unsupported by

evidence to gain credence; yet scepticism has so concealed its true character and presented such facinorations as to secure, in different ages, many votaries. Men, professedly men of science, have sometimes arisen, and laid claim to so much wisdom as to *doubt* not merely that God has given to man a revelation of certain things essential to his happiness, but even that God himself exists. And connected with such doubt, there has been a degree of indifference to the welfare of men, and a degree of infatuation that ill accords with the professions of those who claim exemption from the common follies and common credulity of the weak and ignorant—infatuation displayed in their many attempts, without any good reason, to draw upon the minds of others the same gloomy clouds of doubt and darkness that overshadow their own. To us attempts of this character—attempts not only to unsettle the general tenor of our faith, but to shake our confidence in that best of friends the need of whom we have so often felt, and thus break away our hold on heaven, evince the very height of infatuation. If any thing could be offered in exchange that would make amends for the loss of our confidence in God, and the wreck of our hopes of heaven, it were noble, magnanimous to take away *these* and supply their place with something better. But what can fill the vacancy in his heart from whom a FATHER is taken away? What can supply the place of that hope which entereth within the veil?

What bright exchange, what treasures shall be given,

For the high birth-right of a hope in heaven.

Few can find solace under the loss of an earthly parent, save in the reflection that they have a Father in heaven who will not merely restore to them a treasure they have lost and the loss of which they deeply mourn; but also raise their own estate above the vanities and troubles incident to this life, and give them a lasting inheritance of uninterrupted enjoyment. Confidence in God and a hope of future joy are indispensable to the happiness of man during his earthly pilgrimage. There are fears of death that must be calmed; there are sorrows for those who have gone to the land of shadows that must be soothed, and what can avail in calming and soothing these, save that bright star that points to our land of rest?

The sceptic, it is true, may pretend that he does not need its light that for him the grave has no terrors, that he is content to spend the brief hour allotted to him in life, and then lie down in death without a sigh, without one lingering look, or even a parting tear. And his mind may indeed be so bewildered by the

delusions of error, and so sunk in a state of apathy that he may really feel as he pretends, and really cast no longing look towards future life. To him then the consciousness of a Father in heaven can afford no additional pleasure, and the hope of immortality could afford no comfort.

But if such a human being does exist he is an anomaly in the works of nature. He is in the moral world, what a monstrous birth is in the natural world—an entire deviation from the distinctive features of the species to which he belongs. His *like* are "few and far between." The great majority of mankind have desires that look beyond the narrow precincts of mortality. Even the rich and the great are not so far elevated above the world around them as to become entirely insensible to their own weakness and mortality. And however high, they may be raised and however much surrounded with the soft allurements of life, the sad recollection that *they* and *these* must perish, will sometimes steal upon their hearts like an intruding snake, to disturb the serenity of their souls.

And how many thousands who occupy the humbler walks of life, have desires and feelings of a similar character? How many there are whose unsophisticated minds feel with all its force the vanity of human existence, and seek for something more solid? These have desires, and sensibilities too, as well as those who occupy the higher courts of life. They are connected perhaps with a little group of friends to whom they are united by the tenderest ties. And there comes into their hearts a purity and fervor of affection which cannot be found among those whose actions are measured by the cold formality of fashionable rulers.

These lift their thoughts on high; they dream of heaven and happiness, and perhaps decorate that heaven with all the artless simplicity which to their rude apprehensions constitutes the source and sum of real enjoyment. And when the peaceful course of their life is disturbed by the rude blasts of adversity—when the ties of friendships are broken by the stroke of death, it is the hope of heaven alone that can afford a balm to heal the wounds of the heart. The sceptic may call this hope a *dream* if he please; but still it is the dream of enchantment, and a dream without which their life is more bleak and desolate than the Alps' eternal snows. Take this from them and you set them afloat, in a shattered vessel, upon the wide ocean of time, startless, hopeless, heavenless, to sail undirected in a zigzag course for a few brief years, and then sink to rise no more forever. The fairy scenes of the past ground which memory hovers with so much

rapture arise in mind but to mock their sorrow. No solace comes. The blandishments of a dazzling philosophy comes not near their hearts. They have too much simplicity of mind and of heart for its intricate subtleties.

"In vain philosophy, with tranquil pride,
Would mock the feelings she perchance can
hide,

Call up the countless armies of the dead,
Paint to the pathway beaten by their tread
And say—"What wouldst thou? shalt the fixed
decree

Made for creation be revised for thee?
Poor feeble aid!"

Such are the feelings and desires that pervade all breasts—at least *almost* all breasts—feelings that have no response, and desires that find no satisfaction save in the *dream* of heaven and happiness. If mankind awake from this reputed dream they awake but to misery. Its continuance then, or the influence of pure religion, is essential to the promotion of human happiness. It is calculated to make men better, to draw them nearer to God, to remove the weight of sorrow and fear that sometimes overwhelm them,

"And light up a smile in the aspect of wo."

It is the dictate of benevolence to use every exertion to promote that religion and philosophy which are designed to make mankind happier in their pilgrimage through life. But what can be said—what palliation can be offered for the deep malevolence of him who, by discarding these and instilling those principles that occasion doubt, endeavor to unsettle the minds of men and draw over them the dark curtain of despair?—Where are those inherent qualities possessed and displayed by the philosophy of scepticism? Where its inestimable treasures which can atone for the loss of hope and reward the unwearied efforts of its votaries to make men *doubt* the truth and reality of all religion, or rather to make them *believe* they are a fatherless family of children for whom there is no higher destination than the quiet rest of eternal extinction of being? This question finds no answer in the sceptic's *doubting*, *unbelieving* faith. Let him cease then to urge his gloomy principles upon the minds of those who trust in God and wait in expectation of his promised blessing—immortal blessedness. If he cannot avoid entertaining doubts in his own mind, let him not attempt to unsettle the minds of others and occasion those doubts which are necessarily attended with fear and torment which can do no good and *must* do much harm. R. O. W.

Every plant which my heavenly Father hath
not planted, shall be rooted up.—*Script.*

ON THE HAPPY INFLUENCE OF CHRISTIANITY IN REGARD TO FUTURITY.

There are two features which peculiarly mark the intellect of the human race, and which may be considered inherent qualities of the mind, namely, the power of *retrospection* and the power of *anticipation*; over these the creature has no control. As long as the mind is in a sane state and in the enjoyment of all its functions, it cannot prevent at times reverting to the past, nor can it avoid anticipating the future. To attempt to limit the mind to the present moment and forbid it from speculating on futurity, would be as wild as to stand on the shore where the rolling tide was pouring in her waves, and drawing a line on her sandy margin, to exclaim "thus far shalt thou go and no farther, and here shall thy proud waves be strayed." It is true that we often hear the observation, "I am very well satisfied with things as they are, and as long as I can enjoy the present I shall not trouble myself about the future," but though this may be the expression of the lips and may be uttered with apparent sincerity, nay though he who thus expresses himself may fancy that he speaks the truth, it is not really the case. No man is altogether a Stoic with respect to futurity. He may think less of it than other men; he may contemplate it without dread, but at times he must think about it. He cannot feel his own frail tabernacle falling to decay, he cannot accompany the remains of a dear friend to the silent chambers of the dead, he cannot read the weekly bills of mortality in the public journals of the day, without the passing thought arresting his attention, "what is the destiny of the departed?" Before he can be satisfied on this subject, he must have made up his mind to embrace one of these three alternatives, that the individuals have been annihilated, or that they are happy or wretched; or in other words, he must believe in the destruction, damnation or salvation of the creature. It is not necessary to agitate the question here of *partial* salvation. There can be no rest for the mind which is speculating on the question who shall be saved or who shall be damned. This balancing between heaven and hell is almost as bad as the fearful knowledge of future misery. It matters not on what terms salvation is to be obtained, whether it be from an arbitrary decree, or whether the eternal happiness of the creature is suspended on his own fluctuating obedience: let it only once be settled in the mind that endless misery will be the lot of *some* of the human race and every honest man, who sees his own deficiencies and examines his own heart, instead of endeavoring to weigh the merits of his neighbor, will inquire with

trembling, "may not I be one of those wretched beings who are doomed to everlasting torment?" It is therefore absolutely necessary for mental peace and enjoyment that this enquiry should be settled in the mind.

To one then of these three systems every man must belong, whether he professes it publicly or not, he must believe in annihilation, damnation or misery, salvation or happiness. These three doctrines respectively designate the infidel, the heathen and the christian; and the question is, which exerts the happiest influence on the mind in anticipating the future.—What is the prospect which infidelity presents to view? To say the least of it, it is cheerless. We could scarcely sink to repose with calmness, if we were to believe that an eternal slumber would seal our eyes and steep our senses in eternal oblivion; we could scarcely contemplate with quietude night drawing her sable curtains around us, if we believed that the light of another day should never dawn on our waking vision. With some (and we are not ashamed of confessing ourselves of that number) there is an instinctive "dread of falling into naught." Call it the force of education, say that it is the offspring of prejudice, call it by what name you please, it does not alter the *fact*. Life, notwithstanding all its various ills, is sweet, and we can scarcely see it passing from us, without indulging the hope that we shall live in a brighter and better world, and live there forever. However much we may esteem those who believe in the doctrine of annihilation, (and we hope, by this time, that we have learnt the lesson to respect men according to their moral worth and not for their speculative opinions,) we cannot embrace a system which involves our highest and holiest aspirations in impenetrable gloom.

We turn next to the heathen notions of a future state, and we find them truly revolting. If infidelity casts over us the gloom of an eternal night, this bursts upon us with all that is frightful and hideous, "hydras and gorgons and chimeras dire." It is true that it paints some chosen and favored beings quaffing their ambrosial nectar in the courts of Jove, while others

"Far oh far! from steep Olympus thrown,
Low in the deep Tartarean gulf shall groan,
That gulf with iron gates and brazen ground,
Within the earth inexorable bound;
As deep beneath th'infernal centre hurled,
As from that centre to th'etherial world,
No sun e'er gilds the gloomy horrors there,
No cheerful gales refresh the lazy air
But murky Tartarus extends around."

Such are the representations which the wisest heathen present of the future destiny

of man ; like all other systems of earth-born character, it was partial, vindictive and cruel ; it bears the impress of that "wisdom from beneath which is earthly, sensual and devilish." In view of such a system as this, could we require any one to anticipate futurity with calm serenity ? As well might we ask him to slumber on the crater of a volcano. It matters little what name we give a doctrine, if it contains such revolting sentiments. Changing the name does not change the nature, and the popular preaching of the day which places eternal and infinite distinctions among the destinies of the human family, is downright heathenism, though they have baptized it with the name of christianity.

This leads us to speak of christianity as it *is*, divested of the corruption with which it has been incorporated. The message of the gospel is joy, peace and love to the *world* of mankind. It brings life and immortality to light through a resurrection from the grave, it points out a period when all sin, misery and corruption shall be done away with, and the universe of mankind united in spirit to the great fountain of life and intelligence, shall be assembled together as one holy, united and happy family. This faith does confer consolation in view of futurity far beyond what the other systems can pretend to, and we would say in the eloquent language of another, "He who would undermine those foundations upon which the fabric of our future hope is reared, seeks to beat down that column which supports the feebleness of humanity ; let him but think a moment and his heart will arrest the cruelty of his purpose. Would he pluck its little treasure from the bosom of poverty ? Would he remove from the eye of affliction the only solace of its woe ? The way we tread is rugged at best, we tread lighter however, by the prospect of a better country to which we trust it will lead. Tell us not it will terminate in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up as it pleases, but reason is unable to delineate. Quench not that beam which amidst the night of this evil world has cheered the despondency of ill requited worth, and illumined the darkness of suffering virtue." C. F. L. F.

For the Anchor.

FUTURE RETRIBUTION.

NUMBER SEVEN.

Before I proceed any further in adducing proofs, I must correct a few mistakes I perceive you have made in your replies to my 1st and 2d Nos., which have come to hand.

1. You represent, or rather *misrepresent*

me, as reasoning upon the ground, that Cain was punished *after death* ; that "those who die impenitent, must, *like Cain*, suffer punishment after death." This is a mistake, obvious to every candid and attentive reader. My argument is simply this : The punishment for a sinful act is often received some length of time *after* the act is committed. And as Cain was punished during his life of several hundred years after he committed the sinful act of murdering his brother, so I infer, that he who dies in the perpetration of like sin, must be punished, like Cain, for a long time *after such perpetration* ; consequently after death. Not that Cain was punished *after death* ; but *after his sinful deed*. I know not, neither have I said, whether Cain was punished *after death* or not. If he repented *before*, he was not ; but if he died impenitent, his punishment was unquestionably continued. Yet his punishment *was not* received daily, at the time of his sin ; but was inflicted, in part at least, a long time afterwards.

2. Of my second No. you say, it is altogether foreign from the subject in controversy ; that 'misery after death is the *only* topic to which our attention should be directed.' From the beginning of controversy with you, I have found it extremely difficult to satisfy my opponent, that I have kept any where 'within the region round about' the 'point in debate.' Let us review a little ; and if I have shot off in a tangent, I will try to find my way back again ; and if I should fly off again, I will try to have my returns regular and periodical.

The term, *future retribution*, the '*topic*' of our controversy, implies both *rewards* and *punishments* after death for the deeds of this life ; and both seem to me inseparably united. Universalists and Restorationists have agreed that they are united—that they must stand or fall together. Hence proof of one affords, at least indirect proof of the other. The doctrine opposed to me, maintains that a perfect *retribution* takes place in this life. And I think I am able to show, that, to be consistent, you must maintain and prove that each, that every action of our lives, whether good or bad, is rewarded or punished immediately *when* it is performed ; that Cain was punished for the murder of Abel *at the very time* he committed the murder, and not afterwards ; that Paul received his 'crown' previous to his death, even while he was suffering the pains of a bloody, horrid persecution and martyrdom !

3. Notwithstanding you regard my 2d No. as wholly irrelevant to the point at issue, yet you bestow upon it a considerable share of attention, and think it very strange, that I should perceive any thing in Paul's language quoted,

or elsewhere in his writings, which conveys the idea of his expecting any reward hereafter, for his labors and sufferings in the cause of his Master here. You think it an unenviable perception, which perceives that this 'crown of righteousness' the apostle expected as a reward. *Such is my perception.* The apostle strove to obtain this 'crown.' His labors for it he compares to a race; and in the use of the word there is an allusion to the ancient games, where the successful combatants were crowned. "Know ye not," says he, "that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every one that striveth for the mastery, is temperate in all things. Now they do it to obtain a *corruptible crown*, but we an *incorruptible*. 1 Cor. ix. 24. Peter also writes of a 'crown,' to the elders of the churches, which he assured them they, by being faithful, would receive at the appearing of Christ. He says to them, "Feed the flock of God which is among you, taking the oversight thereof, not by restraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a *crown of glory* that *fadeth not away.*" 1 Peter v. 2-4.

4. In concluding this number I will quote another passage of scripture as a proof of future retribution. "When thou makest a feast call the poor, the maimed, the lame, and the blind, and thou *shalt be blessed*; for they can not recompense thee: for thou *shalt be recompensed* at the resurrection of the just." Luke xiv. 13, 14. You say, that you are not opposed to a future retribution scripturally defined. Very well. I chose to have it scriptural. Now let us with candor examine these scriptures, and I hope we shall yet come to be agreed.

G. C.

REPLY TO THE ABOVE.

We are happy to correct the mistake which our correspondent has pointed out at the commencement of the foregoing article. We were led to infer from his former reference to the punishment of Cain, associated as it was with an allusion to misery 'after death,' that the case of that individual was introduced by him, as an instance in which misery 'after death' would be inflicted. It appears however that in this particular we were mistaken, as our opposing brother now informs us that he does not know whether Cain was or was not punished subsequent to the termination of his earthly career. This being the case, the remarks which we made in reply to G. C's. first communication, which were designed to show that

the scriptures furnish no evidence that the individual above mentioned was punished *after death*, may be considered as inapplicable to the views of our correspondent. That the punishment which was consequent upon the sin of Cain, did 'continue a long time after the act was committed,' will not be denied; but this circumstance is no evidence that his misery would have been perpetuated beyond the present life, had he died while in the perpetration of the act. Every human being dies a sinner—destitute of that freedom from moral pollution which the scriptures declare will characterize their immortal condition. "No man liveth and sinneth not." "If we say we have no sin we deceive ourselves, and the truth is not in us."—In this imperfect state we all depart the present life, and the same process which makes a *little sinner*, "a perfect man in Christ Jesus," *without* the aid of future misery, will in due time make a 'perfect man' of him who was a little more sinful. With regard to the future condition of mankind, the question with us is not, how much or how little have they suffered in their present state; but, What saith the scriptures concerning their suffering in the life which is to come? Our correspondent has often reminded us of those who die 'impenitent.' If we understand that term correctly, ALL rational beings to a certain degree die in impenitence. Repentance, as it is enjoined in the scriptures, signifies nothing more nor less than *reformation of character*. That this duty is not performed by *any* to the extent which the moral law requires, we presume will not be disputed. It is true therefore that ALL, to a greater or less degree, die in a state of impenitence. If misery beyond the present life is necessary to prepare any portion of our race for the enjoyment of future happiness, we can discover no reason why its infliction upon the whole is not equally necessary to the reformation of all. If on the other hand any portion of *impure* humanity are to be made meet for the enjoyments of immortality *without* a participation in that future misery of which we are often reminded, we cannot discover any reason for the belief that the remainder will not also be purified by the same process. With mankind as they *die*, we have nothing to do. So long as they remain *dead* they are not susceptible of either misery or happiness. The only question which can reach their future misery, is contained in the inquiry, Under what circumstances are they to be reanimated to *life*? If it can be shown from any scripture testimony, that one solitary member of the human family will enter upon the immortal state of being, in the possession of the sinful propensities which characterized his earthly career, the existence

of misery in the eternal state would at once be established. Until this is done it will avail nothing to show that any portion of mankind have died in impenitence. Let the evidence be produced that their impenitence will follow them into the resurrection state, and all contention about their future misery will be silenced forever. "To the law and to the testimony, if we speak not according to this word it is because there is no light in us." The apostle assures us that 'the creature' (signifying *the whole creation*, 'our own enemies themselves being judges,') 'shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' Rom. viii. 21. If the reader is uncertain *when* this deliverance will take place, he will find this question settled by the same apostle in 1 Cor. xv. 42-44. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory.—It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." This same truth is recognized in the testimony of our Savior—"Jesus answered and said unto them, ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Matt. xxii. 29, 30. "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 36. If any question arises in the mind of the reader, in regard to who "the children of the resurrection" are, it finds a ready answer in the testimony of the apostle. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ [not out of him] SHALL ALL BE MADE ALIVE." 1 Cor. xv. 22, 23.

Such friendly reader, is the testimony of scripture with respect to the *immortal* condition of every son and daughter of Adam. We might add much more of the same character were it necessary. We entered this discussion to advocate no sentiment, any further than our efforts to shew that the doctrine of "*misery after death*" is not a scripture truth, may render unavoidable. If it is any part of the teaching of Christ or his apostles, that a portion of our race are to *suffer* beyond the termination of their present existence, it remains for our correspondent to make it manifest.

In regard to the 'topic' of this discussion, we have at this time but little to say. The several articles which have already passed from us upon that subject, we presume are sufficiently intelligible to convince our readers,

that we have no other design in this discussion, than to test the strength of G. C.'s favorite theory of '*misery after death*.'

With respect to the future '*rewards*' which our correspondent refers to, we would briefly remark, that admitting St. Paul expected a '*reward*' hereafter, for the degree of moral excellence which he attained in the present life, (which, by the way, we do not believe, if by a '*reward*' is meant any thing else than the *natural consequence* of his '*growth in grace*,') the circumstance would afford no proof either direct or 'indirect,' that any portion of our race will *suffer misery* in their immortal condition. As G. C. thinks the two sentiments are 'inseparably united,' and as they both go to make up *his views* of a '*future retribution*,' we shall publish whatever he may advance in defence of either; although we shall not admit that proof of the former, if it could be furnished, would afford any evidence of the truth of the latter. We are both a Universalist and a Restorationist ourselves, yet we should much prefer some direct scripture proof that the sentiment of future *suffering* is a christian truth, to any arrangement which 'Universalists and Restorationists have agreed' upon in relation thereto.

Whatever the doctrine which is opposed to G. C.'s theory may maintain, respecting a '*perfect retribution*' in this life, cannot effect the truth or falsity of his own. Upon the supposition that the present administration of the divine government is not equal and just, (as we believe it to be,) the circumstance would afford no proof that its (supposed) inequalities are to be rectified by *suffering* in the life which is to come. It is evident to us from the history of Cain, that he was punished "at the very time" he murdered his brother. We do not doubt that the consequences of his sinful deed were continued for a length of time after its commission, but it is certain that *ALL* the threatening and *ALL* the punishment which was denounced upon him was to be received "*in the earth*." "My punishment is greater than I can bear." Such was the exclamation of that unhappy personage. Not that his punishment *would be greater* at some distant period, but it was so *at the very time* the declaration was made.

We had prepared some remarks in reply to G. C.'s defence of future '*rewards*' which we find at the close of his present communication, but the arrangement of our pages has compelled us to defer their publication until our next number.

H. J. G.

Look unto me, and be ye saved, all the ends of the earth.—*Bible*.

ON THE DESTRUCTION OF THE MATERIAL WORLD.

Number Two.

2 Pet. 3: 7—13, "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. *Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*"

In this passage are one or two expressions a trifle different from those we have already noticed. It is said, the "elements shall melt with fervent heat." It may be well, therefore, to show that this also is a figurative expression, by no means implying the literal burning or melting of the material heaven and earth. Psalm 46: 6, "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted." Whatever else this may mean, it cannot mean the literal melting of the whole earth, for David speaks of it as an event already past, in his day. Psalm 97: 5, "The hills melted like wax at the presence of the Lord." Here the same remark applies. Other passages might be quoted, but these are considered sufficient. But we do not rest entirely on this use of the word or phrase, to prove that the passage in question is figurative; we find proof of this fact in the passage itself.

1. In the last verse of this quotation, Peter speaks of a new heaven, and a earth, to succeed the destruction of the old heaven and earth. But the new heaven and new earth are generally understood to signify the gospel dispensation. At all events, they are mentioned by Isaiah as being in existence while men inhabit this earth in the flesh; therefore we cannot perceive that in this is implied the dis-

solution of the material world. Isaiah 65: 17, 21, "For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind:—And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them." This was to be done after the old heavens and earth were destroyed, and the new created. But who believes that men will build houses, and plant vineyards, after the material world shall have been destroyed, and the human race raised spiritual bodies? As Peter and Isaiah use the same phraseology, we have reason to believe both allude to the same thing. We know, if we know any thing of the force of language, that Isaiah alludes to events which would transpire while the earth we inhabit remains in existence: for what reason then should we suppose Peter to allude to events totally different, to transpire in the spiritual world?

2. Peter speaks of the events he describes, as then about to happen; and declares that he and his brethren were "looking for, and hasting unto," that period. But if he speaks of events which are yet future, which, perhaps, will not be accomplished for thousands of years, what propriety can we discover in his language? Either he labored under a mistake as to the time when these things should be accomplished, or the time is already gone by. You will judge which is the most proper to believe, that he understood his subject, or that he did not.

3. He exhorts his brethren, in view of the things shortly to be accomplished, to abound in holiness and godliness, and to be steadfast. Now admitting him to speak of events then at hand—of a revolution about to take place, when the old heaven and earth, or in other words, the Mosaic dispensation should be abolished, and the new heaven and earth, or the Christian dispensation established, we perceive a striking propriety in his mention of this fact, while exhorting his brethren to be patient under the persecution they then suffered, and to be watchful, lest they should be led away by the unbelieving Jews, and share their fate at the day of judgment—or time of tribulation, or days of vengeance, then rapidly approaching; to wit, the time when Jerusalem was sacked and destroyed by the Romans.

But on the supposition that he speaks of a destruction of the material universe, some thousand of years after that period, we can perceive no sort of fitness in the motive he placed before them, to induce them to be patient and godly. What odds could it be to them, so far as their patience or godliness was concerned, whether this world should be destroyed, after

the lapse of some thousands of years, or whether it should abide endlessly? Long before this event, they would be here no more. Such being the case, we cannot see how the mention of this could advantage them in the least.

Since then we find these expressions elsewhere figuratively applied to revolutions of a civil or religious nature, among mankind,—since they are so abundantly used, as we shall see in our next number, in regard to the abolition of the Mosaic dispensation, and the introduction of the Christian;—ought we not to understand the apostle to be figuratively describing that grand revolution, intimately connected with which was the destruction of the chief city and temple of the Jews? When we add to this the consideration that, to understand him to speak literally, would make his exhortation appear totally destitute of any proper inducement to the course he wished his brethren to pursue, and to understand him to speak figuratively, gives to his exhortation a striking fitness, and to the motives placed before his brethren the most powerful strength, ought we to hesitate one moment on this point? Ought we not rather to conclude at once, that he speaks figuratively, and alludes simply and solely to the passing away of the old dispensation, and the commencement and establishment of the new?—the blessings to be enjoyed by the faithful, in escaping immediate destruction, and enjoying rest for a season?—and the tremendous judgments, which would weigh heavily on their ungodly persecutors, when vengeance should come on them to the uttermost.—*Rel. Inq.*

THE CHRISTIAN'S LIFE A PILGRIMAGE.

The christian's life is beautifully compared, in the Word of God, to a pilgrimage. It shall be the design of this article to notice several points of resemblance,

And in the first place, the Christian, like the pilgrim, has not yet any permanent home or abiding place. The changes to which the good man is subject, in common with others, from the natural course of human life, are numerous; many of them unexpected, and some deeply appalling. If he forms his expectation from the experience of those who have gone before him, he cannot reasonably hope that he shall long remain in the same circumstances. If he is comfortably settled in the bosom of his family, with every thing to warrant the hope that he shall die there, some adverse dispensation may remove him far from the scene of his joys and hopes, to make his grave in the land of strangers. Riches, honors, titles, nothing earthly can confer a pledge of any particular

permanent residence, even during the present transitory state of existence. There are none of us but are liable to be carried, by the providence of God, it may be into distant regions, nor can any one say with respect to any particular spot, however dear, that is his abiding place. If we have a pleasant habitation, the lightning may consume it, or the tempest may destroy it, or it may be transferred, by some unforeseen dispensation, into other hands.—The changes in our families may materially affect ourselves. Children often settle in distant regions, and the aged parents are obliged to follow them, in order to share their filial attentions and support. Death sometimes makes desolations in families, which renders it necessary for the surviving members to seek a new habitation. In short, there are no circumstances, even the most promising, which can be any security against a change of residence in the present life. Even when we are most at home, we are still strangers and pilgrims.

But if this life is a pilgrimage, when considered in reference to the successive changes, to which we are liable here, much more is it so, when viewed in relation to that great change which introduces us into the eternal world. Not only are we subject to constant vicissitudes while here, but the period of our residence in this world is short, and altogether uncertain. This is not our home, even though we escape the changes commonly incident to our condition; because, in a few short years, and it may be in a much shorter period still, we must leave this world, never again to return to it.

The life of the good man is also a pilgrimage; because, in his journey through the world, he meets with various accommodations. The pilgrim sometimes fortunately falls into an inn, where every thing is commodious and agreeable, and where he is treated with the best attention; and again, he is liable to uncivil and inhospitable usage, which outrages his feelings, and fills him with disgust.

The lot which is appointed to the Christian, in common with others, in his passage through the world, is a mixture of pleasure and pain. There are many things which are fitted to render his condition agreeable; blessings which can hardly fail to excite his gratitude. The agreeable and wonderful constitution which Providence has given him, the numerous sources of enjoyment which exist without him, the means of gratifying his innocent inclinations, the rich blessing of domestic and social life, to say nothing of the sources of religious comfort which are opened in the gospel; all these, I say, contribute to render life not only

tolerable, but often, in a high degree, comfortable. But there is a counterpart to this in the trials and afflictions to which he is also subject. He is liable to sickness and adversity in their various forms; to feel the agony of a separation from those who are most dear to him, to see his property blown away and dissipated by an adverse gale, to have his reputation calumniated by designing and malicious men, and to be the object even of aversion and neglect.—And these changes from adversity to prosperity are committed by Providence so much to the caprice of men, that it is impossible that we should anticipate them. Like the pilgrim who leaves a comfortable and commodious inn in the morning, and knows not what inconveniences he may have to encounter before the close of the day, the traveller through the world has no knowledge, when the sun of prosperity shines the brightest, but it may be the precursor of a dark and desolating storm.

Again, the life of the good man is a pilgrimage, because the connexions which he forms here, like those of the passing traveller, are transient. The pilgrim, as he advances on the way, forms many partial acquaintances, some of which contribute not a little to beguile the solitude and weariness of his journey; but these connexions are ordinarily of very short continuance. An hour or two, or an evening spent at an inn, begins and completes the acquaintance.

There is something, very like this, attending our pilgrimage through the world. We all of us form connexions here, from which we derive a large part of our temporal enjoyments. The more endearing relations which Providence has constituted between members of the same family, husbands and wives, parents and children, brothers and sisters, are very deeply interwoven into the texture of human happiness. There are many other relations also, which we sustain to each other from the peculiar circumstances in which Providence places us that are fruitful sources of worldly comfort.—But these connexions, at longest, are of short duration. The wind passeth over the objects of our affection, and they are gone, and the place which once knew them, knows them no more. According to the common course of nature, the child is called to celebrate the funeral obsequies of his parents; though the reverse not unfrequently happens, and the parents are summoned to stand around the grave of their child. Brothers and sisters, who have been educated under the same roof, subject to the same discipline, partakers of the same family privileges, are often separated, while they are yet in the morning of life. Husbands and wives live together for a little while; the

grave receives one into its bosom, and the other is left in the agony of bereavement. But if the Christian has all his friends spared to him, the connexion must be short notwithstanding; for in a little while he must die himself. In this case his connexions with the world are all broken at once, instead of undergoing a more gradual disruption; but whether he is taken from his friends, or whether they are gradually taken from him, the connexion, in either case, is of short duration. If it were not for the hopes which religion discloses, this circumstance alone would impose a weight of affliction, which would be insupportable. But the gospel teaches us that short as our pious friendships now are, they may be resumed again, under circumstances far more desirable and delightful.

Finally, the life of the Christian is a pilgrimage, because like the pilgrim, he has his eye fixed on his destined home. Whatever obstacles he may have to meet, whatever trials to encounter, the recollection that his home is before him sustains his spirits, and quickens his diligence.

The Christian, while he habitually feels that this world is not his abiding place, has a steadfast confidence that he shall ere long arrive at a world, which he may consider his home.—Towards that world he presses forward with firm and undeviating step. If obstacles rise to retard his progress, the thought of his destined residence nerves him with new fortitude and vigor. He remembers that though he is a stranger here, and forms connexions which are to continue but for a short time, the friendships of that world will be subject to no interruption, and no end. Amidst all his weariness and wanderings, he is sustained and consoled by the thought, that when his earthly house of this tabernacle is dissolved, he shall find a building of God, a house not made with hands, eternal in the heavens.—*Uni. Mis.*

EDITORIAL ITEMS.

To Rev. Geo. Campbell.

DEAR SIR.—Attached to your communication upon "Future Retribution" which appears in the present number, I discovered an allusion to the original note which I sent you previous to the commencement of the discussion between us; together with some remarks in relation to several lengthy articles which you designed for an insertion in the 'Anchor,' but which were rejected in consequence of their disconnection with the subject, for the discussion of which we offered you the use of our columns. These allusions I have omitted in the publication of your present article, until I

receive from you the 'original note' which you say was before you when you wrote your last article. As soon as you will comply with this request I will insert that 'original letter' in the 'Anchor,' in connection with your allusions to the same which we have this week omitted. I had hoped that what had already been said upon this subject would have been sufficient, but it appears to have increased your anxiety for more. I am now disposed to render you any gratification, which the publication of my first letter will occasion.

Yours with fraternal esteem,

H. J. G.

"RELIGIOUS INQUIRER."

Br. Sperry, of the Inquirer, has published our sermon called "A Mate to the Temperance Ox," nearly entire, without the usual credit.—We are not inclined to be captious about these things. If our coadjutors find any thing from our pen which is worth republishing, we have no objections, nor do we in ordinary cases care much about credit. We have however published at considerable expense an edition of the sermon in question, and as we have still on hand some five or six thousand copies, it is of some consequence to us that the people should know who is the author, and where they may be obtained. Will Br. Sperry inform his readers that the sermon may be obtained, in pamphlet form, of the author in Albany, at three dollars the hundred? By the way, while we are on this subject, some of our co-temporary editors have dealt out so much of our BEEF gratis, that we may find it difficult to sell the remainder, and the consequence may be to us a somewhat serious pecuniary loss.

I. D. W.

A FRATERNAL REPROOF.

We regret that Br. Skinner of the "Magazine and Advocate," should have so far departed from his accustomed fairness, as is apparent from the appearance of the entire discourse entitled, "A Mate to the Temperance Ox," By I. D. Williamson, in the columns of his widely circulated periodical: and this *after* he had received a quantity from the Publisher *on sale*. Soon after the discourse in question was delivered in Albany, Br. Williamson very kindly offered us the manuscript, for the columns of the 'Anchor;' where of course he would have wished it to first appear, had it been designed for *public* property. While we were making ourselves very happy over the opportunity of furnishing our readers with so rare a repast, our friends in Albany proposed to publish the popular article in the *pamphlet form*, to which we at once responded, under the hope that by

so doing they might be able to remunerate in some degree, the time and labor employed in its preparation. A *large* edition was accordingly published by a member of Br. W's society—not for the purpose of giving some *seven or eight thousand copies*, to our brother editor at Utica; but with the hope that a sufficient quantity might be sold to defray at least the expense of its publication. In accordance with this expectation a quantity of the discourse in question were sent to Br. Skinner, to be sold [not given away] to such of his readers as might wish to *purchase*. The reader can form some estimate of the *sales* effected, from the following advertisement which we extract from a late number of the "Magazine and Advocate." "NEW PUBLICATION. 'A Mate to the Temperance Ox,' by I. D. Williamson, of Albany, price 6cts single—50 cents per dozen. Published [GRATIS] in this day's paper. (!!!) A lot of the above in pamphlet form, just received and for sale at this office." S.

The above remarks are made under the influence of none but the best of feelings towards our highly esteemed brother editor, whom we think has in this instance rather overshot that "maddle extrame" by which his editorial management has generally been characterized.

H. J. G.

A MATE TO THE TEMPERANCE OX.

This popular and highly interesting discourse by Br. Williamson, may be obtained in this city of Messrs. Kemble and Hill, No. 3. Washington square and at Albany, of Messrs. S. Van Schaack, No. 392. South Market Street, and E. Murdock, corner of Church and Lydius Streets. G.

RELIGIOUS NOTICE.

Br. Le Fevre or Br. Williamson will preach at McChesney's schoolhouse, in Brunswick, on the evening of the 18th, and the following evening at any place the friends may please to appoint.

DIED.

In this city, on the 26th November, William, son of John W. Heermance, aged 39 years and 11 months.

How sweet the consolation
To know that he is blest :
We are sure of his salvation
And his eternal rest.

The aged sire looks on his son
And wipes away the tear ;
He knows his God has ta'en him home
From pain and toil and care.

J. A. M. H.

P O E T R Y .

From the Universalist.

THE CHRISTIAN TO HIS SOUL.

Awake, my soul, and rend the stay
Which binds to earth. Arise! away!
And, robed in honors, thou shalt stray
Through one eternal, joyous day,
With myriads of the free.

Now burst thy bonds—resplendant light
Shall guide thee on thy happy flight,
And thou shalt know no wasting blight,
No mortal pang, no darksome night,
In that eternity;

But bliss with its unsullied beam
Of pure felicity, shall gleam.
And 'whelm thee with exhaustless stream,
Till 'Glory! glory!' is thy theme
Of transport with the free;

And, filled with rapture, thou shalt sing
Hozannas to thy holy King,
Till Paradise with joy shall ring,
And every sphere an echo bring,
To join the song with thee.

Then stretch thy pinions—upward soar
Unto that bright celestial shore,
And sing, with anthems, evermore,
Thy Savior's praises o'er and o'er,
With myriads of the blest.

Arise! away! and leave the sway
Of this corrupt and mouldering clay,
And wing with extacy thy way
Unto those deathless realms of day,
And sweet, empyreal rest.
HARP OF ISRAEL.

PROSPECTUS.

Of a semi-monthly paper, to be published simultaneously in Boston, Mass. and Baltimore, Md.; entitled

THE LADIES' CHRISTIAN ADVOCATE.

EDITORS, S. F. STREETER, BOSTON; O. A. SKINNER, BALTIMORE; ASSOCIATE EDITOR, SAMUEL WILD, WASHINGTON, D. C.

There is, we believe, no periodical in the order of Universalists, having for its immediate object the cultivation of the taste, the improvement of the minds of the female sex; and their instruction in the proper application of those peculiar truths which distinguish us as a sect to the relations of social and domestic life.

That such a paper, conducted with proper spirit, and with constant reference to one important end, namely, the instruction as well as the entertainment of the other sex, would command an extensive influence and be of permanent and decided advantage to females directly and indirectly to males, is a fact so clearly evident that it needs not the labor of proof.

Upon mature deliberation and by the advice of literary and clerical friends who have prom-

ised their aid, the subscribers are induced to add another to the catalogue of papers already in circulation.

The subscribers entertain the hope, that by the blessing of heaven, and through the strong co-operation promised by those of mature judgement and refined taste they shall be enabled to contribute their mite to the cause of truth, and promote the great interest of religion and virtue.

CONDITIONS.

The Ladies' Christian Advocate, will be sent to companies at the low rate of \$5.00 for 6 copies, being but 80 cts. per vol.

Single subscribers \$ 1.00 per year, in advance.

The first No. will be issued on the 1st. Saturday in January next; we would therefore wish our friends to make the earliest return of names possible.

All letters must be directed (post paid) to S. F. Streeter. Boston, Mass. or to O. A. Skinner, Baltimore, Md.

S. F. STREETER,
O. A. SKINNER.

October 3, 1833.

THE first and second volumes of the Gospel Anchor, neatly bound and lettered, with a variety of Books and Pamphlets and Sermons, for sale at No. 392 South Market-St. Albany, by S. VAN SCHIAACK.

A VARIETY of Universalist Books, and Sermons, can be procured of Rev. T. J. Whitcomb, Schenectady, and of Rev. A. Bond at Bennington, Vt.

THE GOSPEL ANCHOR,

Is published every Saturday, at No. 61-2 (Over the Post-Office) State-Street, Troy, N. Y.

BY HENRY J. GREW.

TERMS.—To Mail and Office subscribers, \$1.50 per annum, if paid in advance, to which sum twenty-five cents will be added, for every three months that payment is delayed.

To city subscribers, who receive their papers by a carrier \$1.75 per annum in advance, with the additional charge of twenty-five cents for every three months delay.

Agents or companies who become responsible for eight copies are entitled to the ninth gratis.

* * The above terms will be strictly adhered to

All communications relating to the third volume of the Anchor must be addressed to the PROPRIETOR thereof, free of postage, or they will not receive attention.

JOB PRINTING neatly executed at this office.

THE GOSPEL ANCHOR.

Debated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, DECEMBER 14, 1833.

NO. 24.

HENRY J. GREW, *Editor and Proprietor.*
C. F. LE FEVRE,
I. D. WILLIAMSON, } *Associate Editors.*
R. O. WILLIAMS, }

LIFE OF THE REV. ELHANAN WINCHESTER.

[Continued from page 355.]

As he and his adherents were destitute of a house for public worship the Trustees of the PENNSYLVANIA UNIVERSITY magnanimously allowed them the use of their Hall. Here Mr. Winchester delivered a sermon on the 22d of April. from Genesis iii. 15, in which he, for the first time, preached his new sentiments plainly. The opposition to his meeting was general and bitter. The weak-minded were appalled at the audacity of a man who denied infinite wrath the gratification of endless torture; the bigoted abhorred what was, to them, so entirely new; and they who drew their support or influence from the common doctrines, would not be backward to join in the hue and cry. Some predicted that Winchester would become an Atheist; and others, that he would abandon himself to the most infamous licentiousness.

He found himself, however, attended by a respectable congregation. Nearly half of his late church followed him, and with him sustained the indignity of excommunication. Accessions were made from other quarters, and a new church was soon formed, in which the sacrament was regularly administered. Unpopular as he was, there were some gentlemen of eminence in the city, who were not afraid to countenance him; among whom may be mentioned Dr. Redman, and the celebrated Dr. Benjamin Rush, both admirers of Winchester, and believers in Universalism.

After meeting in the University-hall for about four years, his friends purchased a building, which had been erected for the Masonic Lodges, on the spot now occupied by the Pennsylvania Bank. This, however, they sold, sometime after he went to Europe, and then purchased a lot in Lombard-street, where they erected a meeting-house still improved by the First Universalist Society. Having enclosed the walls, laid the floor, and provided temporary seats, they suffered the building to remain unfinished for many years.

It is thought that Mr. Winchester spent

most of his time in the city, preaching, however, occasionally at Germantown, and sometimes indulging in his favorite gratification of travelling. At Philadelphia, he resided in a house belonging to his fourth wife, whom he married there in 1781, and buried in less than two years afterwards. It was a strange fatality that attended his matrimonial connexions, making him, at the age of thirty-two, four times a widower. He visited South Carolina, probably in the latter part of the year 1784, and there, it is believed, married his fifth and last wife,—a desperate fury, whom he appears to have loved with a floating fondness proportioned to the madness of her temper.

He had no stated salary, but derived his support chiefly from contributions taken at the close of his meetings. These, I am told, were often sufficient not only to meet his necessities, but also to supply him with the means of bestowing charities. Simple in his diet, and always plain, if not sometimes slovenly, in his dress and appearance, his wants were few, and though no great economist, his expenses small.

His society in Philadelphia prospered under his ministry for about six years; when, in the earlier part of 1787, the congregation was, one sabbath, struck with surprise to hear him announce, that having long felt it his duty to visit England, he had now determined to take his passage thither, immediately! It was in vain for his friends to entreat or expostulate; and though perhaps offended at the suddenness of his departure, they made such provision for his voyage as the time would permit. In forty eight-hours after he had given them notice, he sailed, with his wife, in a vessel bound to London. He had heard of a few Universalists there, who steadily met, in private rooms to confer on religious subjects; and to one of them, a Mr. John Clegg, he had a brief letter of introduction from his brother who resided in Philadelphia.

On the 29th of September, 1797, he arrived, almost penniless and a total stranger, in the great metropolis of the British empire. His reception was cold and very discouraging.—Destitute of money, burthened with a wife, and perhaps poorly recommended by his dress and appearance, it cannot be wondered that he was not altogether a welcome minister to a few obscure individuals in the midst of London who must felt a sort of obligation to support

him, and who nevertheless anticipated little or no success from his neighbors. They had, however, seen and liked a sermon which was reprinted there, two or three years before.— With much solicitation, they obtained the use of a Baptist meeting-house in Blackfields, Borough of Southwark, where he preached twice; and then a meeting-house in Moorfields, where he delivered two or three discourses. Cheerful and contented in his disposition, and never disheartened by disappointment or neglect, he exhibited on these occasions his usual animation and ability. His friends increased in number and in their expectations; and as the two former places were immediately shut against him on account of his sentiments, they took a large school room in Store-street, Tottenham Court Road. He soon obtained a privilege at a Mr. Thwait's Chapel in the Southwark, where he began to deliver his LECTURES ON THE PROPHECIES. In 1788, he preached, on Sunday mornings, at the meeting-house in Worship-street, and in the evenings at Glass-House Yard, where he repeated his LECTURES ON THE PROPHECIES. His hearers continued to increase; his friends and supporters received new accessions, until, at length, they took, for him, the Chapel in Parliament-Court, where, I think, he held his meetings till his departure for America. This, though of a good size, could not accomodate the crowd which pressed to hear.

But he exerted an influence, by means of his publications, much more extensive than that of his preaching. In 1788, he published his DIALOGUES ON UNIVERSAL RESTORATION; which, though I have not seen all his writings, I feel safe in pronouncing his *Master-piece*, and the only one of his productions which will descend to posterity. It was widely circulated, convinced many, and called others forth from concealment, who had in secret believed the doctrine. In 1790 was begun the publication of his LECTURES ON THE PROPHECIES,—the largest of all his works, one that was much esteemed, and then added to the author's popularity; but which is now nearly forgotten, and will soon cease to be read. In the same year he published FIVE LETTERS TO THE REV. DAN TAYLOR, in reply to his sermon on endless misery. Before he left England, he published, besides numerous tracts, two volumes of the PHILADELPHIAN MAGAZINE, which I suppose to have been a periodical work; and THE PROCESS AND EMPIRE OF CHRIST, a Poem in twelve books, which, as Vidler remarks, does not deserve the name of a *Poem*.

At London, Mr. Winchester retained his itinerant habit. During the six years and a half which he spent in England, he often made excursions to a considerable distance in the

country; but though he preached to large assemblies, he never attempted to establish separate societies, wishing to diminish rather than to increase the divisions among christians, and not considering that a change of doctrine will necessarily involve a change of denomination. He frequently visited Chatham, Birmingham, Wisbeach, and Fleet, a place in Lincolnshire, and preached in nearly all the meeting-houses of the General Baptists in the county of Kent. Several dissenting preachers openly professed the doctrine of Universal Restoration; and some who discountenanced it, patronized him, as he retained many of the notions, and considerable of the language, of the latter sects. Among those who embraced Universalism, the most distinguished was the Rev. William Vidler, a Calvinistic Baptist minister. He assisted Mr. Winchester in his labors, and afterwards supplied his place in London. They designed an arrangement by which they were to travel alternately, and preach through the country; but a singular occurrence suddenly frustrated all their schemes, and turned their flattering prospects into shame.

Mr. Winchester was in the height of his influence, when, on the 1st of May, 1794, his friends were alarmed by word from his wife, that he was missing, and that she feared some evil had befallen him. The next morning, advertisements were inserted in the papers, and a search made, with no success. A number of his friends assembled at his house to condole with Mrs. Winchester, when one of them received a letter from Winchester himself, revealing, as the cause of his flight, a long series of intolerable abuse from the desperate temper of his own wife, which had at length put his life in danger, and driven him wounded from home. This letter was read in Mrs. Winchester's hearing, who, after some prevarication, confessed the facts alledged.

Nothing can be adduced in palliation of his pitiable weakness in this affair, unless we suppose that his feeble and declining health had left him exposed, without his ordinary resolution and strength of mind. It is however, manifest from his own letters, that his wife had long ruled him with a rod of iron, and that she had fully verified her declaration, "*I must be a devil, and govern.*"

Though aware that his sudden and mysterious departure would occasion much eulogy and exultation among his opposers, he resolved on leaving England; and to avoid the importunity of his friends, concealed himself from them, addressing them by letters without dates. In an anguish little short of distraction, he wandered towards Bristol, whence he sailed for America on the 19th of May. He left the En-

glish shore with reluctance and flattered himself with the hope of revisiting it, if Mrs. Winchester could be brought to accept of a separate maintenance, and to retire to her native land. Proposals of this sort were repeatedly made to her by the congregation in Parliament-Court; but she rejected them with indignation, declaring that her conduct towards her husband would break her heart, if she had not an opportunity to see him, and to ask his pardon.

On the 12th of July, Mr. Winchester arrived at Boston, entirely destitute of money and meanly clothed. He immediately repaired to the village on the border of his native town, where he passed the night, dreading, perhaps, to meet the astonishment and inquiries of his acquaintances. In a letter to London, he says, *"My return to this country was sudden and surprising to all who knew me; and various have been the conjectures and reports which have gone abroad on the occasion; but the most common was, that I had fled from persecution for fear of being taken up by the government, for publishing my Oration on the Discovery of America, or my Sermons on the Three Woe Trumpets. But I have always had the satisfaction of telling all that have asked me, that the government of Great Britain never concerned itself with me, and that I never gave the government any umbrage. But the real cause of my leaving London so abruptly, I have not mentioned to my father, mother, brothers, or sisters; or to any friend I have in America; and I do not know that any person in this part of the country knows any thing of the matter."* Reports of the fact, however, at length arrived from London, which I believe he could seldom be induced to confirm or deny, and which were, therefore, either credited or disregarded according to the fancy of the hearers,

During the remainder of the summer and the succeeding autumn, he preached almost constantly in the vicinity of Boston, and in other parts of New-England. In September, he attended the General Convention of Universalists at Oxford, Mass. in which he presided as Moderator. Writing to London in November, he says, *"I have the greatest door open that I ever saw, inasmuch that I am surprized at the alteration since I was here last. I have preached in a great many meeting-houses of different denominations, and to great numbers of people, as often as eight or nine times a week, and with greater acceptance than I ever did."* Meanwhile, he was writing his Answer to Paine's Age of Reason, which was published at Boston in December.

The next year, (1795) I think he travelled extensively in almost all parts of the country, especially to the southward, though his con-

stitution was broken, and an increasing asthma foretold a fatal termination. It was, in the course of this year that his wife having recrossed the Atlantic, joined him, and prevailed upon him to live with her again. This was another instance of his weakness, which, if report be true, he found cause to regret; it is said that she tormented him on his death-bed.

He visited his old society in Philadelphia, to which he again ministered for a while, probably in the latter part of 1795, and the beginning of 1796. It was about this time that the celebrated Dr. Priestly delivered a course of Lectures in the Universalist Meeting-house there, in the conclusion of which he informed the society that he agreed with their minister in the doctrine of Universal Restoration. This minister must, I think, have been Mr. Winchester. It is certain, however, that he left Philadelphia before August, 1796, at which time the Rev. Thomas Jones arrived there from England.

I find few traces of him after he left Philadelphia till he went to Hartford Con. where he made his first appearance before the public, on the 11th of October, 1796, at the funeral of a young man. The people were assembled around the grave, when they were surprized at the voice of a stranger, who, unasked, had taken the freedom to address them on the occasion.— His language and manner were very affecting, and excited a general wish to hear him again. Accordingly, he gave one or two lectures during the week; and preached, the next Sunday; in the Theatre. A respectable congregation was soon gathered, among which were some gentlemen of influence. They would immediately have built a large meeting-house for him; but his unwillingness to accept of a permanent settlement dissuaded them, and prevented any regular organization of a society. They continued to occupy the Theatre on Sundays, and one of the meeting-houses on Wednesday evenings, till the beginning of December, when the inclemency of the weather induced them to assemble in a large chamber, fitted to accommodate about four hundred, which they occupied till Mr. Winchester's death. This was well filled.

At Hartford, Mr. Winchester's texts were generally selected from the Pentateuch, the Psalms, the book of Isaiah, and the Revelations; and his discourses probably ran much on the types of the law, the promises of the gospel, and the fulfilment of prophecy. His meetings were always opened with singing, as he thought himself unable to proceed till he had joined, or rather lead, in that delightful service. When he stood up to preach or pray

his lips, usually livid from the dropsy, assumed a dark purple hue; his voice, at first almost choked with the asthma, grew deep, powerful and sonorous; and though sinking under a complication of diseases, all his infirmities were forgotten in his animation.

Thus he continued preaching till about the first of April (1797) when he delivered a sermon, under a strong impression that it was his last, from St. Paul's farewell address to the elders of the Ephesian church. He never entered his desk again. His death was fast approaching, and he contemplated it with serenity and joy. On the morning of his decease, he requested two or three young ladies, who were sitting by him, to join in singing a hymn, observing at the same time that he might expire before it was finished. He began with them; but his voice soon faltered, and the torpor of death fell upon him. They were disconcerted and paused: but he, reviving, encouraged them to proceed, and joined in the first line of each stanza, till he breathed no more. This was on the 18th of April, 1797, in the 47th year of his age.

His funeral was attended, on the 21st by a numerous concourse of afflicted friends and sympathizing spectators. The Rev. Dr. Strong preached the sermon, from Heb. ix. 27, in which, though an opposer of his sentiments, he gave Mr. Winchester an excellent character, and bore a frank testimony to his final constancy in the doctrine which he preached.

Of Mr. Winchester may be said, what can be asserted of few men so much exposed to obloquy, that his moral character was unimpeached, and his piety universally admitted. A scrutinizing eye might perhaps discover a slight tincture of superstition in his religion, and some weakness in that peaceable disposition for which he was distinguished; but his practical confidence in God, his uniform, cheerful serenity, and his unconquerable benevolence and charity, form a halo of glory around him, which will always preserve his imperfections from willing censure.

His perception was clear; but his credulity often supplied, and poorly too, the place of judgment. Quickness of thought he possessed to an extraordinary degree: he could in a few minutes compute a sum, which, if set down in figures, would occupy a sheet of paper; and he sometimes wrote for the press with great rapidity, while engaged in conversation on other topics. Every one has heard of his astonishing memory: it is said, and I believe with little or no exaggeration, that he could repeat the whole Bible.

He had some acquaintance, probably not very thorough, with the Latin, Greek and He-

brew. I am told that he studied the French language at Philadelphia, and became able to converse in it. As to his English style, it is remarkably familiar, though often incorrect, and sometimes extremely careless. There are a few passages of the sheerest bombast in his writings, notwithstanding the simplicity of the man.

ON THE DESTRUCTION OF THE MATERIAL WORLD.

Number Three.

The passages we have examined, are among the most important of those generally quoted in proof of the destruction of this material system, and a judgment, and misery, to follow it. In the present number, we purpose to state a few facts which have an equal bearing on all this class of scripture.

1. We find the prophets frequently use language as strongly indicative of a destruction of of the universe, as any thing found in these passages, when they are merely describing temporal judgments upon nations, or important revolutions among the kingdoms of the earth. We have already quoted a specimen of their language, and need not repeat it.

2. We find Christ uses the strongest language of this kind, when he is so evidently speaking of the destruction of Jerusalem, that no considerate Christian disputes, or even doubts it. Luke 21: 25—32, "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable; behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you. This generation shall not pass away till all be fulfilled."

Mark 13: 24—26, "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory."

Mathew 24: 29, 30, "Immediately after the tribulation of those days, the sun be darkened,

and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

You will judge whether this language does not imply as much as that we have been examining. But all these things were to be fulfilled during the life-time of some of that generation. Christ then could not have alluded to events yet future—consequently not to the destruction of the world we inhabit. And if he used such language figuratively, why might not his apostles?

In this place, we cannot forbear noticing one fact. Peter exhorts his brethren to be patient, and holy, and godly, in view of the events he describes; Christ gives the same exhortation, in view of the same things, "And when ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." This exact similarity in the two cases, is presumptive proof that both were speaking of the same event. Beyond a doubt, Christ was speaking of the destruction of Jerusalem, and a change of dispensations; why then should we doubt that Peter was speaking of the same?

3. We never find this language used in connexion with the resurrection of the dead. Of this fact you may readily satisfy yourselves, by examining every passage where the resurrection is described. But in what place could this subject be introduced, with more propriety and effect if, in truth, a destruction of the whole material system were intended? Preachers in the present day, do not often mention what they call the "end of time," or the destruction of the world, without giving some accounts of the resurrection, and the "final judgment."

With these facts before you, you will judge what is the proper construction of the language in this class of scriptures. If you should be satisfied that this language is to be understood figuratively, you will of course perceive, that all arguments drawn from it, in favor of a judgment after death, are futile and unfounded. If such 'judgment' can be proved, it must be done by the help of something different from these scriptures, for these when rightly understood, are seen to have no reference to such 'judgment'; but to allude to other and totally different subjects.

A reply to a single objection will close the present discussion, but this must be deferred until the next number.

LUCIUS.

A POPULAR ERROR DETECTED.

Perhaps no one proposition has ever been more insisted on than that unbelief is a sin so heinous in the sight of God, that the sentence of everlasting damnation on the offender is most reasonable, and that in the execution of it there is nothing offensive to the mild and gentle spirit of the gospel of Christ. Faith in the gospel is considered of so much infinite value, that it ensures its possessor of heaven and everlasting happiness, though guilty of foul crimes not a few; while unbelief is supposed to be of such a damning character, that a life of the most unexceptionable morals can have no claims to favor if connected with it.

There are many considerations which if duly regarded would render the doctrine above stated very doubtful indeed; but there seems to be a shorter way of disproving it, which we find exhibited in 1 Tim. i. 13, thus: "Who was before a blasphemer, and a persecutor, and injurious, but I obtained mercy because I did it ignorantly and in unbelief." According to this testimony of St. Paul, ignorance and unbelief so far from cutting him off from favor, seemed to recommend the blasphemer to the mercy of God.

If it be asked, in relation to this subject, what benefit there is in believing, if the unbeliever can obtain mercy; the answer suggests that true faith will prevent the crimes which the divine favor forgives; for after Paul had obtained mercy, he was no longer a blasphemer, persecutor or injurious.—*Uni. Mag.*

LOVE.

What moved God to create the world and people it with the human race? Love. What disposed him to give man a rational soul, and endow it with moral faculties? Love. What induced him to render man a free moral agent, and expose him to choose with good and evil? Love. What prompted him to surround man with so many trials, joys, sorrows, blessings and woes? Love. What led him to ordain rewards and punishments according to every man's deeds? Love. What disposed him to send his spirit, his prophets, his Son, and his apostles into the world, to enlighten, reprove, instruct and reform mankind? Love. What prompted him to institute the law, the gospel and all its dispensations? Love. What brought down Jesus Christ from heaven to seek and save that which was lost? Love. What makes the angels of heaven rejoice more over one sinner that repenteth, than over ninety and nine just persons who need no repentance? Love. What leads saints to desire, and pray for the salvation of all sinners? Love.

What is the fulfilling of the law? Love. What is that without which we are nothing? Love. What renders men the true children of God? Love. Who is the purest christian? He who is the nearest perfect in love. What will be the chief glory of heaven? Love. Which will finally prevail in the universe, love or hatred? Love. Let us then strive after the fulness and purity of Love.—*Ind. Messenger.*

AUTUMN REFLECTIONS.

Let us go forth at that delightful season when the morning sun first sheds his glorious beams "aslant the dew-bright earth and colored air," and view the bounties of impartial goodness! Behold the earth as far as the eye can search teeming with the luxuriant harvest or strewed with delicious fruits and the trees still bending beneath their precious weight. The clear sky seems smiling above us with grateful complacency—the feathered tribe carol their morning hymn of praise, and dazzling sunbeams speak exalted joy. The joyful husbandmen are seen issuing from their peaceful dwellings prepared to gather in the rich harvest of the year. Glorious sight! delightful contemplation! who does not feel the swelling soul within as he prostrates himself in grateful adoration to return his humble thanks to the bountiful Giver of all good? Come ye partialists, come stand here on this delightful evening, and with an extended view behold the bounties of divine Providence!—Throw off the fetters of superstition, discard those partial views and feel your minds expand at the contemplation of impartial benevolence! Is there delight in viewing a lonely garden blooming in beauty and utility? how much greater the delight in beholding a vast country laden with the richest fruit! Is there pleasure in seeing one happy soul bowed in humble devotion to the God of Israel? how much greater the pleasure in beholding a vast congregation engaged in the same delightful employment! and how exalted the joy! how supreme the delight in contemplating with an eye of unwavering faith all nations kindreds and tongues engaged in unceasing songs of praise in the regions of unfading joy! Hark! fancy almost wafts the sound to earth! Glory to God in the highest, impartial wisdom—infinite goodness—O glorious immortality!!

Does it excite admiration to contemplate the goodness of Omnipotence in a limited degree? how inexpressible the admiration produced by a full view of the unlimited attributes of the great Jehovah! yes friend partialist, be entertained for once to lay aside those bitter dogmas which blinded bigots have formed from perverted imaginations, and enter the wide field,

of universal love and meditate on the ways of God to man, with a determination to believe nothing that cannot be reconciled with His nature. See how the breath of love consumes the soul-torturing dogma of endless punishment! Oh! let it die! for surely its decay cannot produce even a momentary pang in the heart of the benevolent beholder!—*Impartialist.*

A FRAGMENT.

—I passed through the ruined tower of the abbey, and crossing the ancient hall entered the little chapel in the left wing of the building. All was silent as the grave, and my footsteps echoed with a sound that made me tremble. The flickering light of a taper gleamed faintly on the stately walls of the sacred place; portraying there a thousand shadowy forms to fright my throbbing bosom. I ventured along towards the altar from whence the light proceeded, and looking around me, perceived I was intruding in the mansions of the dead. Fear and horror thrilled through my frame, and I was preparing to depart, when a soft strain of music floated along the tottering galleries; a spirit hovered near me, and as I knelt to pay my adorations to the heavenly being, she thus addressed me;—"Daughter of earth! what dost thou here? Knowest thou not that these abodes are sacred?" 'I came,' said I, 'to seek for Wisdom.' 'And dost thou,' replied she, 'expect to find her here?' 'Alas!' said I, 'hitherto have I sought in vain where pleasure reigns, where vanity delights to dwell. The records of antiquity could afford no light to guide my wandering footsteps.—After many fruitless expeditions, I have reached this desolate spot, and if wisdom does not here abide, where, oh! where shall I seek her.' 'Mistaken mortal,' replied the angelic spirit, 'quit these domains of death, and seek for wisdom where alone she is to be found, in the temple of virtue. Come,' continued she, 'I am Religion; I will lead you there. I alone am privileged to know the hidden treasures of true wisdom. My hand only, can with success unfold that volume in which are contained the brightest blossoms of hope, and the dearest promises of immortality. Influenced by my principles and feelings, you shall pass uncontaminated down the stream of life, and when the torrent of adversity assails, my bark shall waft your feeble frame along, and land you safely in eternity. Come, undaunted you shall pass through every danger and difficulty; 'Fear not for I am with thee.' I gave my willing hand, and resolved that forgetting the world, and all its tumults, Religion should direct my future life. I had as it were imper-

captively left the chapel, and now found myself in the open air with my new companion beside me. The faint glimmer of the taper had faded, but myriads of stars bestrewed the azure sky, and the first ray of the rising moon was smiling upon the waters.

"Let not the rich man glory in his riches."
—Jeremiah ix, 23.

Our own observation and experience will prove to a demonstration, that the possession of wealth does not necessarily imply happiness. Look at that man who rolls in the wealth of a Croesus—who has added house to house and land to land, and possession to possession, until he can say with the rich man in the record, "soul, soul, thou hast, much goods laid up for many years, take thine ease, eat, drink and be merry." and of what avails is it all? We have seen such men brought low upon the couch of sickness, and to turn with loathing from the gilded service presented to his parched lips.—They have then looked with calm indifference upon the splendid mockery of grandeur around them and sighed to think that the whole of their untold gold, though freely offered, was unable to purchase for them a moment's exemption from the pangs of the disease which was preying upon their vitals. Look also at the rich man who has rioted in debauchery and excessive sensual gratification until the natural powers of his system have become enfeebled and exhausted, and he goes forth a wretched repining skeleton, envying the appetite of the beggar, who solicits the crumbs which fall from the table of his servants. Can such a man rejoice in that splendid misery which he has heaped up around him, when the choicest viands and the most costly dishes on his board bring nothing but dissatisfaction? Surely not. Nor can the victim of avarice justly glory in his riches, he whose only pleasure it is to count the thousands he has accumulated; the sordid miser, whose bliss it is to watch by stealth the shining horde he possesses, and from which the abstraction of a single farthing, would be like drawing out his heart strings from their very roots. Verily the glory of such men is their shame. They do not enjoy themselves, nor do they add a single item of the sum of human happiness. To "do good and to communicate," they know not, nor can they ever experience the greater blessedness which attends the bestowment of charity, than in the receiving of it, for saith the scriptures—"It is more blessed to give than to receive." Let not then such a rich man glory in his riches, for they often "take to themselves wings and flee away, as an eagle towards heaven."

Southern Pioneer.

L. F. W. A.

FREE INQUIRY.

It is an acknowledged fact, that freedom of inquiry into all subjects which fall under our observation should not only be tolerated but encouraged. Truth, it must be admitted, stands upon a basis too firm and immovable to be overthrown or destroyed by investigation. Nor will it be denied, that a knowledge of the truth either in relation to matters of religion or the ordinary affairs of human life, will most certainly promote the happiness of individuals possessing it.

A free inquiry, then, into all matters relative to the present or future existence of mankind, or the matters of faith connected with those subjects, should be encouraged by all those who prefer the sweets of truth to the husks of error, or the idle dreams of fanatics. Mankind differ, and very honestly too, upon matters of faith, and each individual of community has a good, yea an inalienable right to his own opinion. But because my neighbor is opposed to my sentiments or in reality feels aggrieved at my condition, it does not follow that I should conceal my views or refrain from defending them. True, my friend may dislike my sentiments, disbelieve my doctrine, and regret that I should either embrace or defend them; and possibly he may be offended at the liberty which I take in speaking in defence of them, but because he is thus opposed I am not bound to acquiesce in his opinion or remain mute at his command. Nor should any man, whether saint or sinner, presume to speak against any investigation with severity.

THE REASONABLENESS OF CHRISTIANITY.

All the precepts of christianity are reasonable and wise, requiring such duties as are suitable to the light of nature, and as approve themselves to the best reason of mankind; such as have their foundation in the nature of God, and are an imitation of the divine excellencies; such as tend to the perfection of human nature, and to raise the minds of men to the highest pitch of goodness and virtue. They command nothing that is unnecessary, they omit nothing that may tend to the glory, or the welfare of man, nor do they restrain us in any thing but what is contrary to the regular inclination of nature, or to our reason, and true interest; they forbid us nothing but what is base and unworthy to serve our humors and passions, to make ourselves fools and beasts. In a word they restrain us in nothing but what tends to our private harm, or prejudice, to public disorder and confusion.—*Tillotson.*

Every plant which my heavenly Father has not planted, shall be rooted up.—*Script.*

EDITORIAL.

PARABLES.

We have often remarked it as a somewhat singular fact, that many of the doctrines now prevalent in the Christian church, are sustained by some fanciful interpretation of a parable, or the high wrought metaphors of the inspired writers. Thus the popular doctrine of endless misery scarcely claims for its support a positive and clear declaration of scripture. Do you ask an advocate of this doctrine for his strongest positions in its favor? he will most probably refer you to the parables of Christ, or the metaphorical language of the Apocalypse. The rich man and Lazarus, the wheat and tares, the sheep and goats, the lake of fire and brimstone or the second death, will be pointed out as incontrovertible evidence of the doctrine. The impropriety of such a course is so obvious that we deem it unnecessary to offer any comments of our own upon the subject. We only intend to show that those who adhere to this mode of defence, do it in open violation of those rules laid down by those of their own faith. Horne, in his introduction to the critical study of the scriptures, lays this down as his twentieth rule for the interpretation of the scriptures :

"No article of faith can be established from metaphors, parables, or single obscure and figurative texts."

In illustration of this rule our author holds the following language :

"The metaphorical language of the prophets, and figurative expressions which abound in the scriptures, are calculated to promote the purposes of godliness by acting on the imagination and by influencing the believers conduct; but never were intended to be a revelation of gospel principles. Instead of deriving our knowledge of christianity from parables and figurative passages; an intimate acquaintance with the doctrines of the gospel is necessary, in order to be capable of interpreting them."

We commend the above rule, together with the author's illustration, to the serious attention of those who are constantly in the habit of quoting parables and metaphors as proof of their doctrines. Let them give in the first place a plain and explicit 'Thus saith the Lord,' and then the doctrine will be built upon a sure foundation which cannot be moved.

I. D. W.

"Pure religion and undefiled before God the Father, is this, to visit the fatherless and the widow in their affliction, and keep himself unspotted from the world."

GOOD TIDINGS.

Extract from an unpublished Sermon.

It may be proper here to inquire, how the doctrine of the resurrection could be good tidings, when connected with the long cherished doctrine of endless misery? Without faith in the resurrection, men would look to the future and dread the silence and darkness of the tomb. Still, the grave would be a resting place from the storm; and under the pressure of the ill of human life, we could look to the narrow house with some composure and gather some comfort from the reflection, that there the weary head would be at rest and the troubled spirit find repose, where the wicked cease from troubling and the weary are at rest. Now is there any propriety in calling that 'good tidings,' which moves upon the dark waters of oblivion only to call up spirits from the 'vasty deep,' and people eternally with spectres of darkness to torment us forever?

Is he a messenger of 'good tidings' who draws away the dark curtain that hides futurity from our view, only to present us with the smoking pit, from which comes up the voice of dire lamentation and wo, and pain never ending, for a large portion of the human race?—**Nay**, I do not hesitate to declare that even unbelief in all its gloom,—the **Atheist's creed**, there is no God and death is an eternal sleep,—blank and cheerless as it may be, is nevertheless better tidings than that of ceaseless wo, for a soul of Adam's family. I ask you to bring the subject home to your own hearts and your own feelings, and decide with candor and truth. The gospel's 'good tidings.'—such is the meaning of the word, and such the definition given by the inspired apostles.—There is no mistake here; there can be none. The true gospel of Christ is good tidings to all people. Go then to the silent mansions of the dead and weep for the loss of friends that are gone. Go, and sit you down in solemn silence among the sepulchres of those that are mouldering in dust, and as the eye rests upon the consecrated marble that marks the spot where sleeps some tender friend, tell me if you would not rather cherish the lonely thought that your friend sleeps in the dreamless solitude of the grave, than be told that he lives but shivers in the endless torment of hell? I know not how others may feel on this subject, but for me I say, when desolation's iron scourge lays the heads of my wife and my children low in the dust—when like the oak of the forest, scathed and seared by the lightnings of heaven, I stand leafless and bare with ruin all around me, and naught but the ghosts of departed joys remain; if I can not drink of the pure wa-

ters that gush from the living rock, give me the poor privilege of reflecting that my loved ones sleep in the arms of death, that their conflicts are over. But spare, oh! spare the last vial of wrath! Disturb not their mouldering ashes, nor drag them from the tombs to torment them ever more! Tell me not of

"Eternal plagues and heavy chains,
Tormenting racks and fiery coals,
And darts to inflict immortal pains
Dipt in the blood of damned souls."

I. D. W.

POETRY.

A FRAGMENT.

BY I. D. WILLIAMSON.

'Twas evening; and I sat me in the house
Where multitudes in solemn awe were met,
To pay their vows and worship before him
Who lives and reigns in majesty supreme.
The pale light shone dimly from the fading
Lamp, whose scattered rays contended feebly
With the spirits of darkness hovering round.
The aged and the young were there; and all
Ranks, from riches down to poor and helpless
Penury, had met in convocation,
To hear from God and worship at his feet.
Patiently and silently they waited
And with anxious look gazed on the pulpit
Where sat the shepherd man whose duty was
To feed them with the bread of heaven and earth.
The hymn was ended, and from a thousand
Waiting hearts, the fervent prayers of pious faith
Borne on angels shining wings ascended
The celestial brow, of the holy mount
Calling on God to shower salvation down.

The book was opened;
And from its sacred page, the text was read,
Which spake of punishment for those who stray
From virtues path, to walk with sinners vile.
But men through mists of error dark, see not
The parent's hand that guides the chast'ning rod.
Like children whose awakened fears transform
The image of their friends to demon powers
Of whom the nurse has bid them oft beware,
So men, by falsehood blinded and deceived,
See not the smile that beams in glory bright
From the face of him who smites the sinner,
But smites to bless and wounds to heal again.
Thus the preacher, accustomed long before
To meditate on ideal woes that swell
Beyond the vale of death, and sadly brood
O'er scenes of cruelty, in future worlds,
Sees in the text, nought but the burning pit,
And turns the threat'nings of a father's love
To the cruel ire of an angry God.
On the scathed brow of Sinai's awful mount,
Where lightnings flash and grumbling thunders
shake

The solid ground, he took his favorite stand.
To the lowest depths of the infernal den
He plunged, and brought up the naked souls
Of men long damned, to unfold the dreadful
Secrets of that unseen world of anguish.
How demons rave, and spirits in chains
Write and burn deep in ~~solid~~ liquid fire
That roll and dash their boisterous billows
Against the rugged rocks that make their bounds!
With gestures frantic and with looks of fear
He said, that miseries more keen than these

In God's own book are threatened and await
The souls of those to whom his words are given.
His voice he lifted high and cried aloud,
That hell's most dreaded jaws yawned from be-
neath,

And devils grim had raised their brawny arms
To drag his hearers down the gulf of woe!
Then it was that the stout hearted trembled
And the nerves of the weak and timid shook
As the aspen leaf when driven by the wind.
The tender maiden shrieked outright for fear.
And even the hoary headed sire, whose brow
Had often stood unmoved in battles dire,
Was sore afraid and chilled with anxious fear.
And men were in that house, (if right it be,
To call them men, who wear the human form
But have no hearts to feel) and women too,
Who looked coldly on, and even gloried in
The tears that fell from eyes unused to weep.
I turned away and sighed, that men who live
On God's paternal care from day to day,
Should raise a feeble voice against his love.
And at the moment, when his blessings fall
Most freely on their heads, traduce his name.

LETTERS TO PROFESSOR STUART.

Our acknowledgements are respectfully ten-
dered to the author, for a copy of a recent pub-
lication entitled "Letters to Rev. Moses Stu-
art, Associate Professor of sacred literature in
the Theological Seminary at Andover"—By
W. Balfour. We rejoice that these useful
letters have been given to the public in their
present form, accompanied by so many inter-
esting "concluding remarks." As soon as we
can find time to bestow upon this welcome
publication the attention it merits, our read-
ers may expect to hear again from us in rela-
tion to its contents. We will only add that
a few copies have been forwarded to Messrs.
Kemble and Hill of this city, where our friends
can have an opportunity of procuring the work.
Price 25. cents. G.

MINISTERIAL CHANGES.

Several changes have taken place in the min-
istry in this city, (Albany,) and it is rumored
that others are to occur soon. Dr. Wilson
has left us, Mr. Lockland is gone, Mr. Keese
is said to be going, and rumor whispers that
even our good friend Kirk; with some one or
two more of our good friends, are about to go
hence. We feel upon this subject something
like the fox in the fable. "If these are chased
away we fear a more hungry swarm will suc-
ceed."

I. D. W.

"Charity thinketh no evil." Some who
profess a good share of charity, think that
their neighbors are totally depraved, and are
sure it is no breach of charity to think they
will dwell with devils in endless woe. The
question is whether this is thinking no evil.

I. D. W.

Give thanks unto the Lord.

SHORT SERMON.

Doth the wild ass bray when he hath grass? or loweth he over his fodder? Job. vi. 5.

The language here quoted was made use of by the 'most patient man' in reference to the severe affliction he was called upon to endure, of which he says that had it been weighed in the balance it would have been heavier than the sand of the sea. It was so very oppressive as to render life almost insupportable; and induce the ardent wish that God would take it from him. This son of sorrow indeed looked with a degree of anxiety and impatience for the time when he should depart to that unseen residence "where the wicked cease from troubling and the weary are at rest."

From these circumstances and from the question proposed in the text we may deduce a principle universal in its application. It is this, that mankind require a degree of happiness, either present or in prospect, that shall outweigh the misery they endure in order to make life desirable or even supportable.

The ox loweth not when he is supplied with fodder, and neither will a wise man complain when he is happy, nor even when he endures misery if he has a recompense in prospect, or the strong assurance that whatever evils may come upon him they will finally terminate in an increase of his happiness. On the contrary, the ox without food is unsatisfied; so also is man without hope—when deprived of happiness either present or in anticipation.

The principle will apply, and with peculiar fitness, to the mental and the moral wants of the children of men. As is the ox or the ass without food, so is man without wisdom and virtue. Moral and intellectual beings are constituted with desires or appetites that cannot be sated except with knowledge and virtue.

The same may be said of our religious nature. Man is naturally a religious being; and in this respect the principle already laid down will apply to mankind universally, with this variation, that religious beings require a certain degree of *religious truth*, without which the world affords them no real enjoyment. By religious truth must be understood the truth relative to the origin of mankind, their originating cause, their duty to him and their final destination.

Ushered, without our knowledge and without our will, into a world of beauty—a world of variety and enjoyment—a world however not altogether suited to our wants and wishes; it is very natural for us to inquire from whence we came? to whom we are indebted for our existence? and where we are bound? Correct information in reference to the subject of

these inquiries, is to the soul of the religious man, as wholesome food to the ox or the ass. It satisfies not a mere idle and impertinent curiosity, but the deep and ardent desires of his heart—his strong appetite for religious knowledge.

In this respect the revelation which God has seen fit to vouchsafe unto men, is an invaluable blessing—invaluable in consequence of the rich stores of knowledge and wisdom there treasured up to supply the wants of the children of men. The record of divine truth contains the *unsearchable riches of Christ—the bread of God that giveth life to the world*, and is as a *fountain of pure water which springeth up unto everlasting life*. Information however in relation to these subjects, is important only so far as it is truth. Error and falsehood on points touching the duty and destination of man, is as unsatisfactory and loathsome to the mind of a religious being, as unwholesome or poisonous food to the ox or the ass.

Though these at first and for a time may be pleasing to the taste, and allure the mind by their tinsel splendor; yet when fixed in the heart they carry a deeply pernicious influence in their train, corroding the better affections and drying the many fountains of pleasure.—One fatal error in reference to our final destination may lead, and has led, not only to the loss of present joy and the most dark forebodings in respect to the future, but also to the wreck of reason—insanity, murder and suicide, Hence the fatal consequences that so frequently attend a belief in the interminable torture of a great portion of the human family.

Man was formed for happiness; and his sympathetic nature is such that he desires it, not only for himself, but for those with whom he is united by the tender bonds of affection. However cold may be his nature, however narrow and isolated the sensibilities of his heart, if he has but one friend, while he feels for himself, his bosom yearns for the welfare of that one individual to whom he gives the name of friend. To him then the prospect of misery without mitigation and without end, is like pernicious food to the wild beast. It throws a corrosive influence over his moral affections, and destroys the fond anticipations of his soul, rendering heaven a nullity and earth a hell.—It fixes a fatal gangrene in the heart that knaws to the very core, corrodes the vital principle and diffuses poison throughout the whole system.

The sentiment then, opposed as it is to the benevolent affections and so fatal to the happiness of man, can not have come from heaven. Its horrid features show it to be of infernal extraction. The very fact that it is so undesirable

ble and so destructive to happiness, supposes it to be religious *error*. For religious truth is very different in its nature and tendency.—It is more congenial with all that is pure and holy and benevolent in the nature of man, and is therefore desired by the good and the upright in heart. Hence arise those ardent desires that are found in every holy heart, that all mankind should finally be made holy and happy. These scarcely can be found in an individual whose heart is touched with divine love that does not desire it. A conviction then of this truth, like wholesome food to the ox or the ass, is calculated to satisfy the soul.—Standing as we do upon the narrow stage of life, the creatures of a day, it affords us the highest gratification to be assured that we are destined for a higher and a happier world.—The assurance is doubly gratifying inasmuch as it removes the fearful looking for of black annihilation and still more dreaded endless torment.

Let man then be convinced and rejoice in the truth of the most high God. Let him embrace the doctrine of salvation for all the kindreds of the earth—a doctrine so congenial to all the best feelings of the heart. And let him be grateful in the reflection that this frail tenement of mortality is not his only theatre of action, and that death is not the closing scene of his career and existence; but that he is bound not merely to a future and eternal world, but to a world of glory and perfection, of purity and unmingled felicity. R. O. W.

THE UNIVERSALIST AND LADIES REPOSITORY.

Br. Daniel D. Smith, Editor and Proprietor of the 'Universalist,' published at Boston, proposes to commence the third volume of that work under the above title. The following remarks from Br. Smith will convey to the reader an outline of its contemplated character.

"Encouraged by past success, the Proprietor is induced to issue proposals for the third volume of 'THE UNIVERSALIST.' And that it may interfere with no other publication advocating the doctrine of Universal Salvation, he has, in compliance with the advice of his friends, concluded to make an addition to its name and character. It will, as it has heretofore done, advocate the great doctrine of a world's salvation by Jesus Christ. Moral, practical, experimental and consolatory subjects will receive a due share of attention. Notices of passing events, interesting to the religious public; brief reviews of rare and popular works; poetical effusions, and in fact every thing which will tend to render a publication of the kind *entertaining and useful*, will find

a place in its columns. Its tone will be mild, generous and charitable; but at the same time distinct, manly and firm. We shall aim to make its style chaste, and its literary character generally such as shall command respect. It will advocate the rights of FEMALES, and earnestly contend for FEMALE education. In a word, no pains will be spared to render 'THE UNIVERSALIST AND LADIES REPOSITORY,' a welcome visitor at the dwelling of every Female Universalist, and such a publication as will do honor to our denomination in the present improved state of society.

CONDITIONS.

The third volume of 'THE UNIVERSALIST, AND LADIES REPOSITORY,' will commence on Saturday June 7. 1834. It will be published in Boston, Mass. every week, on good paper, in a open sheet of the quarto size; and afforded to subscribers at \$1.25 in advance, \$1.50 in six months, and \$1.75 at the close of the year.

The Universalist has always been a "welcome visitor" at our office, and we doubt not that the intention of its worthy proprietor to cater for the mental appetites of the femininity, will render it equally so in future. G.

MONTPELIER, VT.

The following interesting statement is taken from the "Watchman!"

The following is a statement of the number of persons in Montpelier, who have given their public money, arising from the Ministerial fund, to the different societies in that town for the last five years—as found on the town Treasurer's books.

	1829	1830	1831	1832	1833
Universalists,	98	77	163	159	296
Congrega.	136	163	63	163	111
Methodists,	124	233	160	132	58
Free will Bap.	24	16		39	31
Associa. Bap.	17	18	19	17	17
Friends,	6	6	8	7	5
East Vil. So. Cong.			63		

NOTICE.

The unsold pews in the Universalist church in this city, will be rented on the 30th day of December inst. at 6 o'clock P. M., at said church, for one year from the 1st day of January next. Those persons now holding pews in said church will be expected to continue the same, unless notice be given to the trustees on or before said 30th day of December.

By order of the Trustees.

L. H. Haskins Clerk.

Dec. 14, 1833.

He that diggeth a pit shall fall therein,

ORIGINAL COMMUNICATION.

LACONISMS.

CHAPTER I.

1. JOHN *the inkman*, founder of Calvinism and burner of Servetus, has given as a portion to those damned reprobates "whom God will not have to be saved," eternal death, endless sorrow, and unceasing pain in the flames of hell; but ST. JOHN *the divine*, has assured us of a time to come when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Reader! *which JOHN is most worthy of credit?*

2. The Methodists tell us that man is a *free moral agent*, and can believe or disbelieve, act or refuse to act, as he chooses. That this doctrine is untrue, may be inferred from the fact, that we *cannot love* an hateful object, or *hate* a lovely one. And an advocate of man's free agency, recently told the writer of this article, that he "wished Universalism was true; but found it *impossible* to believe it;" which would not have been the case, if he were *free* to act as he chose.

Error is apt to commit suicide.

3. Universalism teaches that God WILL have all men to be saved; but Partialism says this will of our FATHER, will fail of accomplishment. But the bible declares, He "*doeth according to his will* in the army of heaven, and among the inhabitants of the earth."

Bibleism and partialism have for a long while agreed—to disagree!

4. The justice of Calvin's God, may be understood, by just remarking, that a portion of mankind were from all eternity, by an immutable decree,

*"Debarred from ever faith receiving,
And damned at last for not believing."*

Comment is dumb!

5. Total depravity, original sin, and endless torment, are some of the beauties of orthodoxy.

Pity all "beauties FADE away."

Albany.

C. W.

TWO QUESTIONS ANSWERED.

1st. If Universalism is true, why preach it? Because it is true.

But supposing it to be true—of what use or benefit *in this world* is it, to know that mankind will be good and happy in another? A most palpable benefit, inasmuch as it tends to enlighten, purify, and exalt mankind here, and the principles upon which the truths of the doctrine are based, are such that they will eventually purge and regenerate the moral

world. Their results will be experienced *here*.

Although every man will surely be made alive in Christ; and although his condition here, or any views he may now indulge, cannot in any manner prevent it, yet to question the present necessity and benefit in a moral view of the christian doctrine, would be as absurd as to question the necessity and benefits of wholesome food to sustain life, and such clothing as may render the same comfortable, merely because the resurrection in another state of being will secure to us immortal life, and because the quality of our food and clothing *here* will not effect our immortality *there*. What should you think of that man who should refuse to labor with his hands, walk with his feet, and should deny himself necessary food, and should assign as a reason, 'it will be of no use after the resurrection'? Why we might justly call him a *mad man*. Now man's moral wants are as necessary to be supplied as his physical, and the revelation of divine truth is as well adapted to meet the wants of the one, as the ordinary blessings of providence are to meet those of his physical nature.—While such facts are so evident, what weakness, what ignorance, what perverseness of habit and thought is betrayed in asking—'of what benefit or use *in this world* to proclaim the tidings' of the 'great salvation.' O tempora! O mores!

To enlarge more on the subject is needless, if 'reason, that heaven lighted lamp in man,' is only exercised.

J. M.

ARGUMENT SHORT.

Universalist. You believe God *desires*—what?

O. Arminian. "All men to be saved and to come to the knowledge of the truth."

U. You believe that our *desires should be in unison* with God's?

O. A. Certainly. Then—

U. In rejecting Universalism you condemn yourself.

O. A. While my desires are in unison with God's?

U. Even so, for whatsoever is not of faith is sin.

MULTUM IN PARVO.

Three questions for those called orthodox.

1st. In God's covenant with Adam did he desire the salvation of all men?

2. If God is unchangeable does not the same desire still exist?

3. If God does all his pleasure, will he accomplish it?

VOX E COLLEGIO.

THE RESTORATION.

Of all sentiments that ever entered into the mind, or were applied to the heart of a human being, that of the restoration taught by all of God's holy prophets since the world began, is the most sublime and important. Let your imagination wing its flight high up above the stars to the palace of the Eternal, and behold a world restored, repasting on the smile of God! Can the human mind possibly conceive of any thing more splendid. Such a doctrine is worthy a God of immortal benevolence, of consummate wisdom. It would detract from the dignity and glory of heaven, to suppose the trophies of omnipotent love would fall short of the salvation of all! The great doctrine of the restoration, involves every thing that is dear to man, and honorary to God and Christ. Jesus was commissioned from the high court of heaven, to be the Saviour of man even to the ends of the earth. Shall he who came forth on an errand of infinite kindness to save the world, clad in the bright armor of immortal truth, shielded and strengthened by Omnipotence himself, suffer a disappointment? Shall the government of God be thus disgraced? Shall he who reddened his garments, in his own precious blood, to obtain a lawful inheritance, be robbed of it at last? No! this would wither the laurel wreath of victory, that adorns the Saviour's brow. No, we will not, cannot admit a doctrine, that plucks a single star from the coronal of the Lord Jesus. All good men desire the restoration of the world, angels rejoice at it, Christ died for it, and God himself hath solemnly sworn to accomplish it! Will it not then be effected? We pause for a reply. All other systems of religion compared with this, dwindle into insignificance—they are powerless, barren. The doctrine of the restoration, embraces all which the most enlarged benevolence can grasp at or desire. It gives the Almighty the best possible character, and promises every thing that is dear to man. It points the eye of faith and hope, across the black waters of the Jordan of death to a better land, to fairer and purer skies, to those cloudless heavens where the thunder never rolls nor the lightnings flash. Say, is not this sentiment, worthy of all acceptance? Let it then be engraven upon our hearts, as with the point of a diamond. It is a staff and support to the aged, a crown of rejoicing to the youthful believer, and balm to the wounded heart. It smoothes the rugged path of our earthly pilgrimage, softens the pillow of death, and sheds a halo of light and glory over the darkness and solitude of the grave.—*Phil. Lib.*

UNIVERSALISM.

There is no doctrine of christianity which is so well calculated to make man a happy and moral being, as that which teaches him that God is the Father of all; that he loves all, and that he will save all. Those doctrines which describe the Almighty as a partial Being, loving some and hating others, surely tend to fill the minds of their professors with spiritual pride, which will cause them to look down upon those, whom they do not consider the favorites of heaven, with contempt and disdain. Can any thing be further from the spirit of the gospel than this? Will it not react upon them, by causing unbelievers to despise and hate those who profess such uncharitable doctrines? But that doctrine which teaches, God as the Saviour of all, cannot but make its professors view all men as their brethren—cause them to love them and inspire them with an ardent desire to promote their happiness; this benevolent conduct, will create in the minds of unbelievers a similar spirit, and will draw them by the gentle chords of love, to the feet of their Saviour, when like unbelieving Thomas, they will exclaim, my Lord and my God! Were this doctrine to prevail most generally in the world, its character would be changed, and we should have a heaven on earth.

EFFECTS OF ORTHODOXY.

There is no argument that will so effectually point out the popular notion of damnation, and show its absurdity at the same time so fully, as to admit it to be true, and trace its consequences. We will therefore attempt to point it out, in its proper colours, that its advocates may, for once, see its awful features, and look with astonishment upon the open face of their dear Delila.

There was an amiable female, named Amanda, who was truly the admiration of all who knew her: she had many excellent and shining virtues; and it might be said of her, in truth, that she had never done any harm. But the dear creature made no profession of religion; she believed in no creed. Her parents were pious Christians of the Calvinistic faith. They had raised Amanda free from the common vices of her sex; and given her a good education. The natural powers of her mind were more than ordinary, and the accomplishments of her person, equalled her acquisitions. When Amanda was about sixteen, she was waited on by a young gentleman of respectability, and of excellent accomplishments, who obtained her consent to accompany him to a *camp-meeting*, held by one of the

Arminian sects, some miles distant from her father's residence. As the parents of Amanda were not rigid, their consent was easily obtained. The young couple took their carriage, and in company with some other young people, bent their course for the camp-meeting, where they arrived the next day. During this meeting, Amanda heard many sermons, filled with denunciations of wrath and vengeance. On the third day of the meeting, she heard a young man, of more than ordinary talents, preach from the following words: "And he said unto them, go ye into all the world, and preach the gospel to every creature; he that believeth and is baptised shall be saved, and he that believeth not shall be damned,"—Mark xvi. 15 & 16. He painted the damnation of hell in its blackest colors, and pronounced it to be the inevitable doom of all unbelievers. He was well qualified to work upon the passions; he exerted all his oratorical powers on the occasion; and played his artillery of hell with such skill, that the "slain of the Lord were many." A number of young females were thrown into a state of distraction—Amanda, among the rest, became a victim to the fiery shafts of wrath emitted by this son of Vulcan. Almost the whole congregation were in tears. It was what is generally called, at such meetings, a melting time. And a melting time it was to the amiable Amanda!—She was so melted down that her soul assumed a new form! From that hour black melancholy marked her for her own. Her religious friends and acquaintances rejoiced for a while, in what they considered the work of the Lord on the much beloved Amanda. But their joy was soon turned into the most heart-rending sorrow. Her father, the next Sabbath, accompanied her to hear one of his own favorite preachers. He preached what we may call an old fashioned Calvinistic Sermon. His text was, Rom. ix, 22, 23. "What if God, willing to show his wrath, and to make his power known, endured with much long suffering, the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared into glory." In this discourse, the doctrine of particular election and reprobation was fully brought into view. This gave the finishing stroke to the peace of the dear Amanda! She plainly saw, or thought she saw, that she was one of the reprobates—"a vessel of wrath fitted to destruction." This was more than her tender heart could bear. She cried out, as if in the agonies of death, "I am damned!—I am damned!—Heaven has decreed my awful fate!—There is no mercy for Amanda!—Oh, Amanda

is forever damned! Oh! God of heaven have mercy! Oh! pity! Oh! spare me!" In vain did her religious friends exhort her to believe in a crucified Saviour. The distracted Amanda could not believe he was her Saviour. Reason had forsaken its empire; and fate had marked her destiny. Her tender and delicate constitution could not long be supported under such an accumulated weight of grief. The wasting hand of disease laid hold of her beautiful and slender frame, which portended a speedy termination of all her woes, and an end to all the flattering prospects of her fond and loving parents.

The writer of this was called on to visit this lovely object of commiseration, in the last stage of her mortal existence. He will never forget the melancholy spectacle!—her bright image is now before me. Her weeping friends made way for my admittance to her bed-side; but, alas! it was too late to offer consolation. Gracious God! how shall I paint the dreadful scene?—Her beautiful form reclined on a dying bed; her once wild eyes now rolled in wild distraction!—She took no notice of any thing said, or that transpired in the room. The blushing rose had faded from her cheek; yet much of her native beauty still set, in awful majesty upon her distorted features. Her hands sometimes clenched together—sometimes smote her snow breast—and sometimes tore the graceful locks which curled upon her temples. Her purple lips quivered with the agonies of death. Her faltering tongue still articulated accents expressive of deep-felt woe, (which were often interrupted by heart-rending sighs,) exclaiming, "I am damned! I am damned!—Amanda is forever damned!" "And every groan she heaved was big with horror!" The whole company were in a flood of tears! The hardest heart—the stoutest wept! (who could forbear? I could not.) Here, said I, mentally, here is a wretched victim of the God dishonouring, soul chilling doctrine of a future hell and damnation!—Here is what some falsely call the work of God on the soul, ripened into full perfection! Merciful God! why is delusion suffered to stalk about in such horrid forms!—Why is this angel of innocence suffered to be the lawful prey of this hell-born monster? Was her soul black with crime, and her white hands stained with blood? No! Corroding guilt had never found its way to that bosom of innocence!—Alas! ye mistaken pious! This is the effect of the good tidings of your gospel! by threatening the guilty with an awful hell of damnation, fire and fury, in the next world, you have kindled a hell in the bosom of innocence in this! But kind death soon did its office.—

"Heard you that groan?—It was her last!" Her lips quivered into the stillness of death—and the immortal spirit left its beautiful habitation forever. But, tremble, oh! my soul to think! If the construction generally given to the foregoing text, be the true one, the worst of the scene is still behind the curtain. And now, dear reader, if your tender feelings can bear it, we will take a survey of that imaginary damnation, which *reputed* orthodox declares to be the fate of the once beloved, the once amiable Amanda. We admit it is all the illusion of fancy; but it is what millions have been taught to dread as an awful and solemn reality.

Hail! all hail! ye infernal powers!—You I invoke: lend your aid to paint the dismal picture. All ye sons of God, who shouted for joy when yonder sun first darted the blaze of day on his birth place of sinful man, cast a veil of thick darkness over your faces; for this dismal scene is only fit for the gaze of devils, infuriated bigots, and self-righteous fanatics! The curtain of fancy is drawn. And through the eye of superstition, I fancy I see the departed spirit of the once cheerful, the once gay the once amiable Amanda!! It still retains the lovely form, and her distracted and distorted countenance! She stands before an angry God, waiting with awful trembling to hear her awful sentence. The ceremony is short—no charge is brought, "I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." No! All heaven could have borne witness—and on earth the fact stands recorded, that Amanda was kind to the poor; her soft hand oft had wiped the tear of sorrow from the cheek of affliction. But, alas! virtue and innocence found no protection here! The law was read in peals of thunder, which shook the gates of paradise, and made hell tremble to its centre—"He that believeth not shall be damned!" The trembling Amanda raised her hand, as if to plead her innocence—heaven forbade the petition, and frowned her into silence. The Savior of sinners, who once wept over sinners, who once wept over his enemies, pronounced the awful sentence, "*Depart ye cursed into everlasting fire, prepared for the devil and his angels!*"—All heaven responds to the dreadful sentence with a hearty *AMEN!* "Thunder bolts of flaming wrath" hurl the distracted Amanda down "the black steps of damnation." Devils, astonished at their unexpected prey, bid her a welcome guest; the gates of hell are forever shut upon the forlorn, the terrified Amanda. I fancy I see the darling child of

pious and affectionate parents, sinking into liquid flames of burning lava; her shrieks and screams drive back my distracted imagination—it refuses to pursue the heart-rending scene any further. I return, and ask the self-styled orthodox, what means this awful damnation? and why is it the fate of innocence?—They all return one answer—"He that believeth not shall be damned."

Now, gentle reader, as much as your feelings and good sense may be shocked at the dark picture we have presented to you, in the case of the lovely Amanda, it is nothing more than the real picture of the popular construction of the text, "*he that believeth not SHALL BE DAMNED.*"

I'M GLAD IT IS NO WORSE.

A certain clergyman of Maine discoursing upon the text 'strait is the way,' enlarged to his congregation upon the very great obstacles to salvation; insisting on the very small number that would finally be saved. I doubt my brethren, said he, whether out of this whole congregation even *one*, the probability certainly is that not more than one will be saved.' One of his hearers, who had been listening with some interest to know how narrow a chance of escape the preacher was going to give, with a comic gravity remarked 'I am very glad it is no worse.'

TO SUBSCRIBERS.

Those of our patrons who have not paid for their papers will remember that the first six months of the volume is drawing to a close when we shall exact from them, *according to our 'terms,'* the sum of \$2. We presume that it is unnecessary to remind them that the Anchor is afforded to subscribers at the low price of \$1.50 *if paid in advance*, with an additional charge of twenty-five cts. for *every three months* that payment is delayed. We trust that a word to the wise will be sufficient.

What a pleasure it is to pay our debts! It seems to flow from a combination of circumstances each of which is productive of a specific happiness.

RELIGIOUS NOTICE.

Br. L. L. Saddler, of Perry, N. Y. will deliver a lecture in the Universalist chapel on Wednesday evening the 18th, at half past six.

MARRIED.

On Wednesday, Dec. 5, at the Nail Factory, by Rev. C. F. Le Fevre, Sylvanus F. Osburn to Miss Mary Myers.

CLINTON LIBERAL INSTITUTE.

The fall term of the Institute will commence on the second Monday, or 14th of October next. The academical year will hereafter be divided into three equal terms, viz.

The first, or fall term, to commence on the second Monday in October, and to continue fourteen weeks.

The second, or spring term, to commence on the fourth Monday in January, and to continue fifteen weeks, and

The third, or summer term, to commence on the fourth Wednesday in May, and to continue fourteen weeks. At the end of this third term the annual examination will take place.

The price of tuition will hereafter be as follows :

1. For the common branches of an English education, \$4 per term.
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Every student, on entering the Institute, pays to the Treasurer as entrance money, and for the purpose of defraying the incidental expenses of said Institute, in the following proportions, viz. Those who enter for one year, or three terms, *one dollar*—those who enter for two terms, *seventy-five cents*—and those who enter for one term, *fifty cents*. No other charges will be made either for room rent or other purposes; but every student shall, if required, pay one-half of the tuition bill for each term in advance, or give satisfactory security for the payment of the same, at the end of the term. The Institute contains upwards of forty lodging rooms, but students must procure their own furniture. All the students under fourteen years of age, shall, however, not be permitted to occupy separate rooms in the Institute, but board and lodge in private families, and during school hours be in the room and under the inspection of one of the Teachers.

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Mr. G. R. PERKINS, Professor of Mathematics.

" ABRAM DELONG, Assistant Teacher.

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Joseph Stebbens, David Fitzley,
Timothy Smith, E. S. Barnum,

Executive Committee.

Clinton, Oneida co. N. Y. Sept. 26, 1833.

FOR SALE.

The present Proprietor of the 'Religious Inquirer,' is desirous of disposing of the establishment. His reason is, he has made arrangements to remove to a distant part of the country, and of entering into another business.

The Inquirer is, at present, in good credit, and useful to the cause which it professes to advocate: Its list of subscribers is respectable, much larger than at any previous period, and it is confidently believed that it may, with proper exertions, be increased to double the present number. A person well qualified for the business, and who could devote himself to it, would realise a generous income from the establishment. At the close of the present volume, which takes place in February next, the subscriber would be glad to relinquish it.

Any person wishing to make the purchase, should make application before the close of the present volume, and if by mail, postage must be paid.

B. SPERRY.

Hartford, Nov. 2, 1833.

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THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, DECEMBER 21, 1833.

NO. 25.

HENRY J. GREW, *Editor and Proprietor.*
C. F. LE FEVRE,
I. D. WILLIAMSON, } *Associate Editors.*
R. O. WILLIAMS,

SERMON

On the eternal duration of future punishment.

BY REV. DR. BELSHAM, OF LONDON.

Concerning the duration of future punishment, some have maintained, that the future sufferings of the wicked shall be eternal; others, that after a limited period, they will terminate in annihilation; and others, that the tendency and design of future punishment is the reformation of the sufferer, who will ultimately be raised to perfect and everlasting felicity.

The arguments in support of the dismal doctrine of the eternal duration of the future sufferings of the wicked, are the following: 1. Sin being committed against an infinite Being, is an infinite evil, and therefore worthy of infinite punishment.

This is an unintelligible and gratuitous assumption; it supposes that God has some other end in view in punishing the wicked, than reformation and example—i. e. *that God is a Tyrant*. The simple fact that mankind are limited in all their powers and faculties, is a sufficient refutation of the doctrine of infinite sin. It is hardly good logic to affirm, that a limited being, can perform an unlimited act, either good or evil. It would be the same as saying that the stream can rise higher than its fountain—which is a gross absurdity. We being limited in power, our acts, and their consequences must also be limited, or there is injustice somewhere.

2. It is urged that the doctrine of the everlasting sufferings of the wicked, is expressly revealed in the scriptures, and has been the prevailing belief of Christians in all ages.

Answer. 1. If this doctrine be true, then there is an infinite disproportion between the offence, and the punishment—a finite being, for a finite offence, in a finite time, is punished with *infinite and unending* misery.

2. If this doctrine be true, then God makes his creatures eternally miserable, for the commission of offences, which were the *foreknown* and therefore the *necessary*, or *inevitable* result, of the faculties which he has given them—of the circumstances in which he has placed them

—of the frailty of their nature which he himself imparted—and the temptations to which in the course of his providence, they have been exposed. That is, mankind act as he foresaw they would, and the consequence is, he torments them world without end.

3. If this doctrine be true, and if it also be true that a majority of mankind are vicious characters, the gospel revelation so far from being *good tidings of great joy to all people*, would fill the world with terror and dismay. What! shall we be told that the gospel reveals the doctrine of unutterable and never ending torments of a large portion of the offspring of the Most High, and can we call it a message of gladness? Can we believe it to be that *better covenant*, of which the apostle speaks, if it brings to light ideas infinitely more cruel than those which urged a Nero or a Caligula on to deeds of darkness and blood?

4. A doctrine so improbable in itself, so apparently inconsistent with all the rational and encouraging apprehensions of the divine attributes and government—so terrible in its consequences, is not to be admitted but upon evidence the most direct, unequivocal, and irresistible.

5. The scriptures are so far from teaching this formidable doctrine, that *there is not a single text* in any of the authentic, prophetic or apostolic writings, which can, by any fair and rational construction, be made even to express the idea. This will appear evident, if we pass to the examination of the supposed evidences from the scriptures, of the doctrine which is now under consideration.

Matt. xiii. 18. "It is better to enter into life halt or maimed, than having two hands, or two feet, to be cast into everlasting fire;" ver. 9th, "into hell fire."—literally, the valley of Hinnom. See 2 Chron. xxviii, 8. also Jer. vii. 31 and 32.

The passages only express the permanence of the place, and of the instruments of punishment, *and are more applicable to a continual succession of criminals, than to individual sufferers*. The place was the valley of Hinnom situated in the immediate vicinity of Jerusalem where a fire was kept almost perpetually burning. Into this place the carcases of beasts were thrown upon which the worms preyed.—So that "the worm died not, and the fire was not quenched," being kept burning night and day. The Savior is here quoting the lan-

guage of Isaiah and his prophesying the temporal calamities about to fall upon the Jewish nation. The figure of fire was common to the writers of that period when speaking of the judgments of God. In the closing verse of Isaiah, it is said, "and they shall go forth"—that is from Jerusalem to the valley of Hinnom—"and shall look upon the carcases of the men (the Jews) that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh." This must be allowed to refer to temporal judgments—for they were to look upon the carcases of those who had transgressed against God—not to look upon them in another world, but in the valley of Hinnom, where the bodies of no less than 600,000 transgressors were cast during the siege by the Romans—"where their worm died not, and their fire was not quenched." The passage does not mean that they were to be tormented in this place eternally—but that their dead bodies would be cast into this common receptacle of filth to be consumed. See also Mark ix. 43: 48. The prophet and the Saviour use almost precisely the same language—it was addressed to the same people—and meant the same thing, viz. their temporal destruction. We cannot suppose that the prophet intended one thing and Christ another, and that too, entirely different, when they both use the same language.

Mark iii. 29. "But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." This text pronouncing eternal damnation upon those who shall blaspheme the Holy Spirit is explained by the parallel passage in Matt. xii. 32. "It shall not be forgiven him neither in this world (literally *age*) nor in the world (*age*) to come." The meaning is that no provision is made for the recovery of those who reject not only the miracle of Christ but the more public and splendid ones of the apostles after his resurrection. Their sin was not taken away—and they remained in the same unhappy condition in which christianity found them. They have not forgiveness to the age.

2. Thess. i. 8. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power—in that day." The apostle is here speaking of the tribulation which God should recompense to those that troubled them. These we find (see 1. Thess.) were the Jews who crucified the Lord Jesus—who pleased not God and were contrary to all men. They were to be punished with everlasting destruction from the presence of the Lord. This could not be done by consigning them to hell; for David says "if I

ascend up to heaven thou art there; if I make my bed in hell *thou art there*." The presence of the Lord was at Jerusalem and the Temple was filled with the glory of his power. The Jews were to be destroyed as a nation with an everlasting destruction, were to be banished from Jerusalem where was the presence of the Lord and from the Temple where was the glory of his power.

Matt. xxv. 46. "And these shall go away into everlasting punishment." The phrase "everlasting punishment," properly signifies everlasting correction; that is, a correction that will last as long as any thing remains to be corrected. It signifies suffering inflicted for the benefit of the sufferer; and if any conclusion on so important a point is to be drawn from verbal criticism, this text is most favorable to the doctrine of Universal Salvation.

The arguments in favor of Universal Salvation are 1. The infinite goodness of God. The tokens of his goodness are displayed on every hand. Every object upon which we cast our eyes, proves that "the Lord is good and doeth good continually." Add to this that he is unchangeable and we have a foundation for our hope immutable as the promises of Jehovah.

II. The impartiality of that goodness. If God is impartial; has no respect to persons: if one of his creatures is made happy, the same benevolence that secures the happiness of one, will secure the happiness of all. But it may be objected that this argument proves too much. It would extend to brutes. We answer, that if the brutal creation have a "pleasing hope, a fond desire, a longing after immortality," then the argument does extend to them, and not without. If they have no wish, no desire for eternal life, then they lose nothing if it is not bestowed upon them.

III. The perfect happiness of God is a kind of pledge that his creatures will be happy.

IV. All or by far the greater part of the evils we know are remedial, therefore by analogy all are so.

V. God doth not keep his anger forever. In judgment he remembereth mercy; and his mercy endureth forever.

VI. God is the Father and Benefactor of his creatures, he must therefore intend their ultimate happiness; and as he is all powerful and all wise, our final happiness is as certain as there is a sun in heaven.

VII. The dispensations of God to the Jewish nation are Symbolical of his dispensations to mankind in general, and to every individual in particular. But the Jews are now rejected with a view to their being ultimately restored. So likewise are impenitent sinners.

VIII. Facts plainly revealed, and admitted by all christians, cannot be reconciled with the divine perfections, upon any other supposition but that of Universal Salvation. 1. That the number of those who will escape future punishment is comparatively small, and the way to life narrow and difficult. 2. That the wicked will be raised to suffering is a circumstance in the highest degree incredible, and contrary to all experience and analogy, and the reverse of every thing we should expect from the divine goodness, if they are not intended for ultimate happiness. 3. That these sufferings will be very severe and intense, and of indefinite duration. 4. That the sufferings of the wicked will be in exact proportion to their crimes. All this is wise, and right, and even necessary, if the doctrine of Universal Salvation be true; but upon any other supposition these facts are utterly inexplicable and incredible. See Hartly on man, Part II. C. IV. Sec. 5.

The Scriptural arguments in favor of this "great Salvation" I shall advert to on some future occasion. The grace of our Lord Jesus Christ be and abide with us all henceforth and forever.

THE CHARITY OF THE GOSPEL UNIVERSAL.

The charity, which the gospel would inspire, is not an affection limited to family, friends, country,—it is a benevolent respect for human nature wherever it be found, a benevolent desire of the welfare of human beings, however miserable and however degraded.—There is not an individual upon earth, whom we may cut off from our sympathy, interest and affectionate concern. The pure and sublime charity of the gospel must be a sentiment independent of the character of those toward whom it is exercised. It must be a sentiment, which disgust will not destroy, which ingratitude will not chill, which neglect will not weaken, which competition will not stifle, nor even enmity nor injury alienate. Its issues will not be withheld by the folly which trifles with it, and the unworthiness which often abuses it. It is the reflection of that infinite goodness, which is kind even to the evil, and ever careth for, and watcheth over, and poureth down blessings on the ungrateful and disobedient. To awaken and sustain a temper like this, the common springs of human charity are not sufficient. The maxims and practice of the world often lie against it; and the casual impulses of a benevolent temper, unfixed and unregulated by religious sentiment, are soon chilled or exhausted. It is only on the love of God that a true benevolence can rest, and it is from this that christian charity arises. We must take different views of hu-

man nature and of men, from those which the world usually gives, to kindle a benevolence which shall be animated, consistent, universal and permanent. We must see them in that light of grandeur in which christianity alone presents them; as most intimately related to God, springing into existence by his command, continual objects of his protection and mercy; beings in whose welfare he is ever interested, and whom he has formed for glory and immortality.—*Christian Register.* N. C. S.

RELIGION THAT IS VAIN.

Mr. Reeve, Missionary to India, states:—

"The time the Hindoos devote to the adoration of their idols ought to make Christians blush for themselves. Some of their processions hold from five o'clock in the afternoon until three o'clock the next morning, and there are frequently 20,000 persons in those processions, carrying their idols, with dancing and songs, from street to street. They also go to considerable expense, and a Hindoo temple frequently receives offerings which amount in value to the sum of £20,000 yearly."

The above extract furnishes another striking evidence that devoting a great deal of time to religion, and making a multitude of offerings, are no proof that the persons who do these things have any true religion. The Pharisees were abundant in their prayers, offerings, and religious services, and perhaps no people were ever more entirely destitute of every particle of pure and genuine religion. At this very period, persons who are always running to religious meetings, attending missionary, tract, and other associations, and give abundantly to these institutions, and to their priests, are any thing else but true christians and humble followers of Jesus Christ. There is more of pride, seeking for worldly honor, pharisaism, and vain-glory, in these works and performances than there is of the religion of Jesus Christ.

Reformer.

A VALUABLE DISCOVERY.

There is nothing which seems to give more trouble to many people than poverty. This disorder, when it rages to a considerable degree, gives the patient great inconvenience. It strips him of his necessary clothing, and allows him but very coarse and scanty diet, and sometimes confines him in prison; and not unfrequently deprives his wife and children of the comforts of life. Now all this difficulty may be avoided, by curing the disorder, which is easily done by a faithful application of industry, prudence and temperance.

Give thanks unto the Lord.

SCRAPS OF CRITICISM.

"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—Matt. iii. 10.

This passage has been sometimes used to prove the doctrine of endless misery; it deserves, therefore, the candid attention of all Universalists. The passage strikes us somewhat abruptly, as we proceed in the study of the New Testament, for this is the first time we meet with the figure there. The passage is, what may be called, a combination of metaphors, or parable. We have the metaphor of *the axe*, of *the trees*, and of *hewing down the trees*, and casting them into the fire. Now to understand the true application of these metaphors, the best way is to have recourse to the Old Testament.

1. Of the *axe*, In 2 Sam. xii. 31, and 1 Chron. xx. 3, we find the following language: "And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under *axes* of iron, and made them pass through the brick-kiln; and thus did he unto all the cities of the children of Ammon." This is a description of the severe afflictions which the children of Israel visited upon their conquered enemies. Isa. x. 15. "Shall the *axe* boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up; or as if the staff should lift up itself, as if it were no wood." Compare verses 5, 6, 12—14, whence you may gather the sense here.—The king of Assyria was the "rod of God's anger, the staff of his indignation," and the *axe* with which he hewed down the nations.—But he grew proud, and attributed his success to the strength of his own hands, the power of his own wisdom. Hence, says the prophet, shall the *axe* boast itself? &c. The enemies of Babylon, who overthrow that great city, are thus described by the Lord of hosts. "Thou art my battle *axe* and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms," &c. &c.. See Jer. li. 19—24. It is evident from this, that it was the custom of the Old Testament authors, when God employed the army of one nation to punish thereby another rebellious nation, to describe that army as an instrument in his hand, for the execution of his will,—as his *axe* with which to hew, his staff with which to break, his rod with which to chastise.

2. Of *the trees*, and of *hewing down the trees*. The destruction of Egypt is described by Je-

remiah in the following language. Jer. xlv. 22, 23. "They shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith the Lord." The fall of Assyria is described in the same manner by Ezekiel. "The Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs, * * * Therefore thus saith the Lord God,—Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height: I have therefore delivered him into the hands of the mighty one of the heathen; he shall surely deal with him; I have driven him out for his wickedness. And ~~as~~ strangers, the terrible of the nations, have cut him off, and have left him; upon the mountains and in all the vallies his branches are fallen, and his boughs are broken by all the rivers of the land; and all people of the earth are gone down with his shadow, and have left him." Ezek. xxxi. 1fi—12. See the whole chapter. Isaiah also says, "Behold, the Lord, the Lord of hosts shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickest of the forests with iron, and Lebanon shall be a mighty one." Isa. x. 33, 34.

3. Of casting them into *the fire*. Nothing was more common with the Jewish writers than this figure. See Num. xxi. 28, compare Jer. xlviii. 45. Ps. lxxvi. 12. lxxxiii. 14. xcvi. 3. Isa. ix. 19. xlviii. 14. lxxv. 15, 16. Jer. iv. 4. xxi. 12. Sam. ii. 3, 4. Ezek. xxi. 31. xxii. 18—22, not to quote a host of others that might be brought forward. The judgments of God were *the fire*, the messengers of his wrath were *the axe*, and the ill-fated and disobedient nations were *the forest*. The destruction of the Jews by Nebuchadnezzar is thus described. "For thus saith the Lord unto the king's house of Judah, thou art Gilead (a land of mountains and woods) unto me, and the head of Lebanon (the land of cedars.) Yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbor, wherefore hath the Lord done thus unto this great city. Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other Gods, and served them." Jer. xxii. 6—9.

It was probably with a knowledge of all these circumstances, and a much more intimate

knowledge than we can now have of the style of the Jewish prophets, that John the Baptist used the metaphors in the passage at the head of this article. We have therefore the best of reasons for supposing, that he referred to the judgments which were *then* impending over the Jews. The Romans were about to come upon them, and hew them down, and cast them as a nation into the fire of destruction. So says Adam Clarke: "The Jewish nation is *the tree*, and the Romans *the axe*, which, by the just judgment of God, was speedily to cut it down." So also Hammond, Pearce, Assembly's Annotations, Beausobre and Loufant, Poole's Annotations, Lightfoot, Gill and others. Let not the orthodox find fault with Universalists, if they explain this passage as they have done, in the light of all this evidence.—*Trumpet*.

"HE CANNOT DENY HIMSELF."

II TIMOTHY II, 13.

When the Almighty formed man of the dust of the earth and breathed into his nostrils the breath of life, thus constituting him a 'living soul,' he must have known with absolute certainty what would be the final condition of man. A wise being never acts without design. God must, therefore, have had some specific design in the creation of man. And that design being formed before man existed, could not have been formed according to the works of man: Therefore, it must have been formed agreeably to the unoriginated will of the Supreme Being, independently of creature works or creature will.

Before the creation of man, God must have been in and of himself superlatively happy.—He did not exert his omnific energies in the work of creation, for the purpose of enhancing his own felicity. Being infinitely lovely—immeasurably and independently happy, God could not have intended man to be any other than a happy being.

The ills and evils to which man is subjected in this imperfect state of being, cannot frustrate the original design of the Deity in relation to the final destiny of man.

In every thing which God ordains or permits, he must have some design—not excepting the existence of sin itself. 'Sin is the transgression of the law.' And 'the law entered that the offence might abound'—and that grace might reign triumphantly over sin in the redemption therefrom of the whole intelligent creation of God,

'God cannot deny himself.' He 'will not alter the thing that has gone out of his lips.' His 'counsels shall stand; and he will do all his pleasure.' Neither the sins nor the unbelief of man can make God 'deny himself.'

His purposes are all wise and good: and both wisdom and goodness require that they should all be accomplished.

It is extremely erroneous to suppose that the fulfilment of any of the Divine purposes depends on the capricious choice, or uncertain works of fragile man. Such an opinion is at variance with every rational view of the workings of a Supreme Being. And it furthermore stands directly opposed to the plain teachings of the Scriptures, 'If we believe not, yet he abideth faithful; he cannot deny himself.' He cannot act in violation of his own nature. He will not act contrarily to the dictates of love.
—*Christian Messenger*. A. M.

ANECDOTE.

OF THE LATE ELHANAN WINCHESTER.

This gentleman was justly esteemed as a highly estimable person and his popularity as a preacher is well known to many in this country. He was a Universalist by profession, and was well able to illustrate and defend his views of religion.—He was a believer in the punishment of the wicked after the resurrection, but he held that this punishment will not be eternal, the great object for which it will be inflicted by our wise and merciful Father in heaven being the benefit of the sufferer; consequently, that, as regarded each individual, his sufferings will be at an end when his bad habits were corrected and his evil passions subdued; in other words, when, "being made free from sin, he shall become a servant of righteousness." Mr. Winchester's sentiments on the other topics, particularly respecting the person and death of Christ, were, it is believed, what are usually called orthodox; but his spirit was truly liberal. As specimens of his liberality, allow me to relate two facts of which I was a witness.

In the months of February, March and April, 1796, the late Dr. Priestly delivered a course of Lectures in the Universalist Church in Philadelphia, of which church he was at that time the minister. Dr. Priestly preached on Sunday morning, when Mr. Winchester always attended. After the lectures on the Evidences of Divine Revelation had been concluded, Dr. Priestly delivered a discourse in vindication of Unitarianism, and the same morning administered the Lord's Supper, of which Mr. Winchester partook; thus publicly showing that in his opinion, there was no reason why Unitarians and Trinitarians should not unite in celebrating the death of Christ: the greatness of whose love they all acknowledged, and whom they equally own as their Lord.

But Mr. Winchester avowed his catholicism, as well by his language in the pulpit, as by his

conduct when simply appearing as a private christian among a numerous assembly of worshippers.

One Sunday afternoon, in the course of his sermon, he related the following incident, which will now be detailed as much as possible in his peculiar manner. "I was once asked," said he, "whether I thought it possible that a Socinian could be saved. Knowing that the person who put such a question was weak and narrow minded, instead of giving an immediate and direct answer, I said to him, my friend, before I make any reply I must know what you mean by a Socinian. As he appeared to hesitate, I proceeded thus. Do Socinians believe that Jesus is the Messiah? He answered, O yes, they believe this, but they deny that he is God, equal with the Father. I further asked, Do they believe that God raised him from the dead? He promptly rejoined, they believe and lay great stress upon his resurrection, and often dwell on it, but they do not believe in the great doctrine of the atonement.—To this I answered, recurring to the question he had put to me, "whether I thought it possible that a Socinian could be saved?" it is of little consequence what my opinion is on the subject, but I can give you the opinion of the apostle Paul respecting persons who acknowledge that Jesus is the Christ, and who believe that God raised him from the dead. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," Rom. x. 9. Now, as you have admitted that Socinians believe both these truths, it necessarily follows, agreeably to the decision of Paul, that, provided their conduct correspond with their profession, they *shall* be saved."

It is of importance to bear in mind, in order fully to estimate the liberal spirit of Mr. Winchester, that he was himself a believer in the Deity and atonement of Christ; but he did not venture to limit the mercy of God to those who were like minded, nor to utter anathemas against any sincere professors of christianity, however widely they differed from himself on points of faith.—*Unitarian Miscellany*.

MAY FLOWERS.

Have you ever seen a young May flower, the blossom of yesterday, wet and sparkling in the dewdrops of the last balmy evening, and yet fading and dying in the noonday; when the canker worm prayed on its root, and cut short its little day of glory? And felt you a sympathy with the dying flower! You have; and yet it withered in the bright sunshine; it was unknown to the sense of pain, it was not missed among the blossoms of the valley.—

How differently fall some of the sweetest flowers of morality in this dying world! Casting my eye upon the page of a newspaper, I read, 'Died on the — inst. Mrs. Cornelia, consort of Mr. —, in the twenty-second year of her age.' I never read such a notice without feeling a cold shudder, and a rush of blood to the heart: in her twenty-second, twenty-third, or her twenty-fifth year.—My God! how young to be a wife, perhaps a mother, and a corpse! I know that death has a license that reaches from the cradle to the grave; that no age nor situation can exempt us from his arrows; and when he cuts down the giddy, we murmur not, nor marvel when the aged pay the debt of nature: but when the young consort-flower, the timid bride or nursing mother, whose brow just begins to blossom with maternal hopes, in whose existence so many of the fond and delicate fibres of other hearts are interwoven—oh! it always seemed to me, and I cannot rid myself of the impression, that such a one had a new, and strong and powerful hold on life; and that when death writ the sullen mandate 'departed' on such a brow, he had stepped one pace beyond his province line. I know it is delusion; but I cherish it. In the close of life's history, so briefly, carelessly written, there is much of sorrow to be contemplated, but from it more of wisdom to be gleaned.—How the tenderest cords of sympathy are rent! how slender a defence is youth, and health, and love, and the warm glory of affections first rich sunlight, to the keen unsparing arrows of the destroyer.—*Trenton Emporium*.

THE BIBLE.

The Bible contains the message of God to his fallible creature, man. It is the sacred Storehouse, where the Christian may repair to refresh his spirits, feast his soul, and obtain that knowledge which is eternal life. It is equalled by no other volume, and contains such instructions, such comforts, such consolations, such hopes, such promises, and such joys, as are to be found in no book formed by the wisdom of erring man.

The sacred volume contains the history of the creation, and of the formation of man, of the will of God, and the destiny of our race, both for time and eternity. The duty which man owes to his God, himself, and to his fellow men, are in its pages clearly and fully set forth. No one can read it with prayerful and careful attention, and with a determination to know and understand its sentiments, and miss of comfort and instruction.

Those who receive its directions, imbibe the spirit it exhibits, and walk according to the direction it gives, will receive consolation when

in trouble, light when in darkness, comfort in the hour of sorrow, and support in the day of adversity, and resignation to all the allotments of Heaven.

Reader, whoever thou art, whatever may be thy situation in life, or to whatever denomination thou mayest belong, neglect not to study the Bible. Read it constantly, attentively, prayerfully, critically; it will prove to you as rivers of water in a dry place, and will refresh and animate your spirits, and give you a foretast of heaven and immortal glory.

Universalist.

Queen Mary's Letter to the Lord Chandois, ordering the manner of Bishop Hooper's Execution.

Right trusty and well beloved, &c. Whereas, John Hooper, who of late was called Bishop of Worcester and Gloucester, is, by due order of the laws ecclesiastic, condemned and judged for a most obstinate, false, detestable Heretic, and committed to our secular power, to be burned, according to the wholesome* and good laws of our realm, in that case provided. Forasmuch, as in those cities, and the diocese thereof, he hath in times past preached and taught most pestilent heresies and doctrine to our subjects there; we have, therefore, given order, that the said Hooper, who yet persisteth obstinate, and hath refused mercy when it was graciously offered, shall be put to execution in the said city of Gloucester, for the example and terror of such as he hath there seduced and mistaught, add because he hath done most harm there. And will that you, calling unto you some of reputation, dwelling in the shire, such as ye think best, shall repair unto our said city, and be at the said execution, assisting our mayor and sheriffs of the same city in this behalf.

And forasmuch also as the said Hooper is, as heretics be, a vain-glorious person, and delighteth in his tongue, and having liberty, may use his said tongue to persuade such as he hath seduced to persist in the miserable opinion that he hath sown among them; our pleasure is, therefore, and we require you to take order, that the said Hooper be neither, at the time of his execution, nor in going to the place thereof, suffered to speak at large; but thither to be led quietly, and in silence, for eschewing further infection, and such inconvenience as may otherwise ensue in this part. Whereof fail not, as ye tender our pleasure.

Burnet's His. Ref.

* Very wholesome.—Such laws cured all sickness.

A CASE OF CONSCIENCE.

Some forty or fifty years ago, when the present mode of performing sacred music in choirs in the gallery, was first introduced, it gave great offence to some, especially the elderly people, who had always before been accustomed to the old fashioned way of singing by lining the Psalm. It happened in a certain parish, that an elderly saint was so much opposed to this new style of singing, (which as yet was only allowed one part of the Sabbath,) that whenever a Psalm was sung in this new way, he would take his hat, and with much pious dignity, walk out of the Church. An elderly negro servant belonging to him, who also regularly attended public worship, when he saw his master rise and leave the church, would also, with equal apparent sanctity, leave the place. On being interrogated concerning his conduct in this particular, he replied, that he could not in *conscience* stay and hear such singing. Why, said the person, what is the reason you can't in *conscience* stay? What is conscience? Why, said he, it is something in here, (putting his hand to his breast,) that keeps saying, "hang it, I *can't* stay—I vow I *won't* stay."

ON JUDGING JUSTLY.

A perfectly just and sound mind is a rare and invaluable gift. But it is still more unusual to see such a mind unbiassed in all its actions.—God has given this soundness of mind to few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are, at all times perfectly free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put an exquisite watch into his hands that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. The manner of defect was to be discovered, and yet the watch went intolerably.—At last it struck him; that, possibly, the balance wheel might have been near a magnet.—On applying a needle to it he found his suspicions true. Here was all the mischief. The steel work in the other parts of the watch had a perpetual influence on its motions; and the watch went as well as possible with a new wheel. If the soundest mind be *magnetized* by any predilection, it must act irregularly.

O, thou eternal, incomprehensible Being! fortify my holy resolutions with thy love, that I may surmount every obstacle, and let the law of our divine master, which inculcates charity and patience, be always impressed upon my heart.

EDITORIAL.

A CONSISTENT PREACHER.

It is recorded in history that during the siege of Jerusalem, that ill fated city, whose destruction and desolation stands as a monument of unparalleled suffering in the history of nations, an individual made his appearance, the singularity of whose demeanor and the terror of whose message, excited very general notice. In the habiliments of wo, bareheaded and barefooted, he traversed the streets of Jerusalem. The wild rolling of his eye bespoke the maniac, the sound of his voice was unearthly in its character, and the burden of his message was wo! wo!! wo!!! Every effort to stop this herald of sad tidings proved ineffectual. No entreaties could prevail on him to keep silence; no menaces could compel him to desist from this appalling cry. He found no rest to the soles of his feet, no sleep to his eyelids, but while life lasted he continued his wild and fearful cry, wo to the city! wo to Jerusalem!

The use we would make of this character is to propose him to all who are the bearers of a similar message, as worthy of imitation.—He acted as a man who really believed his own doctrine. He saw, or believed that he saw, a tremendous desolation about to overtake that city. He saw the united horrors of sword and famine, about to come upon her, filling her courts with carcases and her streets with blood. In view of all this misery, he could find no rest; with a *realizing sense* of all these horrors, his surcharged heart found vent through his lips, and his constant cry was wo! wo!! wo!

There are those who affirm that they believe in a much greater and severer desolation about to overtake the human race. The subjects of this visitation are not the inhabitants of a single city, but the untold myriads of the human family. Their amount of suffering is not restricted to a few years, the period of man's mortal existence, but to continue through the endless ages of eternity. The nature of this suffering is of the most barbarous character, confining the victim in the prison house of hell and tormenting him with an undying flame. There are those whose business it is to go through the world and proclaim these horrid tidings of wo to the people. As sincere believers in this tremendous doctrine, we should expect them to present somewhat a similar appearance to the preacher of Jerusalem. But far different is the case. Do we see them in the habiliments of wo, clad in the garments of wretchedness and poverty, or at least indiffer-

ent to their personal appearance? Why no.—They are very particular in their dress; they must wear the finest cloth, be decked with the best linen, mount a rostrum lined with velvet, apply a white cambric handkerchief to the eyes, and then, with a whining voice, proclaim eternal destruction, endless misery, to undying millions of mankind. Some are so very punctilious in their vestments, that they cannot deliver their message of wrath till they are habited in a rich flowing silk robe. Does the contemplation of this awful picture make them indifferent to food, and absorb every other consideration? By no means. Their appetites are good, and they live on the fat of the land. The very next hour after representing to assembled multitudes the fearful *realities* of the invisible world, they will calmly partake at the festive board with as much 'sang froid' as if they had only been recording a dream or entertaining their hearers with some 'vision of the fancy.' Does the knowledge of doomsday deprive them of sleep to their eyelids and rest to their bodies? Surely not. They sleep on beds of down, and are proverbial as a class who love to 'take their ease' and 'enjoy comfort.' What shall we say to these things? Shall we say that these men are hypocrites? We should be wrong to make such an assertion; but we are bold to say that we have no realizing sense of the horrors of their doctrine.—Endless misery! Who can believe it and make the case his own and find any rest? It is impossible. Let then those who advocate it pursue the course of the prophet of evil to Jerusalem. Let them traverse the world with the expression and feeling of the maniac.—Let their voice be heard day and night, while they proclaim *their* gospel. "Wo! wo!! wo!!! to the world, for the Lord will curse nine tenths of his children with an everlasting curse." C. F. L. F.

"YE MUST BE BORN AGAIN."

Some remarks have already been offered in the columns of our paper in reference to this important subject. A few additional observations however will not perhaps be altogether uninteresting. The meaning of our Savior, in the language above quoted, would perhaps have been more clearly expressed if the passage had been translated "ye must be born *from above*." The word *another*, here rendered *again*, is used several times in scripture, and generally translated by the phrase *from above*; sometimes however by the phrase *from the top*. See John iii. 31; xix. 11, 23. James i. 17; iii. 15, 17; and Math. xxvii. 51. And though this rendering does not so well accord with the manner in which our Savior was un-

derstood by Nicodemus; yet it should be remembered that he was *misunderstood*, and the explanation he has given of his meaning shows it to be correct.

To be born *from above* then, or to "be born of water and the spirit," is unquestionably to become acquainted with spiritual or heavenly things, and be transformed to their likeness.—In our opinion the process of the *new birth* consists in a complete transformation of the mind, feelings and conduct of an unholy man to the perfect moral image of a holy God.—Nor can we agree with the opinions of such as suppose our Savior intends to confine the application of this passage exclusively to the Jews. We apprehend it was designed to express a renovating power that shall extend to the whole progeny of Adam, and effect a change in all. We grant the limitarian all he could ask, that unless a man is born *from above*, in the manner represented by the Son of man, he can in no wise see God. Still we do not consider the passage affords any objection to the salvation of all men; but on the contrary, if carefully examined, it will be found to contain incontestible evidence in *favor* of the doctrine. It is not stated in the passage that a man *may* be born again or *may not*, as he pleases. But *necessity* is laid upon him to be renewed in mind, and assume that glorious image which he will bear when, in the resurrection state, he stands before the throne of God. "Ye *must* be born again." And this certainly expresses a *necessity* of being morally renovated, which cannot forever be avoided; and therefore positively shows that all to whom the passage applies, will in due time experience that wonderful transformation of which our Savior speaks.

If our limitarian friends feel disposed to question the propriety of putting such a construction upon the word '*must*,' they should be extremely careful lest in their eagerness to controvert our opinions they demolish some of their own aerial castles. The apostle Paul expressly declares that "we *must* all appear before the judgment seat of Christ." This passage is supposed by limitarians to imply unavoidable *necessity*, and to show conclusively that no individual can avoid appearing before the 'bar of God' at 'the great day of accounts.' And we are by no means disposed to disagree with them so far as they construe the word *must* as implying the necessity of appearing; though we should differ in opinion concerning the meaning of the judgment seat of Christ.—We wholly discard the wild notion of a great judgment day *subsequent* to the literal resurrection of the dead. But even if this be allowed, and if mankind *must* appear before such

a judgment seat, then they *must* be born again and will therefore be prepared to make their appearance before it. There is the same *necessity* implied in the one case as the other; and in both the assertion is positive and unconditional.

And this implied necessity is only an expression of what the Lord himself has sworn shall be accomplished. He has sworn by himself that unto him every knee shall bow and every tongue shall swear that he has righteousness and strength. Every person then shall swear that he has righteousness and strength in the Lord, the very thing which constitutes being born again. And some must swear to a *falsehood*, or else every child of Adam in the fullness of times will experience the renovating power of the new birth. The language then, at the head of this article, as conclusively shows that 'all shall be taught of God' and become the servants of Christ, as the apostle Paul has shown that Christ himself "*must* reign till he has put all enemies under his feet."

R. O. W.

A QUESTION.

Trinitarians contend that Jesus Christ is the self-existent and eternal Jehovah; and is therefore sole creator, ruler and possessor of all things. The Apostle Paul in his epistle to the Hebrews informs us that "he is appointed *heir* of all things." Now an *heir* supposes an inheritance, in the previous possession of the person by whom the heir is appointed, and from whom he receives it. If Jesus Christ is *heir of all things*, and yet the very God, by whom was he appointed heir, and from whence comes the inheritance?

R. O. W.

SKINNER'S LETTERS.

"A Series of Letters, on important Doctrinal and Practical Subjects, addressed to Rev. Samuel C. Aikin, Pastor of the First Presbyterian Church in Utica, N. Y.; to which are annexed, A Bible Creed, and Six Letters to Rev. D. C. Lansing, D. D., late Pastor of the Second Presbyterian Church in said city, on the subject of a Course of Lectures delivered by him against Universalism, in the winter of 1830. By Dolphus Skinner, Pastor of the First Universalist Church and Society in Utica. Second edition. Utica: A. B. Grosh, printer. 1833."

The above is the title of a new publication from the pen of Br. Dolphus Skinner, of Utica. We have not as yet had the pleasure of seeing the work, but judging from the favorable notice which it has already received, and the known talents of its industrious author, we doubt not

that this new visitor will meet with a welcome reception from the Universalist public. As soon as our eyes have seen and our hands have handled this new addition to our numerous publications, we will endeavor to bestow upon it a more worthy notice. G.

For the Anchor.

MR. EDITOR—In casting my eye upon your paper a few days since, my attention was directed to some remarks respecting the "idolatrous practice," (as you wrongfully term it,) of ascribing divine worship to the Saviour of the world, and also to that HOLY SPIRIT which can alone sanctify the children of men, and prepare them for the solemn realities of the eternal world. I would ask you sir, if God commanded the celestial host to perform "idolatrous worship" when he said "let all the angels of God worship him." Heb. i. 6. That this requirement related to the Saviour of men you will not dispute. Why then, say you that our imitation of the heavenly worshipers is "idolatrous adoration?" You will not deny, I presume, that prayer is a form of divine worship. I would then enquire if the benediction of the Apostles at the close of their epistles is not a supplication for the divine blessing? If so, did not the Apostles pray to the Holy Spirit in *distinction* from the Father and the Son, at the close of 2 Cor. 13, 14. "The grace of our Lord Jesus Christ, and the love of God and communion of the Holy Ghost, be with you all." Are those who follow his example in this worship any more worthy of the charge of "idolatrous adoration" than the inspired Apostle? These enquiries are submitted to your consideration with the sincere desire that you may be led to reflect upon that solemn declaration of him whose divinity you dishonor and set at naught. "Whoso denyeth me before men *him will I deny* before my Father, and the Holy Angels."

Troy, Dec. 10, 1833. A TRINITARIAN.

REJOINDER.

The objectionable observations which elicited the foregoing, were contained in a late number of the Anchor, in an allusion to the unscriptural, and as we believe, idolatrous procedure of ascribing divine honors to three distinct objects of religious adoration. Our time will not now permit any lengthy remarks from us upon that topic. If our friend who stiles himself 'A Trinitarian' or any one else of the same fraternity, wishes to exhibit any scriptural authority for the practice to which we objected in a former article, the columns of the Anchor are at his service for that purpose.— There are however several inquiries proposed

in the foregoing, which demand a momentary attention.

That Jesus of Nazareth was worshipped, [or rather *honored*] as were also all the distinguished characters of the age and country in which he lived, no one doubts. This circumstance however is no justification of the unchristian practice of our Trinitarian friends who ascribe to him the attributes of Deity, and worship him as the supreme ruler of the universe. In 1. Chron xxix. 20, we read that "all the congregation *worshipped* the Lord and the king" but we presume our objector has sufficient acquaintance with the customs of that ancient nation to know that the children of Israel did not ascribe *divine* homage to king David. The term '*worship*' having acquired a precise meaning in our language, and being now made use of to denote that religious adoration which is due to God alone, it is altogether useless for Trinitarians to advert to the circumstance that our Savior was honored under the term '*worship*,' at a period of the world in which that term admitted of a signification differing in no sense from that *honor* which is due from a child to a parent, or from a subject to a king. That Jesus Christ was in no instance worshipped as the eternal God, is a position which 'A Trinitarian' would find it quite a task to controvert.

If the benediction of Paul, at the close of his second epistle to the Corinthians, is sufficient authority for the practice of ascribing divine adoration to *three* distinct objects of worship, is not a similar benediction in Rev. i. 4, equally good authority for ascribing religious worship to *seven* distinct objects of adoration? If a supplication for the "communion of the Holy Ghost" (Cor. xii. 14.) is any proof that the Holy Spirit is a distinct object of religious worship. Is not a similar supplication for "grace and peace from him which is, which was, and which is to come; and from the *seven* spirits which are before his throne," (Rev. i. 4.) equally conclusive proof that divine adoration is due to *seven* distinct objects of worship? If the first named circumstance can be urged in support of the former supposition, the second can with equal propriety be advanced in defence of the latter.

It will be in time for Trinitarian *doxologies* to lay claim to an 'imitation of the heavenly worshippers,' or to 'the example of an inspired apostle,' after they have produced either the example or the precept of any scripture writer in justification of their anti-christian practice of ascribing *divine* adoration to

"God the Father, God the Son,
And God the spirit, three in one."

As we said in our former article, so now we repeat in this, that "the hour cometh, and now is, when the *true* worshippers shall worship THE FATHER." (John iv. 23.) Not the Father, Son, and Holy Ghost; but "the God and Father of our Lord Jesus Christ." "To us," said the apostle, "there is *one* God," and this one God he declares in the same breath is 'THE FATHER,' and no man can worship him in spirit and in truth, who does not prefer this unambiguous declaration of Paul to the unmeaning jargon of the Assembly's catechism. Having been led by the enquiries of 'A Trinitarian' 'to reflect upon that solemn declaration,' to which he alludes at the close of his article, we have now to inquire if it is *honoring* Christ to *reject his own testimony*? If so, we readily admit that those honor him more than ourselves, who contend for the self-existence of him who declared "*I live by the Father*"—for his omnipotence who said "*I can of mine own self do nothing*"—for his independence who said to his disciples, "to sit on my right hand and on my left, *is not mine to give*"—and for the omniscience of him who affirmed, "of that day knoweth no man, no not the angels, *neither the Son, but my Father only.*"

Whenever we can flatter ourselves that we should 'dishonor' our Savior *less* by rejecting his own testimony, we will abandon the christian faith, to secure an interest in the heaven of Trinitarianism.

H. J. G.

Br. L. F. W. ANDREWS.

We have recently received a very welcome epistle from this 'winged messenger' of the gospel of gladness, from which, though not intended for publication, we give the following extract.

"I deliver my *concluding* lecture this evening, for the present, to the good people of Augusta, and shall, God willing, on to-morrow to the Westward. On next Lord's day I shall officiate in the Representative Hall of the State of Georgia, before the assembled wisdom of this branch of the Republic—leave having been obtained to that effect of the proper authorities. Hence I shall proceed to Monroe, Walton Co. Geo. and thence through Harris Co. to Montgomery, Alabama. In the latter place it is highly probable, I shall make a settlement, as I have received a very pressing invitation to do. Our friends there are about building a church, and are able and willing to support stated preaching *all the time*. This they are also able to do in several other neighborhoods in this region, if I understand the "signs of the times." I think they will soon be able to do as much in Augusta, though

at present weak. The friends in this place have the privilege of attending the ministrations of a very amiable young man of the Unitarian order—which will delay somewhat the establishment here of another liberal church. Any ministering brother however, who journeys this way, will meet with a true *Universalist* reception, one as warm, frank and hospitable as the most fastidious could desire. The brethren here will be glad to receive such occasionally, and have them proclaim the "unsearchable riches" of the kingdom.

L. F. W. A.

Augusta, Geo. Dec. 4, 1833.

N. B. Br. Andrews wishes all letters &c. intended for him to be *retained* a few weeks, as in consequence of his frequent removals he would fail to receive them. Our brethren of the East will therefore please to omit sending their papers until they hear from him again upon this subject.

H. J. G.

NOTICE TO SUBSCRIBERS.

One number more will complete the first half year of the current volume of our Paper. It will be perceived by a reference to our "TERMS," that those of our patrons who delay the payment of their subscriptions beyond that period, will be holden for (and expected to pay) the sum of \$2.00. Notwithstanding the improved appearance of the Anchor and the additional expenses which we have incurred by its publication in its present form, we were induced to continue the publication upon the original terms of \$1.50 per annum, *if paid in advance*, with an addition of twenty-five cents for every three months delay of payment. We wish our subscribers to act *understandingly* in this matter, and therefore we would remind them that "our Terms *will be strictly adhered to*," in regard to all who defer the payment of the *advance price* of the Anchor beyond the close of the present quarter, which will expire upon the appearance of our *next number*.

Those of our friends who have paid in advance, will accept of our grateful acknowledgments, and will not, of course, consider themselves interested in this notice. An *immediate* attention to this subject, however, from those who have not paid, and who desire to receive the 'Anchor' at its *advance price*, is indispensably necessary.

Our friends in the country towns where we have no Agents, can remit us *BY MAIL* their several amounts, taking care to *pay their postage*, as all letters intended for us *must* come to us *free of expense*.

H. J. G.

Every plant which my heavenly Father hath not planted, shall be rooted up.—*Script.*

For the Anchor.

MESSRS. EDITORS—I frequently read your very interesting paper, but the more I do so, the more confounded and perplexed am I at the inferences, according to my mode of reasoning, to which I find myself irresistibly led by following out your principles.

It seems to me to follow with mathematical exactness, that, according to your premises, there is no such thing as crime in the world, and that all our actions are beyond our control, or are indifferent to the Deity. And if so, is it not a fair deduction that we are either governed by destiny, or that we are not accountable for what we do? It does not seem to me to prove much to say that we shall be punished for our sins in this world—for there are a great many very "pleasant and convenient little sins" I could name, which may be committed without much danger of adequate punishment in this world.

I like your doctrine, but I cannot, for the soul of me, dismiss from my mind the idea of rewards and punishments in a future state.—All my organization, all my experience tend to convince me that there will be a time of retribution.

I have now in my possession a note left by a suicide. It runs thus:—"I am about to commit an act for which the world will censure and condemn me. It will be said I was mad—crazy. Be it so: what need I care for the thoughts or opinions of men, after death? I am not afraid to die; life has become burthen some to me—intolerable! I am an Universalist—I believe in universal redemption. I believe that, after death, I shall be made happy; why then should I hesitate to lay down that load of existence which has become too heavy for me to bear?"

"May I not, when I awake in another world, find I have made a great mistake?"

I knew this unfortunate man well. Though possessed of every thing the heart of man can desire—a fine person; on most subjects a clear and terse judgment, good health and great wealth, yet was he subject to occasional fits of the darkest melancholy, and in one of these he took 'French leave of all his earthly friends, in as deliberate and decent a manner as can well be conceived.

Now, according to your principles did this man act foolishly or sensibly?

I pray you do not think me an enemy to the doctrines you so ably uphold. All I ask is, 'more light.' I am naturally slow of belief, hardly know what faith is, and take few things for granted. This disposition to incredulity and doubt in most things, has probably been

increased by my application to the study of mathematics. If, therefore, you will solve what I have proposed to you by sober and logical demonstration, you will, I know, oblige many of your readers, but particularly

Troy, Dec. 7.

R. D.

REMARKS.

The above, from an unknown hand, was received a few days since through the medium of our city Post Office.

We regret that the perusal of our little sheet should have "confounded and perplexed" any one, much less so intelligent a reader as we judge our correspondent to be; but we think that a more careful examination of this subject will convince our friend that his perplexity originates in his own educational prejudices, and not in the legitimate conclusions of any principle advocated in the Anchor. We are likewise inclined to doubt the exactness of any mathematical calculation which deduces from the premises therein advanced, that "there is no such thing as crime in the world"; but should rather infer that so unreasonable a supposition owed its origin to the unwarrantable 'inferences' of its possessor. By 'crime' we understand a direct violation of that law of right which is implanted in the moral nature of man, or of any known rule of duty which is plainly implied in that law. If our friend has any other view of crime, so far as our accountability to God is concerned, we should be happy to witness an exhibition of its correctness. That the existence of the evil principle which pervades our present mode of being is as extensive as the circle of human frailty, we have never questioned, however frequently we may have contended that its operation is regulated by that Almighty power which directs and governs all things.

That "our actions are [strictly speaking] beyond our control," is, in our estimation, a truth which no ingenuity can evade, however unpalatable it may be to the prevailing systems of human invention. The sovereignty of God, (which is the first principle of all true religion,) and the uncontrolled "free agency of man," (if we may be allowed the use of such a contradictory term) cannot exist together; one or the other must be abandoned as a false and untenable position. Human actions, whether good or bad, are as dependent for their existence upon the motives and circumstances which produce and pervade them, as is the pendulum of a clock upon the weight which produces its motion. A good motive cannot in the nature of things (so far as the actor is concerned,) produce a bad action; neither can a bad intention render an action meritorious,

however extensive may be the *good* which results from its performance. It is with us, a principle which no sophistry can controvert—that not only the character of our actions, but the actions themselves, depend entirely for their existence upon the causes which produce and characterize them, and that these causes are inseparably connected with our organization and the attending circumstances by which that organization is surrounded. Man is no more the controller of his own power, than he is the sustainer of his own existence; as in both respects he is alike the instrument of promoting those ends, and effecting those purposes for which his existence was conferred upon him.

To say that our actions “are indifferent to the Deity, is virtually a denial of one of the most obvious truths, viz. that our actions are the *means* whereby the Deity accomplishes his own benevolent purposes, and that they will eventually be overruled for good by him “who worketh in us both to will and to do of his own good pleasure.”

If by ‘destiny’ is intended the overruling providence of that sovereign disposer of every event, we would unhesitatingly answer that mankind are governed by it, and that all their actions are under the indirect control and guidance of him “who worketh *all things* after the counsel of his own will.”

That we are “accountable for what we do,” is a truth which no sane man has ever questioned; but we deny that our accountability originates in any human ability to frustrate the divine will.

With regard to the “*very pleasant little sins*” referred to in the above communication, we can only say that whoever pretends to a knowledge of them, belies not only his own conscience, but the daily experience of all who practice them. “The way of the transgressor is hard.” Sin is the administrator of its own unescapable misery. Whoever has pursued her paths has found from experience, that her’s are not the ways of pleasantness—that her’s are not the paths of peace.

That our correspondent should find it somewhat difficult to dismiss from his mind “the idea of rewards and punishments in a future state,” is no unaccountable mystery, when we consider the strength of our educational prejudices, and the force which traditional delusions has exerted over the human mind. That ‘there will be a time of retribution’ in the future state, we verily believe; but we can discover no satisfactory evidence, that the infliction of misery for the sins of this life, is to constitute any part of that retribution. The righteous shall be recompensed in the earth, much more the

wicked and the sinner.” In the future state mankind will be dealt with according to the character which they will sustain in that state, which the scriptures assure us will be freed from the corruption, weakness, and dishonor which attended them in this. If there be any evidence of the truth of ‘future rewards and punishments,’ arising out of the ‘organization’ of our correspondent, he is certainly composed of very different materials from the rest of his race, and as he probably knows more about himself than any one else, we presume his ‘*experience*’ (!) upon this subject could not be induced to give place to our acknowledged speculations.

With regard to the note purporting to have been left by a suicide, we have only to remark that we do not believe that any suicide ever wrote that note, or that the circumstances stated by the individual who did write it have any foundation in truth. Whenever the writer of the foregoing epistle will produce the needed evidence of the truth of the particulars therein mentioned, we will cheerfully answer any questions he may be pleased to propose in reference to the same. H. J. G.

JAHN'S BIBLICAL ARCHÆOLOGY.

This is the title of an invaluable theological work, which should be in the hands of every biblical student. The work was originally published in the German language, by its author, Dr. John Jahn, formerly professor of oriental literature in the University of Vienna.—The English translation, which we would, earnestly commend to the attention of our brethren, was made some few years since from a Latin abridgement of the original work, by Thomas C. Upham, A. M., of the Theological Seminary at Andover. This translation is interspersed with many interesting notes and extracts by the translator, which being enclosed in brackets, are easily distinguished from the original text; and “where he noticed an observation in the German, which seemed to be important, and which promised to instruct and interest the English reader, but which nevertheless was not in the Latin, he has ventured, in a considerable number of instances, to translate and insert it.” The following just remarks respecting the character of the work are taken from its preface.

“One of the greatest difficulties in interpreting the Scriptures will be found, it is apprehended, in the want of facility in throwing one’s self back into the age, in which the writers lived, and into the situation of those for whom they wrote. To remove this difficulty in some degree, as the reader will observe by

consulting the second section, is one of the prominent objects of the present work. It is thought, that the object itself will be found to be in a good measure secured, and that the person, who has carefully studied it, will no longer find himself at a loss in forming a conception of the once splendid scenery of Judea, nor in understanding and estimating the nature and the worth of the domestic, religious and civil practices and institutions of its inhabitants." G.

BRIEF COMMENTS No. 4.

"*They shall call his name Emmanuel, which, being interpreted, is God with us.*" Matt. i. 23.

The application which is here made of the prophecy in Isaiah to the person of our Savior, has been thought by many to countenance the idea of his supreme divinity, and has furnished the advocates of that sentiment with one of their oft repeated arguments. The unreasonableness of this inference will be discovered when we carefully compare the use which is here made of the name '*Emmanuel*,' with other terms of a similar signification. It was a common practice among the Jews to indulge in this peculiar application of names; so that persons, and even places, which had been distinguished by any remarkable manifestations of the divine operation, received such appellations as were expressive of those occurrences by which they had become distinguished. Thus it was with the mount upon which Abraham built an altar to offer up his son Isaac. "And Abraham called the name of that place *JEHOVAH JIREH*," (Gen. xxii. 14.) signifying that "*the Lord will provide*," probably in allusion to the circumstance of the 'ram' that was provided for the offering in the room of his son. This is not the only instance in which the name of *JEHOVAH* was applied to places where the power and goodness of the Almighty had been displayed; but we presume that any further allusion to this ancient mode of forming names for places distinguished for any remarkable event, is unnecessary for our present purpose. The same construction of terms is also observable in the distinguishing appellations which this eastern custom applied to persons. Thus the name *Elijah*, signified *God the Lord*; *Adonijah*, *my Lord is Jehovah*; *Elizur*, *God is my strength*; *Elihu*, *my God himself*, &c.

We might with as much propriety, contend that the prophet *Elijah* was in reality the eternal God, from the fact that his name, 'being interpreted,' signified *God the Lord*, as to infer that "*the MAN Christ Jesus*" is that God, from the circumstance that the term '*Emmanuel*,' which being interpreted, by the same construction of language, signifies '*God with us*.'

If there be any force in this argument of our opposing friends in favor of the '*Son of Mary*,' it is certainly equally conclusive in support of the supreme divinity of the ancient prophets.

H. J. G.

TO SUBSCRIBERS.

Those of our patrons who have not paid for their papers will remember that the first six months of the volume is drawing to a close when we shall exact from them, according to our '*terms*,' the sum of \$2. We presume that it is unnecessary to remind them that the *Anchor* is afforded to subscribers at the low price of \$1.50 if paid in advance, with an additional charge of twenty-five cts. for every three months that payment is delayed. We trust that a word to the wise will be sufficient.

THEOLOGICAL REPOSITORY.

This is the title of a new Universalist paper recently commenced at North Hero, Grand Isle co. Vt., by Garfield and Ladd, to be edited by Br. E. A. Garfield. The '*Repository*' is to be published weekly, upon a sheet one size less than our own, at Two DOLLARS per annum in advance, with an addition of twenty five cents for every three months delay of payment. G.

THE DANVERS DISCUSSION.

Just as our paper was going to press we received through the kindness of Br. Thomas Whittemore, a copy of the full report of this far famed discussion, and also a copy of the review published by the orthodox. We assure Br. W. that these additional tokens of his esteem and attention, will be duly remembered. We are compelled to omit any further notice of this valuable pamphlet until our next.

Ess.

"FUTURE PUNISHMENT."

We have now on hand several articles from our friend G. C., in defence of this sentiment. Our multiplied engagements have compelled us to delay their publication one or two weeks. We will endeavor to bestow upon them their deserved attention as speedily as possible; the first of which shall appear in our next.

RELIGIOUS NOTICE.

Br. T. J. Whitcomb of Schenectady, will preach at Saratoga Springs on the first Sunday in January next, at which time the commemorative ceremony of the Eucharist will be administered.

Look unto me, and be ye saved, all the ends of the earth.—*Bible*.

HOME.—A FRAGMENT.

'Twas Sunday evening. The last rays of the setting sun had tinged the horizon with gold—the blue vault of heaven was cloudless, calm, and serene. Mingled sounds of the pearly rivulet, and the birds of song, came stealing upon the soul, sweet as the visions of youth—soft murmurs broke in upon the stilly silence, like music on the hour of repose. The lake, unruffled by a single breeze, seemed to smile in its quiet rest, as if storm and tempest were a thing unknown—its boundless depths were glowing brightly as the polished mirror, with unnumbered trees and blossoms impressed upon its bosom. The gentle zephyr so lightly breathed upon the dewy bowers, that even the aspen leaf would have forgot its trembling. The glad earth, which I had seen but a few short months before clad in wintry garments of fleecy snow, was now clad in cheerfulness and smiles, declaring that blight and frost had passed away.

Mingled recollections came crowding thick and fast upon the soul, when on turning an angle in the road, the village of —, burst upon my view in all its peerless beauty—the much loved friends I had left but a few months ago, blooming with health and happiness, might now be slumbering in their narrow house in solitude and silence—and the bright blossoms of Spring might now be blooming over their resting place—

'Twas the hour of prayer. With countenances beaming with health and hope—with hearts beating high with gratitude to the author of all good—the children of the Most High came up to the feast of the tabernacles. There before the altar—there in the Temple of the Eternal, was raised the anthem and the song to Him who made the world—not to placate the wrath of Jehovah—not to appease his vengeance, did his children bow before him—but to thank him for that kindness and care which knows no bound. At this hour so beautiful and bright—the type of that glorious world where tears and sighs are never known—when the soul is filled with joy and gladness—'tis there in that soft hour of peace, when communing with Him who is invisible, that we have a foretaste of those unspeakable joys that flow at God's right hand—'tis there we look forward to that bright period, when purged from every impurity and frailty, we shall wing our way to a home of glory—where our praises will be without trembling, and our thanksgiving unmingled with tears.

“It was a fine saying of Nangsu the emperor, who being told that his enemies had raised

an insurrection in one of the distant provinces: Come then, my friends, said he, follow me and I promise you that we shall quickly destroy them; he marched forward, and the rebels submitted upon his approach. All now thought that he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. How! cries his first minister, is this the manner in which you fulfil your promise? your royal word was given that your enemies should be destroyed, and behold you have pardoned all, and even caressed some! I promised, replied the emperor, with a generous air, to destroy my enemies; I have fulfilled my word, for see they are enemies no longer; I have made friends of them.”

THE EARTH.

It is the earth that, like a kind mother, receives us at our birth, and sustains us when born. It is this alone, of all the elements around us, that is never found an enemy to man. The body of waters deluge him with rains, oppress him with hail, and drown him with inundation? the air rushes on in storms, prepares the tempest, or lights up the volcano; but the earth gentle and indulgent, ever subservient to the wants of man, spreads his walks with flowers, and his table with plenty, returns with interest every good committed to her care, and though she produces the poison, she still supplies the antidote, though constantly teased more to furnish the luxuries of man, than his necessities, yet, even to the last, she continues her kind indulgence, and when life is over, she piously hides his remains in her bosom.

ORIGINAL ANECDOTE.

A Limitarian and a Universalist not long since, were conversing on religious subjects, when the former contended for the necessity of repentance as a condition of final salvation. At length the conversation turned upon an outrageous murder, recently committed in this county. “Now,” said the Limitarian, “supposing that the gun of the murderer had missed fire, and the one who was murdered had turned upon him in his own defence, and had killed the one who had contemplated the deed, on the spot; what would have been his fate?” “Why really,” said the Universalist, being disposed to answer him according to his folly, “I cannot tell for a certainty, but probably he would have gone to hell eternally for want of a good FLINT!”

To believe every thing is weakness, to believe nothing is folly, to discriminate between truth and error, is a proof of sound understanding.

PROSPECTUS.

Of a semi-monthly paper, to be published simultaneously in Boston, Mass. and Baltimore, Md.; entitled

THE LADIES' CHRISTIAN ADVOCATE.

EDITORS, S. F. STREETER, BOSTON; O. A. SKINNER, BALTIMORE; ASSOCIATE EDITOR, SAMUEL WILD, WASHINGTON, D. C.

There is, we believe, no periodical in the order of Universalists, having for its immediate object the cultivation of the taste, the improvement of the minds of the female sex, and their instruction in the proper application of those peculiar truths which distinguish us as a sect to the relations of social and domestic life.

That such a paper, conducted with proper spirit, and with constant reference to one important end, namely, the instruction as well as the entertainment of the other sex, would command an extensive influence and be of permanent and decided advantage to females directly and indirectly to males, is a fact so clearly evident that it needs not the labor of proof.

Upon mature deliberation and by the advice of literary and clerical friends who have promised their aid, the subscribers are induced to add another to the catalogue of papers already in circulation.

The subscribers entertain the hope, that by the blessing of heaven, and through the strong co-operation promised by those of mature judgement and refined taste they shall be enabled to contribute their mite to the cause of truth, and promote the great interest of religion and virtue.

CONDITIONS—

The Ladies' Christian Advocate, will be sent to companies at the low rate of \$5.00 for 6 copies, being but 80 cts. per vol.

Single subscribers \$ 1.00 per year, in advance.

The first No. will be issued on the 1st. Saturday in January next; we would therefore wish our friends to make the earliest return of names possible.

☞ All letters must be directed (post paid) to S. F. Streeter. Boston, Mass. or to O. A. Skinner, Baltimore, Md.

S. F. STREETER,
O. A. SKINNER.

October 3, 1833.

THE first and second volumes of the Gospel Anchor, neatly bound and lettered, with a variety of Books and Pamphlets and Sermons, for sale at No. 392 South Market-St. Albany, by S. VAN SCHAACK.

NOTICE.

The unsold pews in the Universalist church in this city, will be rented on the 30th day of December inst. at 6 o'clock P. M., at said church, for one year from the 1st day of January next. Those persons now holding pews in said church will be expected to continue the same, unless notice be given to the trustees on or before said 30th day of December.

By order of the Trustees.

L. H. Haskins Clerk.

Dec. 14, 1833.

NOTICE.

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. Persons wishing to subscribe for them or to make donations in aid of the good cause in that city are requested to call at the store of Stephen Van Schaack No. 392 South market-st. where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

UNIVERSALIST BOOKS.

KEMBLE & HILL, No. 3, Washington Square, have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their Store as a general depository for Universalist publications from every part of the United States.

A general assortment of Books, Pamphlets and Sermons, kept constantly on hand, and will be sold either at wholesale or retail, at the publishers prices.

Orders from the country promptly executed.

THE GOSPEL ANCHOR,

Is published every Saturday, at No. 6 1-2 (Over the Post-Office) State-Street, Troy, N. Y.

BY HENRY J. GREW.

TERMS.—To Mail and Office subscribers, \$1.50 per annum, if paid *in advance*, to which sum twenty-five cents will be added, for every three months that payment is delayed.

☞ To city subscribers, who receive their papers by a carrier \$1.75 per annum *in advance*, with the additional charge of twenty-five cents for every three months delay.

Agents or companies who become responsible for *eight* copies are entitled to the ninth *gratis*.

*. * The above terms will be strictly adhered to.

All communications relating to the third volume of the Anchor must be addressed to the PROPRIETOR thereof, *free of postage*, or they will not receive attention.

THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, DECEMBER 28, 1833.

NO. 26.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

CAUSES OF EARLY ERRORS IN RELIGION.

Many causes have conspired at different periods to introduce into the christian religion doctrines and sentiments, which were never contemplated by our Savior or his apostles.—Some of these are easily detected; others are more concealed. We know the great event of the Reformation was brought about by the gross and glaring errors which had by degrees crept into the church. Protestantism in all its gradations and shapes, has become such by lopping off the excrescences, which had been gradually accumulating around the fair and simple form of christian truth. The enormities of latter times may no doubt be traced to the passions and selfish motives of ambitious men. The excesses, which opened the eyes, and roused the spirit of Luther, were of comparatively modern origin. One abuse had been heaped upon another, till the measure was at length full. Religion had become an engine of secular domination; and the gospel of Jesus, which was designed to enlighten men with truth, wean them from the world, and prepare them for heaven, was made to fix the seal of ignorance, minister to the wicked passions, and chain the soul to the grovelling things of earth.

But there was a time when these derelictions began. The fountain itself was pure; and the first principles of contamination must have been infused by some potent and active causes. The errors of christianity were early and deeply rooted. On no other supposition can we account for the wild and extraordinary fancies, as well as atrocities in practice, which have been sheltered under its sacred authority. It is gratifying to find, on examining facts, that this only supposition is corroborated. This discovery frees religion from any suspicion of a tendency to such results in itself, and strengthens our faith in its divine character and purifying power.

The first errors of Christianity may be pursued with considerable certainty to their sources. They are no doubt to be found in the

conflicting opinions, which prevailed at that day among the people of various nations, who became the first converts. Systems of philosophy, which embraced religion and morals, had been matured and sublimated by the successive labors of great and learned men till they had obtained a general assent and reverence. The mind came to the christian religion obscured by these systems. In adopting this faith, early associations were to be broken up, deeply fixed prejudices eradicated, favorite and cherished opinions abandoned, and the pride of knowledge subdued.

It requires but little knowledge of human nature for any one to be sensible, with what difficulties these sacrifices could be made, even with the best disposition and most serious efforts, and it is by no means surprising that the mind should hold fast many of its original impressions, and that these should be mingled with the new and imposing truths, which had been lately received. Men would naturally have a fondness for discovering analogies between the former and present opinions, and a willingness to retain as much as possible of the system, which had once operated so powerfully on their imagination, and gained the assent of their understanding.

Long before the time of our Savior, there had been two systems in vogue, dignified with the venerable name Philosophy, and essentially different from each other, namely, the Oriental and the Grecian. In all those countries to which the christian religion found its way during the first century, one or other of these systems, or some of the peculiar tenets of both combined, had assumed an entire ascendancy over the minds, not only of the learned, but of the people generally.

The birth place of the Oriental Philosophy was Persia, or Arabia; but at the commencement of the christian era, it had spread itself over Palestine and made its way to Alexandria, which city, since the Ptolomies, had become the central point of learning and refinement in the East. This philosophy dealt profoundly in the doctrine of spirits; it traced out their genealogies, assigned to them various ranks, and apportioned the parts, which they respectively sustained in the work and management of the creation. It went farther, and invented rules by which these spirits might be called from their invisible abodes and busy occupations,

to aid the designs of men. Hence the witchcraft of the Old Testament, the doctrine of demons, the genii of the Arabian Tales, and the common spiritual agents of eastern story.

Another peculiarity of this philosophy was the manner in which it accounted for good and evil in this world. It taught that there were two beings existing from eternity, and equally powerful, the one essentially good in its nature, and the other bad. This last was the author of all evil, and also of all imperfection. He alone gave existence to matter, which is always at war with the etherial part, clogging the soul, causing it to sin, and subject it to suffering. This notion had a most pernicious tendency. It destroyed every just principle of morals, by making virtue consist in practices either absurd, or such as had no efficacy in refining the feelings, improving the intellect, or exalting the character.

As the body was the seat of every thing wicked, of every pain, and every spiritual malady, the only mode of being freed from its evil influences, and the tyranny of the wicked being by whom it was controlled, was thought to be unceasing tortures, mortifications, and an obstinate resistance of every inclination, which led even to innocent pleasures and enjoyments. He only was the truly virtuous man, who shunned society, despised the comforts of life, looked with a morose contempt on the bustling pursuits of the world, and wrapt himself in the sombre mantle of his own gloomy contemplations. This was morality; this was the ambition of these, who coveted the fame of sanctity, and the homage of the less resolute and self-denying multitude. It was this crude notion, which filled the caves and caverns with moping hermits; and it is a relic of the same, which, in later times, peopled the cells of monastic seclusion with useless ascetics. To the same phrensied dream may be attributed the hair shirt, the cord belt, the self inflicted scourges, and other ridiculous subterfuges, by which men have fancied they could atone for their crimes, appease an offended Deity, and soothe the achings of conscience. These abuses of religion, which sprung from the wild reveries of a benighted imagination, were many of them detected by the purifying test of the Reformation, and have since been done away. Others mingled in the same stream, and came down farther, and are not yet removed.

The Western, or Grecian, Philosophy had been brought to its highest perfection by Plato. This system was greatly superior to the Eastern. It had been the gradual work of some of the wisest men the world has ever seen. Its machinery and its theogony were

imaginary and fantastic, but its morals were founded on the basis of reason and human nature. As a *theory* of morals it was in many respects beautiful; but it was destitute of some essential parts by which its symmetry was disfigured, and it was indeed a theory which could never be made practical, without higher sanctions than the wit of man could discover. It was too abstract and aerial; and although it was seldom the patron of vice, it was in many cases an ineffectual guide to virtue. After many subtle inquiries and fruitless speculations, it had at length been agreed, that virtue was the chief good; and this was a fundamental principle with Plato. To this end he would consider his philosophy directed. But the *virtue* of the heathen was not the virtue of christianity. When the chief good was attained, it was but a single step towards the high acquisitions to which the rules of the Gospel are designed to conduct the mind.—The nature of God is the foundation of all morals and of all religion. Of his nature Plato was ignorant. He knew nothing of the unity of God, of his perfections, his providence.—He could not solve the problem of the existence of good and evil in such unequal distribution; and although he accounted virtue the chief good, he could not tell why evil was so often its inseparable companion. This was beyond the reach of human wisdom. It was a light hidden in darkness, which could be made manifest only by a revelation from the true God of a future state of just retribution. Plato's moral system was also encumbered by his theogony. He believed in a Supreme Cause, but he had no accurate conceptions of the attributes of this Cause. He peopled the universe with inferior deities, and dreamt about their agency and offices. There was little in their character or example to attract the respect, or imitation, of the virtuous on earth.

In the primitive age of christianity, Plato's system, imperfect as it originally was, had become corrupted by the innovations of his followers. A new philosophy at length sprung up in Alexandria, which had Platonism for its foundation, but was deformed by an unnatural mixture of the Eastern scheme. This was called the New Platonic, or Eclectic philosophy. In this system, thus combined of the other two, almost all the early errors of christianity took their rise. It retained the moral part of the Eastern, and the theogony of the Western, each with certain modifications.—Several circumstances concurred to give the errors of this Alexandrian school a currency, and to introduce them into christianity. The men, who embraced them, were among the most learned of the age. Some of them were

early converted to the christian faith. But in this conversion they did not lose their attachment to their former studies and opinions.—They eagerly caught at every point of resemblance between these and their newly adopted religion. The consequence was, that in a short time many pagan tenets were mixed with the pure doctrines of the Gospel, and under such circumstances as would be most likely to ensure their permanency. “Until the second century,” says Less, an orthodox writer, “the Christians always persisted in the sound exposition of the New Testament. To this period they continued free, if we except the joyless morality of the Essenes, from the distractions of pseudo-philosophy; and maintained among themselves genuine apostolic christianity. But scarcely had some of the scholars of the heathen world, for instance Clement of Alexandria, acknowledged christianity, when the pseudo-philosophy of the Easterns and New Platonists broke in like a rapid torrent, and left behind universal desolation.—Until this time the doctrines of the christian religion had been preached without exception, and with the greatest publicity to all who would hear them, and, as the founder of christianity expressed himself in his charge to the Apostles, ‘from the house tops.’ But now, in resemblance of the heathen mysteries, certain ceremonies and doctrines began to be concealed, and thus christianity assumed its mysteries, as well as heathenism. Besides, a variety of heathen ceremonies were adopted in the divine service, and hence christianity became gradually a ceremonial religion.” These perversions of the true faith increased for centuries.

The allegorical mode of interpretation, which commenced with the incomparable Origen, opened a door for additional deviations. It virtually took away all rules, and left the religion of the Bible to float at random on the imagination. But we have not time to pursue this branch of the subject. What we have said is enough to show, that nothing could be more natural, than for the early converts to incorporate with the christian faith many of their former heathen notions, and thus to corrupt its purity. The subject has been thoroughly investigated by able hands, and what has been shown to be so extremely probable in itself, has been proved to be true in point of fact. The progress of many errors was stopped at the Reformation. Others still exist, and these of no little importance, which have been traced with great precision to the causes at which we have hinted. Our only inference is, that christians should study with care the grounds of their faith, and rejecting all systems of human invention in which these

errors are found, should seek for truth in the Bible alone. Here, and here only, we have the religion of Jesus and his Apostles, unimpaired by the ravages of time, and unperverted by the vain imaginations and wayward designs of men.—*Unitarian Miscellany.*

THE ELEVENTH COMMANDMENT.

Some years since, a clergyman being on a journey, stopped on Saturday night at a village, with a view of spending the Sabbath with the Minister, who invited him to preach. The stranger requested, as preparatory to his discourse, an account of the state of his society, and was informed that it was divided in sentiment—that jealousy, discord and hatred prevailed, and that many were displeased with their minister, who had in vain used every method to bring them to a sense of their duty. He then returned to his study, and nothing further was said on the subject until they were on their way to church; when the stranger was asked from what text he intended to preach. ‘I think,’ said he, ‘I shall preach from the eleventh commandment.’ ‘The eleventh commandment!’ replied the other in surprise, ‘there are but ten.’ ‘I rather think,’ replied the stranger, ‘I shall preach from the *eleventh*.’ This reply, and his persisting in it, almost determined the other to request his silence, he concluded however to let him proceed. He began his exercises with that order and zeal which clearly proved him to be a man of sound judgment, and deep penetration of thought.—His prayer was appropriate, solemn and impressive, and the mystery was unveiled, when he pronounced the following text: ‘A new commandment I give unto you, that ye love one another.’ He urged the necessity of brotherly love and christian meekness with such fervency and zeal; so clearly pointed out their beneficial influence on society, and so forcibly contrasted these virtues and their effects, that he fully convinced them of their errors, and restored them to harmony and friendship. *Ind. Inq.*

“UNDERSTANDEST THOU WHAT THOU READEST?”

This enquiry might very properly be made of many readers, who, it would appear, greatly need ‘some man to guide them.’

A certain pious man, was reading the bible one morning for the edification of his family; the chapter selected, or which came in course, was the 24th of Acts, the 5th verse of which he read as follows: ‘For we have found this man a plexed fellow, and a moreover of sedition—and a rineladder of the sett of the magazines.’—*Rel. Inq.*

EDITORIAL.

FUTURE REWARDS.

In the communication which appeared in our 23d number, under the head of 'Future Re-tribution,' our correspondent endeavored to establish the position that the happiness of the future state, would be conferred upon its recipients, *as a reward* for their good deeds in this life, and that the Apostles expected that happiness, *as a reward* for their earthly labors and sufferings in the service of their divine Master. In support of this sentiment the following passages were appealed to.

1. 2 Tim. iv. 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love his appearing."

These words were addressed by Paul to his younger brother, while he was a prisoner at Rome, probably under sentence of death, as appears from the preceding verse. It is generally taken for granted, by the advocates of rewards and punishments in a future state, that the "*crown*" mentioned by the Apostle, signified that immortal blessedness to which he looked forward with joyous expectations.—That the period in which that happiness will be conferred is spoken of in the above passage, under the phrase, "*at that day*" of "*his appearing*," and that this blessedness was to be bestowed *as a reward* for the good deeds he performed, during his earthly career. These three particulars are assumed as true, and upon these premises the doctrine of '*future rewards*' has been reared.

These premises we believe to be false, and that the sentiment which has been deduced therefrom is consequently of the same character. We cannot discover from the scripture usage of the term '*crown*,' that it has in *any instance*, the most remote allusion to the happiness of the immortal state. It is no where spoken of in those portions of the divine testimony which set forth the happy consequences of the resurrection, or in an allusion to the condition of any portion of mankind, subsequent to that period,

In Prov. iv. 9. it is said that '*wisdom delivers a crown of glory*, to such as have her.' In Prov. xii. 4. it is said, '*A virtuous woman is a crown to her husband*.' In Prov. xviii. 6. it is said, '*children's children are the crown of old men*.' In Prov. xvi. 31. it is said, '*the hoary head is a crown of glory*, if it be found in the way of righteousness.' In all of these instances and many more which might be mentioned, it is evident that the term '*crown*' is

figuratively made use of, to express that distinguishing *honor* which '*wisdom*,' '*virtue*,' '*children's children*,' and a well spent '*old age*,' confer upon their possessors. Such, it appears to us, is the meaning of the term in the Old Testament, and such, we conceive to be the import of the phrase in the New Testament, in which it is unquestionably borrowed from the Old.

That the phrase '*that day*,' denoted the same period of time, which is spoken of at the close of the passage, as '*his appearing*,' is too obvious to admit of doubt, and that they both relate to that period, which, in scripture, is so repeatedly denominated the appearing or '*coming of Christ*,' will, we doubt not, be readily granted. This will appear evident to every candid enquirer, who will attentively peruse the numerous passages of scripture which speak of Christ's coming. A few of which we will here subjoin.

Luke xxi. ch. "And then shall they see the Son of Man coming in a cloud, with power and great glory."

And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

And take heed to yourselves, lest at any time your hearts be over charged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Matt. xxiv ch. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

And there shall appear the sign of the Son of Man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

But of *that day* knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be."

That these and their parallel passages are expressive of the '*coming of Christ*,' so repeatedly spoken of by the Evangelists cannot be disputed, and as the early christians expected their '*crown*' at that period, it is highly important that we rightly understand at what time '*his appearing*,' or the coming of our Savior was to take place.

It is very evident from the phraseology of the passage under remark that *'that day'* in which Paul expected his *'croton'*, could not have been the day of his death, as our correspondent contends; but at a more distant period, in which it would not be conferred upon him only, but *'upon all them also who love his appearing'*; which certainly did not take place the day Paul died. Therefore, the *'appearing'* of our Savior must denote some definite period, subsequent to the death of the Apostle. A correct understanding of this subject, depends in a great measure, therefore, upon just views of the coming of the Son of Man.

The great mistake of our friends who advocate the doctrine of *'future rewards'*, has originated in an erroneous application of those passages which speak of Christ's coming to the future state, instead of confining that event as our Savior invariably did, to the generation in which he appeared in the land of Judea, and to the life time of those whom he addressed.

If the reader will dismiss from his mind the prejudices which education and false theories have cherished, in relation to the *'coming of our Saviour'*, and peruse the several declarations of Christ, respecting that period; we venture the belief, that in no instance did our Savior ever make use of that phraseology, with an allusion to any other period or occurrence, than the establishment of the christian religion, through the introduction of those memorable providences which attended the overthrow of the Jewish nation and policy, which took place about forty years after his crucifixion.

That the moral revolution which accompanied the destruction of the Jewish nation, was invariably spoken of by our Savior as the *'coming of the Son of Man'*, is clearly demonstrated by those passages which speak of that event, and the tremendous occurrences which attended it. In the quotations which we have made from Luke xxi, and Matt. xxiv, it is admitted by every biblical critic of any note, even by the most rigidly orthodox, that the destruction of the city and temple of the Jews is there described. That their destruction is there predicted, at the period denominated the *'coming of the Son of Man'*, the chapters from which they are taken abundantly prove; and that this *'coming of our Savior'* did take place at the period designated by the overthrow of that nation, no one will for a moment doubt, who prefers the testimony of the *'faithful and true witness'*, to the unwarrantable speculations of the heathen poets.

For the better understanding of this subject, we would commend to the reader a careful perusal of the chapter in Luke to which we have

referred, not omitting the 31st and 32d verses, which are as follows:

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled."

No discerning reader of the scriptures will, for a moment doubt, that the 24th of Matthew is descriptive of the approaching calamities which were soon to fall upon the Jews. That the period in which the calamities there set forth would come upon that nation, is repeatedly denominated the coming of the *'Son of Man'*, is rendered certain by the testimony of the chapter itself, and yet we are assured in verse 34th, that the generation to whom it was addressed, should not be superceded by another until the things therein predicted should be fulfilled. This truth is further made manifest by every expression of Jesus respecting his coming and kingdom. One or two of which are as follows:

"For the Son of Man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works."

Verily I say unto you, *There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom."* Matt. xvi. 27. 28.

What language could demonstrate the truth for which we contend in regard to the coming of Christ at the destruction of Jerusalem, if the above does not?

Again. When our Savior sent forth the Apostles to promulgate his religion, he gave them the several directions recorded in the 10th ch. of St. Matthews gospel, accompanied by the following explicit declaration:

"When they [the Jews] persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come." Matt. x. 23.

The testimony of our Savior upon this subject is sufficiently abundant to relieve the period of *'his coming'*, from the least obscurity. We might advance a multiplicity of passages did time and room permit, to shew more clearly, if possible, that the period spoken of as the *'appearing'* or *'coming'* of our Savior, was confined by his own testimony, to an age of the world which has long since passed away, and that all the fanciful speculations of popular religionists about his *third* appearance at the close of time, have their origin in the dreamings, and fable of heathen superstition.

Whatever period the Apostle might have al-

luded to by the phrase '*that day*,' it is certain he did not expect to receive his 'crown' until its arrival, and as we are compelled by the assurance that at '*that day*' it was to be given not to Paul only, but '*to all them that love his appearing*,' to reject the idea that this period related to the day of Paul's death, we are at once led to the conclusion that the '*crown*,' of which mention is made, was to be conferred at the '*appearing*' or '*coming*' of our Savior, which we have shown above, was fixed by himself to an age which has long since transpired.

By the '*crown*' which was to be conferred upon the Apostle and his brethren, we conceive that nothing more is intended than the manifestation of the divine approbation in the distinctions which were made at that period between them and the unbelieving Jews. In Phil. iv. 1. Paul writes thus, 'Therefore, my brethren, dearly beloved and longed for, my *joy and crown*, so stand fast in the Lord, my dearly beloved.' Writing to the Thessalonians, 1st Epistle, ii. 19. 20. he says—'For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our *glory and joy*.'

It appears from these passages that Paul's '*rejoicing*' arose from the condition and circumstances of his christian brethren. If '*children's children*' are the '*crown*' of old men,' surely the numerous brotherhood whose acquaintance with christianity had been effected *through his instrumentality*, would in view of their deliverance from the approaching calamities, be doubly so to the apostle. If '*wisdom delivers a crown of glory*' to such as have her,' surely those who had followed our Savior in the regeneration and by their faithfulness and christian instructions had '*turned many to righteousness*' would '*shine as stars in the firmament forever and ever*.'

1. Peter v. 2—4 "And when the chief shepherd shall appear, ye shall receive a crown of glory that *fadeth not away*." It will not be questioned that the '*crown of righteousness*' spoken of by Paul, and the '*crown of glory*' mentioned by Peter, signify the same thing, and that the period called '*his appearing*' in the one passage is expressed in the other by the phrase '*when the chief shepherd shall appear*.' These passages being in substance the same any additional remarks are unnecessary, as what has already been said is equally applicable to both passages. We will only add, that the '*appearing*' of the chief shepherd' is confined by the phraseology of this same epistle to the establishment of Christ's kingdom at the destruction of Jerusalem. "*For the end of all things*

is at hand." (See verse 7th of the preceding chapter.) It should be remembered that these words were spoken nearly 1800 years since, and that they relate to the destruction of the Jewish dispensation with all its rites and ceremonies; at which time the '*kingdom of heaven*' (or moral reign of Christ) was to *come* with power and not to any imaginary events at the *close* of Christ's reign, at which time his *kingdom*, instead of '*coming*' with power and great glory,' is to be *delivered up* to God the Father.

The remaining passage in Luke xiv. 13, 14 introduced by our correspondent is deferred for a consideration to a future number.

A sentiment which teaches us to look upon the happiness of the future life as a reward for the performances of mortals, during a few fleeting moments on earth, is as irrational as it is unscriptural. We might as well contend that the rectitude of our future life would require a state still future from that, to furnish its merited rewards. That '*the good man is blest in his deed*,' is a truth, applicable to every condition, whether present or future, in which man can be placed. That the Apostle had no sympathy for the doctrine of salvation in a future state; as a *reward* for his good deeds in this life, is evident from the whole tenor of his writings. He invariably speaks of our future life as the free, unmerited, unpurchased '*gift*' of our heavenly Father—'*not according to our works*, but according to his own purpose and grace, which was given to us in Christ Jesus before the world began.' 2 Tim. i. 9. 'And if by grace then it is no more works; but if it be of works, then it is no more of grace.' Rom. xi. 7. So then it is '*not according to works of righteousness which we have wrought*, but according to his mercy he hath saved us.'

Such was the character of that faith in which the apostles and their brethren rejoiced, when tried by that standard which (at the coming of our Savior) was to try every man's work; they were founed unto praise, and honor, and glory, at the appearing of Jesus Christ 1 Peter i. 7. This '*honor*' this '*glory*,' and this '*praise*,' constituted a '*crown*' which will never fade while the memory of the apostolic age is engraven upon the tablet of human remembrance.

H. J. G.

TO CORRESPONDENTS.

Several poetical articles are on hand which shall find a place in our columns as soon as practicable.

T. B. writes too carelessly, and requires more correction than we can find time to bestow upon his article.

J. C. N. is received and will appear in our next.

STRANGE THINGS.

It is *strange*, say the American Tract Society, 'That the sinners of the antediluvian world, that the guilty Sodomites, and heaven-daring Pharaoh, with his host, were speedily translated to heaven, by fire and flood, as a *reward* of their wickedness; while Noah, Lot, and Moses, with the Israelites, as a *judgment* on their piety, were doomed to a continuance of their trials in this world of sorrow.'

Whoever will peruse the twentieth chapter of the book of Numbers, will readily discover that Moses and Aaron were not permitted to enter the land of Canaan, but were both taken out of the world, (to use the language of our opponents,) as a '*reward* of their wickedness,' which consisted in attributing to themselves, those miracles which they should have ascribed to the power of Jehovah: while Joshua with the Israelites, were, "as a *judgment* on their piety, doomed to a continuance of their trials in this world of sorrow." Reader! is not one of these things *equally* strange with the other? Is not the case of Aaron and Moses equally irreconcilable with the faith of Calvinists, as the one they have presented is with ours? Is there not the same apparent injustice and partiality in the one case, as the other? we think there is, and no candid person will deny it. So likewise the youth of ten or fifteen years of age, is often converted and taken into the immediate presence of his God, while the aged Christian, the devoted disciple who has spent a long series of years in the service of his Lord and Master, is "doomed to a continuance of his trials in this world of sorrow."—Infants also, are frequently taken out of the world before they have arrived at an age of accountability; while others *equally* deserving, are left to wander through a sorrowful world exposed (as our opponents believe,) not only to the miseries of this life, but "to death itself and the pains of hell forever."

In closing these remarks, we would seriously recommend the American Tract Society, together with all others who thus "murmur against the Lord of hosts," to "be still, and know that he is God." To remember that these dispensations of his hand, which to us may appear dark and mysterious, are ordered in infinite wisdom and goodness; and that the cloud that now conceals them from our view, will be eventually removed; and mankind convinced by the unclouded light of eternity, that 'his ways are equal, just, and right.'

H. J. G.

Our help is in the name of the LORD, who made heaven and earth.—*Script.*

The Universalist Society in this city, were favored on the evening of the 18th inst., with a very acceptable discourse from our worthy brother L. L. Sadler, of Perry, N. Y.; whose well directed efforts in our common cause, are so abundantly attested by its prosperity in that section of our State, which has been the scene of his labors. Br. S. is now upon his return from a journey to the East, and such, we regret to say, were his engagements as to prevent even a short tarry among us, and thus deprived both him and our friends here of the anticipated pleasure of a more intimate acquaintance. We wish Br. Sadler and the Societies that are receiving the benefits of his well disciplined mind, an increased degree of that healthful prosperity they have hitherto enjoyed. G.

We copy from the 'Southern Pioneer and Gospel Visiter' the following, in relation to the new paper noticed in a late number of the Anchor.

NOTICE.—The subscribers would inform their friends, that they have relinquished the idea of publishing the LADIES' CHRISTIAN ADVOCATE. When they made arrangements to publish it, they knew nothing of the intention of the proprietor of the Universalist, to change the character of his paper; and as two could not in all probability be supported, they relinquish their intention.

S. F. STREETER,
O. A. SKINNER.

THE UNIVERSALIST.

Upon our last page will be found the Prospectus of the third volume of this work, under the additional title of the '*Ladies Repository*,' to be commenced in June next. Should any of our friends in this section, desire to receive this neat and useful work we will, with pleasure, forward their names to its proprietor for that purpose. G.

REV. HOSEA BALLOU.

A few likenesses have been received of the Rev. Hosea Ballou, which may be obtained at the book-store of Messrs. Kemble and Hill, or of the Rev. C. F. Le Fevre, No. 1 North-Third-street.

RELIGIOUS NOTICE.

Br. Le Fevre will preach at Mr. McCheyney's Schoolhouse, in Brunswick, on Wednesday evening, the 8th of January, and the following evening at the Schoolhouse in Milltown.

For the Anchor.

FUTURE RETRIBUTION.

NUMBER EIGHT.

I have just received your reply to my third number, in which you call upon me to *prove* the "absurdities and contradictions," which, in that number, I said existed in your application of the parable of the rich man and Lazarus. Now I have no claims to your ironical compliment of "superior sagacity," and think one very *inferior* is sufficient to furnish the proof you call for.

In your explanation, the rich man represents the Jewish nation, and Lazarus the Gentile world—two general divisions of mankind, which together make the whole. Lazarus, the Gentile world, full of sores, died of them. How did he die? Why his sores were all healed, new life was given him, and then he was raised to the enjoyment on earth, of greater good than the rich man ever possessed. A very *singular death* indeed! It seems too, that the Gentiles all came into the faith of Abraham, before the Jewish world died. Then the Jewish world died also, and went into torment in *hades*; i.e. they were scattered among all the nations of the dead Gentiles in Abraham's bosom! What an entirely different thing does death represent in this case from what it does in the case of Lazarus! Well, the Jews and Gentiles, *all mankind*, are now dead. The Jews being tormented, cry to their father Abraham to send the Gentiles, to relieve them; though *in fact* they are living *among* the Gentiles, and refuse to hear any thing from them. But Abraham replies to them, "you have had your good things and the Gentiles their evil things: now they are comforted and you are tormented." Besides, there is between us that great *Gulf* fixed, called "the Providence of God." So that "the Gentiles that would pass from here to you, cannot; neither can you Jews pass it, that would come to us." When the Jews prayed that father Abraham would raise the Gentile world from the dead—i.e. I suppose, bring them back into that sore state from which their death had freed them, and send them to their father's house. But are they not already in the bosom of the father of the Jews? No, we are told; not of their *legal* father. Abraham is their father, but not according to law. Moses is their *legal* father, and his house is still among the living—though *all on earth are dead*! But why raise them and send them to father Moses' house? His family are all among the dead. But the tormented and distracted Jewish nation would have it, that it had *five brethren* yet alive, and safe at father Moses' house—*five brother nations* alive and well—

after *all the world are dead*! And the Jews wanted father Abraham to send the Gentiles to warn them not to come into their place of torment—not to get scattered there among all those dead Gentiles in Abraham's bosom. Moses, it seems, had six *national* sons, and the Jewish nation was the only one that had died. But who can tell, where Lazarus could have found the five yet alive? Were they in Symms' interior world? at the Moon? or where? Can any one seriously embrace an application of this parable so replete with absurdity? You could as well compare the parable of "the Sower," and of "the Grain of Mustard Seed," to the Jews and Gentiles, as this. The Gentiles, instead of having died, are coming to life. No Gulf has been fixed so that the Gentiles cannot pass to relieve the Jews, nor to prevent the Jews passing to the Gentiles. On the contrary, the Gentiles can go, and extend relief to the Jews when they please, and the Jews may participate in Christian privileges, with the Gentiles, "if they continue not still in unbelief," and many of them have done so.

The *unbelieving* Jews never have asked, nor never will ask religious relief from torment, at the hand of the Gentiles. As soon as they *believe* they will receive such relief. No Gulf is in the way. They never have asked, nor never will ask Abraham, or any other power, to send the Gentiles to preach to their brethren—father Moses' five living sons? In *fact*, these "five brother" nations *are not to be found*. I know not as I rightly understand what you mean, in defining parables to be "*fictitious similes*." But verily, this parable, if your application is the true fiction of it, is rather *fictitious*. It is far from being a true similitude. Truly, you have made it seem to be, the *false* application of a *fiction*. But, I perceive that your *definition*, as well as your application is quite *fictitious*. You think that yours must be the true application, because you find certain phrases in the parable which will well apply. For instance. The phrase, "Clothed in purple and fine linen," you find applied to Jerusalem. And hence, you consider the use of this phrase; proof, that the "rich man" represents the Jews. But, you know, that individuals, and other cities, are represented as "*clothed in purple and fine linen*." I find the city of Tyrus so represented by Ezekiel (see Ezekiel xxvii. 7.) Hence on your mode of argument, here is proof that the "rich man," in the parable, represents the people of Tyrus. But this method of proof will not answer. It will make strange work of the parables.

The widest design of this parable was, to illustrate, *not* the then future condition of *nations*,

but, *individuals*. It was addressed to the "Pharisees, who were covetous"—who clothed themselves superbly and fared sumptuously—who were idolatrous, worshiping *Mammon* and not God; to show to them that "what was highly esteemed among men, was abomination in the sight of God," (ver. 15.) and that those who enjoy the good things of this world, and abuse them, will hereafter be "tormented," when the virtuous poor, whom they have lightly esteemed and despised, will be "comforted." The parable, in all its parts, will apply to a rich, proud Pharisee, and a poor, but good man.

You consider the doctrine of an intermediate state, all "*fictitious*" imagination. A *few* of the evidences which cause me to believe in such a state of conscious existence, I will here adduce. 1. Christ related this account of the rich man and Lazarus, to the Pharisees, who believed in the souls conscious existence in *hades*. If the principle of this belief had been *false*, I think he would have corrected it. Surely he would, in some of his private explanations to his disciples. But instead of so doing, he gives the relation as if it was *true*; and all his instructions are calculated to confirm them in this opinion. He ever spoke of the soul as being distinct from the body; that men can kill the body, but cannot kill the soul. He says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Matt. x. 28. Now, if to kill the body, is to kill the soul also, there is no sense in this passage, and it is not true. For, if the soul cannot survive the dissolution of the body, and exist in a separate state, men *can* kill the soul as easily as the body. (This passage with the corresponding one in Luke xii. 15. I also adduce as another proof of a future retribution.)

2. Christ said to the penitent thief on the cross, "This day shalt thou be with me in Paradise." Luke xxiii. 43. This, I consider direct and positive proof of an intermediate state. On the ground of no intermediate state, neither the thief nor Christ himself *existed* between death and the resurrection, and his promise to the thief was false. But Christ says in another place, "I lay down my life that I may take it again—I have power to lay it down, and I have power to take it again," John x. 18. Now, could Christ, in a state of non-existence, have power to take his life again?

3. Paul, and Peter both, represents the body as the *tabernacle* of the mind; and that the mind would exist when the *tabernacle* should be dissolved. This figure of "the tabernacle" implies that the soul is something separate and

independent of the body in its existence, and that body is its temporary dwelling. 2 Cor. v. 1—4. and 2 Peter i. 13. In relation to his departing from this tabernacle, Paul said, "For me to live is Christ and to die is *gain*.—I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better: nevertheless to abide in the flesh is more needful to you," Phil. i. 21—24, and Peter speaks of his decease, as the act of his soul in putting off his tabernacle, (see 2 Peter i. 14.) According to your doctrine, he should have spoken of his death, as the action of his body or tabernacle, in putting the mind out of existence.

4. Peter also teaches the doctrine of an intermediate state, where he says, "that Christ being put to death in the flesh, was quickened by the spirit, by which he went and preached to the spirits in prison, who where sometime disobedient, when once the long suffering of God waited in the days of Noah while the ark was preparing." 1 Peter xiii. 19. 20. From this, it seems that Christ existed in the time between death and his resurrection, that the antediluvians and others, also existed as "spirits in prison," and that Christ, in his spiritual state, visited and preached to them. In the same connexion, the apostle says, "That Christ is ready to *judge the quick and dead*," that "the Gentile [even though, in this life, they hear not the Gospel, and are not judged,] shall give account to him. For, for this cause was the Gospel preached also to them that are dead, that they might be *judged* according to men in the flesh, but live according to God in the spirit." 2 Peter, iv, 5. 6.

There is an abundant fund of proofs of this sentiment, but I have room for no more of them at present.

G. C.

November 7, 1833.

REPLY TO THE ABOVE.

The *silliness* and *misrepresentation* of G. C.'s allusions to the parable of the 'rich man and Lazarus,' as interpreted by those who reject his particular views, will secure them against any attention from us. In our 16th number, we inserted a communication from G. C., advocating the infliction of misery in '*Hades*,' from the condition of the 'rich man;' and in reply we gave a brief outline of our views of that parable, and of the design of our Savior in its narration. Instead of repeating at this time, what was said upon this subject, we will refer the reader to the remarks which appeared under this head in that number of our paper. Whenever we apprehend that the correctness of the interpretation there given, is in danger of being obscured by any such *flourishes* as

appear in the foregoing communication, we may bestow upon them a merited notice. At present, however, we have no disposition to disturb the revelry of our correspondent, or to lessen the gratification he derives from the exercise of his own indescribable folly.

That "the scriptures reveal to us no *life* for man; beyond the present one, but that into which he will be introduced *by a resurrection from the dead*," is a position which we were led to advance in reply to G. C.'s allusion to an 'intermediate state' of *conscious* existence in '*Hades*.' If our correspondent wishes to controvert this position, we certainly have no objection to his attempting it. We have no desire however to connect a lengthy discussion of that topic with the primary question at issue between us. We should have made no allusion to the subject had it not have been introduced by our opposing brother; as it is, we can do no less than to follow wherever he may lead.

1. It is argued by our correspondent that those to whom the parable of the 'rich man' was addressed were believers in the souls conscious existence in '*Hades*,' and that the language of that parable was calculated to confirm them in that opinion; therefore it is inferred that their belief in a conscious existence in *Hades* was correct, and that its truth was recognized by our Savior.

This reasoning may appear plausible to many but is far from being satisfactory to us. It is well known that the opinions which the Jews had imbibed from the heathen respecting '*Hades*,' and which the language of the parable above mentioned would probably confirm, were of a character which no christian believes to be correct. The language of Jesus was no better calculated to confirm them in the 'principle' of their belief, than it was to countenance the heathenish notions they had associated with that principle.

It was a generally received opinion among the ancients, both Jews and heathen, that each individual has a guardian *angel* continually hovering round him and communicating with the invisible world. This opinion it is well known was directly countenanced and confirmed by the language of our Savior, (See Matt. 18: 10.) but it will not be pretended that this fanciful speculation is any part of the christian system.

Again, It is well known that the Jews believed that the diseases of mind by which they were afflicted, were literally occasioned by the operative influence of *Demons*, and that the spirits of dead men professed the body of the living. That our Savior did in more than one instance, make use of language which would confirm and strengthen these ridiculous superstitious of

the Jews, no one familiar with the phraseology of his public teaching will for a moment doubt. If the argument of our correspondent is satisfactory in reference to the particular mentioned by himself, it must be equally so in regard to those at which we have hinted. An argument which proves too much proves nothing but its own fallacy and unreasonableness. Admit the validity of the one introduced by G. C. and we at once identify christianity with all the fooleries and reveries of heathen delusion.

It is certain from the gospel histories that our Savior did not take it upon himself in many instances to directly oppose the superstitions and errors of his countrymen. The great aim of his mission appears to have been the establishment of those leading truths which constitute its excellence and divine authority, leaving it to the progress of light and knowledge, aided by the influence of his rational religion to detect and expose whatever might be found in opposition thereto.

The next remark which we are to notice, is the assertion of G. C., that our Savior "ever spake of the soul as being distinct from the body; that men can kill the body, but cannot kill the soul. He says, "Fear not them which kill the body, but *are not able to kill the soul*; but rather fear him who is able to destroy both soul and body in hell." Matt. x. 28. Now, if to kill the body, is to kill the soul also, there is no sense in this passage, and it is not true. For, if the soul cannot survive the dissolution of the body, and exist in a separate state, men *can kill* the soul as easily as the body. (This passage with the corresponding one in Luke xii. 15. I also adduce as another proof of a future retribution.")

That Christ ever spake of the soul, (or mind) as '*distinct* from the organization upon which it is entirely dependent for its *operation*' is readily granted. This truth however will be of no service to our correspondent until he has shown that he once spake of the soul as susceptible of *suffering* in a disembodied state. When this is done something will have been effected to his purpose.

Matt x. 28. "Fear not them which kill the body, but *are not able to kill the soul*, but rather fear him who is able to destroy both soul and body in *gehenna*." This passage furnishes no objection to our views. G. C. should know that the term '*kill*' as applied to the power of the Jews over the bodies of the disciples, denotes nothing more nor less in this passage than *torture*. That killing the body here spoken of, was not killing the soul G. C. and every man of common sense well knows. The dissolution of the body will indeed *suspend* the *operation* of the mind but it does not des-

stroy it, any more that sound *sleep* is destruction to the mind, while it remains dormant and unconscious. That neither this passage nor its corresponding one in Luke xii. 15 furnish any evidence of misery in '*hades*' which G. C. denominates the intermediate state,' is obvious from the fact that not one word is said about '*hades*' in either of them. The only place of punishment or destruction here mentioned was encircled by the surrounding hills of a certain valley situated on the southeast side of Jerusalem, and as well known among the Jews and the early disciples under the name of '*gehenna*,' or "the valley of the Son of Hinnon," as the valley of the Mississippi is in this country.

That there was a power "able" to annihilate the existence of those, whose bodies the Jewish Sanhedrins had power to torture and consume in the 'fire of *gehenna*,' no one doubts. This circumstance, however, is no proof of G. C.'s theory of *misery* after death. What God has the power to do, is one thing, and what he has the *disposition* to do, is quite another thing. We do not doubt God's *power* to annihilate every intelligence he hath made, at the termination of their earthly existence, but we very seriously question, whether this is satisfactory evidence in the mind of our correspondent that such is his revealed *intention* of doing.

In our next number we will consider more particularly, the several passages adduced by our correspondent, in support of an 'intermediate state' of consciousness, between DEATH, and that future LIFE which christianity inspires 'by a resurrection from the dead,' and without which, our faith and hopes are but the idle dream of disappointment and vanity.

H. J. G.

For the Anchor.

FUTURE RETRIBUTION.

NUMBER NINE.

The doctrine of no future retribution is based upon the presumption that conscience is the perfect judge, rewarder, and punisher, of human actions. For, the tribunal of conscience is the only one before which any person is arraigned in this world. Now unless it can be shown, that the judgment-seat of the conscience, is the judgment-seat of Christ, and that it meets out rewards and punishments unto every one precisely according to his works, in this life, the doctrine cannot be defended. I am confident, this cannot be shown. The contrary is most obvious. The inflictions of conscience are much more severe upon the tyro in crime, than upon the old hardened sinner. I am acquainted with an abandoned drunkard,

who has often declared that conscience did not upbraid him for getting drunk. He says, he believes that "whatever is, is right," and that it is right for him to drink as often, and as much as he pleases. But the first time he was overcome by the demon, after he became sober, he thought differently,—he was then in complete torment from the compunctions of conscience. But by criminal indulgence his conscience has become defiled and, morally speaking, dead. This is the natural consequence of confirmed habits of vice. They prostrate the vital energies of the soul, benumb and deaden the moral sensibilities so much, that, at length, the conscience ceases to act, until it is "purged from dead works." Heb. ix. 14. This is the scriptural view. Paul speaks of an evil conscience, of "defiled conscience," and of "consciences seared as with a hot iron," Heb. x. 22. Tit. i. 15. 1 Tim. iv. 2. And this condition of the conscience comes of sinful indulgence. It is the good man only, who has a good conscience—a conscience that dictates right. Now, can an evil, defiled, conscience seared as with a hot iron, be a just judge of those who have rendered it thus corrupt by their own sins; and meet out to them deserved punishment? Is the sinner, by his own self-depraved conscience, the only judge and punisher of himself? The idea is preposterous. It would be more consistent to abolish all human governments, and all law, and let all criminals decide what should be the punishment of their own crimes.

Since conscience manifestly does not give unto every one according to his works in this life, and does not fill the judgment-seat of Christ, before whom all must appear; I regard it as scripturally certain that every impenitent sinner will hereafter be judged and punished by him, "who is ordained of God to be the judge of the quick and the dead." Acts x. 42.

Nov. 16, 1833.

G. C.

Our reply to the above next week.

G.

How will those who believe that an endless hell is to be the habitation of sinners, account for the fact that the apostle Paul never mentions the word hell in his writings? Was he ignorant of the fact, if fact it be?—or was his conscience more tender than those of modern preachers?

A PAUSE FOR A REPLY

A preacher in Arabia, having taken for his text the portion of the Koran, "I have called Noah," after twice repeating his text, made a long pause; when an Arab present, thinking he was waiting for an answer, exclaimed, "if Noah will not come call somebody else."

NOTICE TO SUBSCRIBERS.

The present number completes the first half year of the current volume. It will be perceived by a reference to our "TERMS," that those of our patrons who delay the payment of their subscriptions beyond this period, will be holden for (and expected to pay) the sum of \$2.00. Notwithstanding the improved appearance of the Anchor and the additional expenses which we have incurred by its publication in the present form, we were induced to continue the publication upon the original terms of \$1.50 per annum, *if paid in advance*, with an addition of twenty-five cents for every three months delay of payment. We wish our subscribers to act *understandingly* in this matter, and therefore we would remind them that "our terms *will be strictly adhered to*," in regard to all who defer the payment of the *advance price* of the Anchor, beyond the close of the present quarter.

Those of our friends who have paid in advance, will accept of our grateful acknowledgements, and will not, of course, consider themselves interested in this notice. An *immediate* attention to this subject, however, from those who have not paid, and who desire to receive the 'Anchor' at its *advance price*, is indispensably necessary.

Our friends in the country towns where we have no Agents, can remit us BY MAIL their several amounts, taking care to *pay their postage*, as all letters intended for us *must* come to this office *free of expense*. H. J. G.

ORTHODOX LOGIC.

On one occasion during our stated ministrations in this place, (Amsterdam) we took for our text the parable respecting "leaven which a woman took and hid in three measures of meal until the whole was leavened." In discussing the subject we endeavored to show that the measures of meal were designed to represent the human family, and the leaven was emblematical of the gospel;—and that, as the leaven mixed in three measures of meal diffused itself throughout the lump until the whole was leavened; so the gospel, introduced into the world, would extend its life giving influence from heart to heart, pervading every breast, until finally the whole family of man would feel the effects of its renovating power. These positions we endeavored to establish by a variety of argument and illustration.

But as our ill-boding stars would have it, an orthodox wiseacre was present and heard the discourse. And sometime afterwards in conversation with a Universalist on the subject

he seemed inclined to avoid the force of the argument. The speaker, he thought did very well, and *cleared up his points* as far as he went; but then he did not prove his doctrine. For the parable says that the woman took leaven and hid it in *three measures of meal*. "Now," says he, it takes *four pecks* to make a *busket*, and *four quarters* to make a *whole*; so that at most only *three quarters* of the whole lump was leavened. And the parable therefore don't prove that any more than *three quarters* of the human family will be saved.

N. B. Notwithstanding this *strong and conclusive* reasoning, the curious antiquarian might still be disposed to inquire whether in old times they measured meal in *peck measures*?

R. O. W.

RESTORATIONIST COMMENTARY.

We learn from the following communication which appears in a late number of the 'Impartialist' that Rev. S. C. Loveland, a Restorationist clergyman of Reading, Vt. proposes to publish a commentary on the New Testament. It will be remembered by our readers that at the late session of the New York State Convention of Universalists, that the following resolutions and preamble in relation to a new commentary were passed.

"Whereas we feel the want of a suitable commentary on the New Testament, and whereas our rapid increase would, in our opinion, fully warrant the undertaking of such a work, thereof,

1. *Resolved*, That we recommend some qualified person to prepare in a popular form, a commentary on the New Testament which shall subserve the general cause of truth.

2. *Resolved*, That Br. Hosea Ballou, 2d, of Roxbury, Mass. be solicited to prepare and publish the proposed work.

3. *Resolved*, That in our individual and public capacity we will aid and encourage Br. Ballou in the furtherance of this design, by obtaining subscriptions, or in any other manner which the execution of the work may require."

It appears from the correspondence which passed between Br. Ballou of Roxbury, and the individual appointed by the Convention, to address him upon this subject, that his numerous engagements will forbid his acceptance (at least for the present) of the invitation therein given. The disappointment occasioned by this intelligence, has, we believe in a good degree been lessened by the character of a forthcoming work, from the pen of Br. Lucius R. Page, the following notice of which is taken from the 'Trumpet.'

FAIGE'S NEW WORK.

"It is with pleasure we inform the Universalist public that Br. Lucius R. Paige of Cambridgeport, has at length completed his work, of which mention has been made in one of the Universalist papers. It has required an examination of all the commentaries of orthodox writers on the New Testament to which a person in this vicinity can have access; and we are happy to bear testimony that he has enjoyed the freest use of the invaluable collection of theological works, in the library of Harvard University. The plan is this: it is a collection of the testimonies of orthodox commentators in regard to those passages of the New Testament which have been used to establish the doctrine of punishment in the future state, showing that among all the writers, the whole body of texts, with one or two exceptions, have been applied, as Universalists now apply them. Every individual will see at once, the great advantage which such a work will be to the denomination of Universalists in their endeavors to restore this perverted class of texts to their original and proper sense. It is now in press, and will shortly be published by B. B. Mussey and Thomas Whittemore. It is expected to make a duodecimo of about 350 pages."

It will not be denied, we presume, that the value and usefulness of a new Commentary on the New Testament, adapted to the wants of our rapidly increasing denomination, would chiefly consist in the aids it would furnish to a *correct* understanding of those passages which relate to the *nature and duration of punishment*. Of Br. Loveland's literary qualifications to furnish a Commentary, which would be creditable to himself, and, in many particulars, useful to the Universalist connection, there can be no doubt. It is however, no unpardonable stretch of the fancy to surmise, that whatever our author might furnish, in reference to the interesting subject of PUNISHMENT, would be written in full view of his fabled gulf of *purgatorial sufferings in the future immortal state*—a sentiment which we regard as a relic of heathenism, and one which, instead of subserving 'the cause of truth,' has done much to perpetuate ignorance and delusion.

H. J. G.

TO THE BELIEVERS IN THE FINAL SALVATION OF ALL MEN.

Brethren, I have noticed in the newspapers of the Universalist Connexion that there have been numerous calls for a new commentary upon the New Testament. Br. Hosea Ballou 2d, of Roxbury, was particularly invited to the

task of composing and publishing such a work, by a number of our Associations. We are fully aware that such a work from hispen would be sought for with avidity; but he has seen fit to decline the proffered service.

The believers in the final salvation of all men have, at this day, become numerous.—They compose a branch of community, who in other respects, embrace a great variety of religious sentiments. None can expect a commentary from any one man, or any one body of men, that will, in all respects, accord with his peculiar views. A work of this kind that abounds with many just principles of biblical criticisms, illustrations of ancient usages, explanations of peculiar phrases and idioms of the ancient languages, and corrections of the present translation, cannot fail to be useful to every person who wishes to understand his Bible. It is on this account that the labors of Dr. Adam Clarke, who supported the doctrine of endless misery,—have become so well known and are held in such high estimation, by many Universalists who have them in their possession. It is believed new light may yet be thrown upon some parts of the sacred pages.

Should the public be disposed to patronize such an undertaking from my pen, I am inclined to think, that with the leave of divine providence, I will engage in it. My general sentiments are known to the public. If I write, I must write what I believe to be faithful, just, and true.

I must write in the fear of God, and not man. I think I should engage only, in the first place, for the Book of Matthew and should publish in the City of Boston, or a suitable place to communicate to all parts of the country.

SAMUEL C. LOVELAND.

Reading Nov, 25, 1833.

NOTICE.

The unsold pews in the Universalist church in this city, will be rented on the 30th day of December inst. at 6 o'clock P. M., at said church, for one year from the 1st day of January next. Those persons now holding pews in said church will be expected to continue the same, unless notice be given to the trustees on or before said 30th day of December.

By order of the Trustees.

L. H. Haskins Clerk.

Dec. 14, 1833.

☞ Those of our friends who have the names of new subscribers in their possession, will confer a favor upon us by forwarding them to this office as soon as practicable.

Reader! Have you paid for the Anchor?

SHORT SERMON.

"He that believeth not shall be damned."
—Mark xvi. 16.

The term damnation sounds sweeter in some men's ears than would the music of the spheres. To such lovers of marvelous superstition, my brief discourse will prove unpleasant; but to the honest inquirer after truth, to those who prize truth more than preconceived opinions, I will submit my lucubrations. It may astonish some persons to learn the fact, and it is a solemn truth, that the book called the Bible, that is, the original of that book, contains no word which is synonymous with the term damned or damnation. Also, that the English terms damned and damnation received its birth in the zeal of a comparatively modern generation, to accommodate the believers in a future Hell, with a term that suited their refined ideas, and their christian benevolence. This musical word damnation, has been squeezed into the translation of the Bible in less than twelve passages; while the legitimate term salvation occurs one hundred and seventy times! Notwithstanding which, those who read the Bible to find damnation, are sure to find it, and sermons are seasoned with it so highly, that those who attempt to feed their minds by receiving them, ruin their digestion for truth, and become theological dispeptics. What then, is damnation?

If he that believeth not, shall be damned, what shall be his condition? Reader, the declaration is not that the unbeliever shall be damned unless he repent—it is imperative. He shall be damned. What is the scripture definition of damnation?—Who are the subjects of damnation?

First What is damnation? John informs us, chap. iii. 19, 'This is the condemnation, that life has come into the world, and men loved darkness rather than light, because their deeds were evil.' Second.—Who are the subjects of damnation? Paul informs us, Rom. v. 18, 'By the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life.'—But these passages speak of condemnation, not damnation. It is the same word in the original, however.—The translators of the book are alone accountable for the discrepancy. They render the Greek term *Krime*, with its variations, damnation, condemnation and judgment. Therefore, if as the translators make Mark affirm, he that believeth not, shall be damned, then Paul teaches the doctrine of universal damnation. I go further. It is indispensable that all men shall be judged to damnation, in

order that they may be subjects to justification unto life.

The same Paul declares, 'The wages of sin is death.' They who are the subjects of the condemnation of the scriptures, suffer death. Paul was, at one time, an unbeliever. He was condemned. He received the wages of sin, which is death. Paul says, 'sin revived and I died.' Again, 'sin deceived and slew me.'—What is the death spoken of?—The scriptures answer—'To be carnally minded is death.'

Reader, I have produced for your conviction of the truth, evidence from the scriptures of truth. I have not insulted your understanding, by offering you the dogmas of sectarians, or bigots. I have not threatened you with a cruel torment in a future hell, as a penalty for not believing. I have presented for your consideration some of the prominent truths of the scriptures, stripped of their false glosses. I have referred you to the fountain head for the definition of scripture terms; and I appeal to your understanding—I will not attempt to operate on your passions, whether of fears, or of hopes and expectations founded on the excitement of the moment, or the creature of a diseased imagination. I would say, in the language of inspiration itself, 'Come let us reason together. Though your sins be as scarlet, they shall be as wool—though they be red like crimson, they shall be white as snow.' If you will not reason, if you will prefer the darkness of human dogmas to the light of the gospel, it is because your deeds are evil; and you dread the light, lest you be reproved. You must then experience the condemnation of the scriptures; and be the subject of that fear, doubt, and consequent torment, which is the portion of all those who are unacquainted with God, their Creator and Judge, and strangers to the knowledge of the glory of his character and beneficence of his purpose. Christ's apostles exhorted men by the mercies of God, to present their bodies a living sacrifice; and to his preaching let us say, Amen.—*Pioneer*.

AN ALEGORY.

A pilgrim journeying over the sands of India to visit the temple of Juggernaut and throw himself beneath the wheels of his car, became exceedingly faint with fatigue and hunger, thirst and solicitude. In this condition he sat down on the heated earth to rest his weary frame, and in hope that some traveller might give him food, or quench his raging thirst.—Though sheltered from the blazing sun by no tree or cloud, cooled by no breeze, nor refreshed by any green landscape, or sound of murmuring stream, he bore his sufferings with un-

complaining . patience, and only besought the god to restore his strength, that he might kneel before the temple, and give up his life in sacrifice according to his vow. While in this situation, fervently imploring his god for aid that he might fulfil his solemn engagement, he describes an Armenian merchant driving a camel richly laden with provisions and cordial, but of a kind which every Bramin, from natural and acquired aversion, would sooner undergo death than taste. The Armenian, seeing the misery of the poor Hindoo, but fully aware of his constitutional and religious antipathies, offered him food, and drink, at the same time conjuring him by his love of life and hope of a successful pilgrimage to partake of his store with freedom and cheerfulness. The Bramin, completely exhausted with long fasting and toil, and fully certain that the Armenian knew his uncontrollable abhorrence of his provisions, turned away his head in loathing despair, and penetrated with the deepest sorrow at this mockery of kindness, extended his body on the sand, and died in great agony. When the Armenian returned to Calcutta and related the incidents which attended the death of the pilgrim, whom he found on the plain, amidst the bones of thousands, who had perished on their journey to the temple, his friends arraigned him before a native court with the murder of the devoted, because he had withholden the food he could have eaten, and offered him that which he could not eat, but which caused loathing, nausea, despair, and a most excruciating death. The Armenian, disdaining to conceal or palliate a single fact or circumstance, alleged in his justification that the God of the Christians acted in the same manner when he offered the provisions of the gospel to those who were perishing in sin, without removing their aversion to this manna for the soul, but awfully embittering their death by this show of mercy; and that as the Missionaries had taught us '*to imitate God as dear children*,' he had only been striving to be perfect as the Christian God. The court allowed that his plea would avail if they had been christians, but as they meant to be governed by impartial justice, they could give it no hearing. They moreover lamented that a doctrine so full of insincerity and barbarism was preached in any part of Hindostan, and that it might be checked in its first stages, they ordered that he should be burned alive for his most unpardonable inhumanity and falsehood, and that his ashes should be collected and sent into all the countries of the east, in little boxes inscribed, "*the doom of those who practice christianity.*"

Reader! Have you paid for the Anchor?

A FRAGMENT.

The pursuits of mankind are as various and diversified as the face of nature. There is one object in which all are engaged: all the powers and faculties of the soul are called into action, to obtain the desired object, and when obtained it has proved a mere phantom. The object of pursuit is happiness. Men in all ages and countries have been worshipers at this shrine. Many have courted the shadow, while the substance was wanting, and have drank deeply of the cup of anticipation, when at the bottom they found the dregs to be bitter reflection; true happiness, is a plant that spurns to rear its head in this vale of tears; it is of a heavenly nature, and those who would possess it must look beyond this transitory world where it is only to be found. The immortal mind is constantly seeking for something, that will cast a halcyon aspect around its path.

Would you see happiness such as the world knows not? Look at the humble and retired Christian, whose countenance bespeaks the rapturous emotions of his soul! His thoughts are not confined to the perishable things of earth, but they carry him into futurity, to a state beyond this life, where he shall enter into that joy which is 'unspeakable and full of glory' to join with angels around the throne in praises of redeeming love. It is true, the Christian may have trials to encounter, difficulties to surmount; but his mind is ready to withstand them, although they seem like mountains towering to the skies.

It is strange 'that a just God should make so little distinction between the righteous and the wicked in this life, if he intends to make none in futurity.'—*Amer. Tr. Society*,

Reader! no such '*little distinction*' exists between the righteous and the wicked in this life, as our opponent would have you believe. He that uttered it, belied his own conscience. The experience and daily observation, of every rational being, concur with the united voice of reason and revelation, in bearing me witness, 'that the way of the transgressor is hard'—that 'there is no peace to the wicked'—that 'the good man is blest in his his deed'—that 'they who believe, DO ENTER (not will enter) into rest'—that 'the righteous shall be recompensed in the earth; much more the wicked and the sinner;' he that spoke it, will and does make it good, the assertions of the American Tract Society to the contrary notwithstanding. G.

The just man walketh in his integrity; his children are blessed after him.—*Bible*.

P O E T R Y .

For the Anchor.

MOURN NOT FOR THE DEAD.

[Addressed to Mrs. —, on the death of her affectionate and beloved mother.]

O dry those tears—they flow in vain
They cannot bring her back again ;
Her spirit's flown to scenes of Love.

There happy she
In peace will dwell, high, high above,
Eternally !

She's gone where sin, and death, and woe,
She now must ever cease to know ;
And where no night obscures the day,

Or shields from sight,
The joys that never pass away,
In realms of light.

Your trifling loss is her great gain,
For she's escaped from mortal pain ;
From all the ills besetting life,

And freely blest,
Where nought is known of sinful strife,
Enjoys sweet rest.

God's truth declares that sin shall die,
And ever cease the mournful sigh ;
Death loose his dreadful, direful sting,

While all above,
Will make the echoing arches sing
Redeeming love.

Then do not mourn for her whose soul,
All earthly ties could not control ;
But breaking free—swift sped its flight,

Triumphant free,
To live with God and seraphs bright,
Immortality !

Albany.

C. W.

PROSPECTUS

OF THE

UNIVERSALIST AND LADIES' REPOSITORY.

VOLUME III.

D. D. SMITH, EDITOR AND PROPRIETOR.

Encouraged by past success, the Proprietor is induced to issue proposals for the third volume of 'THE UNIVERSALIST. And that it may interfere with no other publication advocating the doctrine of Universal Salvation, he has, in compliance with the advice of his friends, concluded to make an addition to its name and character. It will, as it has heretofore done, advocate the great doctrine of a world's salvation by Jesus Christ. Moral, practical, experimental and consolatory subjects will receive a due share of attention. Notices of passing events, interesting to the religious public ; brief reviews of rare and popular works ; poetical effusions, and in fact every thing which will tend to render a publication of the kind entertaining and useful, will find a place in its columns. Its tone will be mild, generous and charitable ; but at the same time distinct, man-

ly and firm. We shall aim to make its style chaste and its literary character generally such as shall command respect. It will advocate the right of FEMALES and earnestly contend for FEMALE education. In a word, no pains will be spared to render 'THE UNIVERSALIST AND LADIES REPOSITORY,' a welcome visitor at the dwelling of every Female Universalist, and such a publication as will do honor to our denomination in the present improved state of society.

CONDITIONS.

The third volume of 'THE UNIVERSALIST, AND LADIES REPOSITORY,' will commence on Saturday June 7. 1834. It will be published in Boston, Mass, every week, on good paper, in an open sheet of the quarto size ; and afforded to subscribers at \$1, 25 in advance, \$1, 50 in six months, and \$1, 75 at the close of the year.

2. Agents, or companies who will forward five dollars shall receive in return five copies.

3. No paper discontinued till arrearages are paid, except at the discretion of the Proprietor.

4. Letters containing five dollars or more may be sent at our expense.

NOTICE.

A few shares of unappropriated stock in the New Universalist Church (now erecting) in the city of Albany, are yet to be disposed of. Persons wishing to subscribe for them or to make donations in aid of the good cause in that city are requested to call at the store of Stephen Van Schaack No. 392 South market-st. where the subscription book can be seen and any particulars respecting the New Meeting House ascertained.

THE GOSPEL ANCHOR,

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Agents or companies who become responsible for eight copies are entitled to the ninth gratis.

* * The above terms will be strictly adhered to. All communications relating to the volume of the Anchor must be addressed to the PROPRIETOR thereof, free of postage, or they will not receive attention.

THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, JANUARY, 4, 1834.

NO. 27.

CARRIER'S ADDRESS.

Another year its flight has sped,
While Time, its elder brother,
Just like a snake its skin has shed,
To occupy another.

But ere we bid a last farewell,
Our duty will remind us,
On principle events to dwell,
In that we've left behind us.

We'll not discourse on politics,
Their changes and volutions,
Nor let the Church her interests mix,
With civil institutions.

We know that PARESTCRAFT in this land,
To rule and power aspiring,
But when she lays her blighting hand
Then LIBERTY expires.

She'd better mind her own affairs,
And check her ruling passions,
Lest she be taken unawares
And hung up 'Stack-yard' fashion.

The People would, no doubt, regret,
To take revenge so ample,
Although they know the Priest has set
A-very bad example.

A female did of late appear,
Who preached when in her slumbers,
And people both afar and near,
Flocked round her in vast numbers.

What simpletons so far to come,
To hear this female teacher,
When every church, and close at home,
Can boast its *sleepy preacher*.

The "Anti-Seminary folk"
And "mental qualifications,"
Now sneer at learning as a joke,
And idle speculations.

Behold! that sleeping girl, they say,
With eloquence so winning,
She never strove in *learnings* way,
But was brought up a *spinning*.

Then why should we from day to day
In *study* spend our labors,
Let's rise at once and *talk away*,
And thus confound the neighbors,

The stars that stud the vault of night,
In "mystic dance" were roaming,
The Orthodox declared outright,
That *doomsday* soon was coming.

The Universalists too gazed,
And said with sage divining,
This scene at which you look amazed,
Portends that "*light is skinning*."

The "Anti-Theologicals,"
Affirmed as their prediction,
The stars had become radicals,
Admitting, "no restriction."

Discussions have of late prevailed,
On subjects of religion,
And those, the orthodox assailed,
Have nicely "plucked their pigeons."

The Danvers man who talked so loud,
Like orators who "stump it,"
In argument has lately bowed,
To one who blows the 'Trumpet.'

In New-York too a mighty man,
Who *twists* like any lawyer,
Stove in his boat—because he ran,
On what they call a 'Sawyer.'

A champion in the distant west,
Was for the combat fitted,
But made *LES way* just like the rest,
When he was fairly *PITT-ed*.

But I must stop my rustic muse,
For people of discerning,
Will see from phrases which I use,
I've nought of "college learning."

In peace and comfort may you live,
Such are my wishes fervent,
And if you will a trifle give,
I'll be your humble servant.

THE CARRIER.

THOUGHTS ON THE FIRST COMMANDMENT.

"Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength."

Question: Who makes this declaration and puts forth this command? Answer: the Lord, who is the Creator, Preserver, and Ruler of all beings. On whom is this commandment binding? On the Jews only? No; on the Gentiles also. On what moral principle is this commandment predicted? Is it predicted on the sovereignty and majesty of the Lord our God? No; for a moral command must be established on a moral principle like itself; and this commandment requires no sovereignty nor majesty; but it requires love. Then love is its foundation. And a foundation must be laid before a superstructure can be raised upon it, the love on which this commandment is predicted, must have existed before this commandment could have become binding. One momentous truth is now clear.—The Lord our God loved all mankind before he could, on moral principles, require all men to love him.

The subject under consideration is simply as follows: There is in nature a requirement binding on children to love their parents; and this requirement has its foundation in the love which is previously exercised by parents towards their children. The command to love our parents is only an expression of our duty, which grows out of the favors which are the fruits of the relation which subsists between them and us. If no such relation existed, or if no such fruits were enjoyed, then no such natural requirement could be binding, no such command could be reasonably put forth, of course, no transgression could be cognisable where such love was not exercised. It is then clear, on the most simple ground of reasoning, that if our Creator did not love us, he could not require us to love Him; and if His love was not fruitful in favors towards us, there could be no requirement binding on us to love Him, nor just cause of censure if we did not.

There is another subject of inquiry respecting the commandment under consideration, which is no less important than those which have been considered. The question is, how extensively does the divine love operate, on which this commandment is founded? The answer to this question is easily obtained by the extent of the requirement; for as the requirement is founded on the divine love, it must be as extensive as the love on which it is founded, and no more. If the command to love God meant no more than that we should honor him with some outward rites, a few respectful cere-

monies; then it would be reasonable to suppose that the Lord our God has laid us under these obligations by some outward tokens of his favor, by which nothing could be certainly known of His real disposition towards us. But the commandment runs thus; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Now as it must be allowed, that the expressions: all thy heart, and all thy soul, and all thy mind, and all thy strength, were designed to express all the physical powers of man, we must allow that the command will not be fulfilled while we hold the least power or faculty in reserve, which is not devoted entirely to love the Lord our God. This being understood, it furnishes the true answer sought; for if the Lord our God had any power, faculty or principle which was not wholly exercised in love to mankind, He must, to be consistent, allow a reservation to us, which should correspond with the one in Himself. But as He requires us to love Him with all the ability we possess, so He loves us with all the ability possessed by Him.

Here is an inherence, which is 'incorruptible, undefiled, and which fadeth not away.' In the light of this most glorious subject the enemies of truth must find themselves confounded. How can they maintain the doctrine of the divine enmity towards men, without absolving them from both law and offence? The moment that God should cease from loving a creature whom He has made, would be the moment that that creature's power to sin, would cease. But while the Lord our God shall continue to love all his creatures, it will remain our duty to love, obey, and serve him.
--*Uni. Mag.*

MUTATIONS OF HELL.

The doctrine of mankind concerning hell has always been undergoing changes; and a strong argument against the truth of this doctrine is, that it has never been defended on any fixed ground; the theory itself has been continually changing, and the same may be said of the ground of defence. For a long time it was maintained that Hell was literally a place, and that the punishment inflicted there was burning, literally, in fire and brimstone. When the defenders of these notions were asked where Hell was, they could not agree in answering the question. Some said it was under the earth. But when just notions of astronomy prevailed, and people perceived, if hell were a fixed locality, and were under our feet in the morning, it must be over our heads at night, on account of the revolution of the earth on its axis, this theory was abandoned,

and hell was placed in the centre of the globe. Capt. Symmes has amply refuted this, by showing that the centre of the earth is inhabited by living human beings, in a state of probation. Swinden wrote a book to prove that hell was in the sun, and that the same heat which, in each returning spring, calls vegetation into action, produces the torments of the damned. But when philosophers came to be agreed that the sun cannot be a globe of fire, as the whole solar system could not furnish fuel to sustain it, Swinden's theory was abandoned; and Whiston rose up to provide accommodations for the location of hell. Whiston never dwelt on the earth; he was continually soaring amidst suns, stars planets, comets, and other heavenly bodies. He placed Hell in the comets, which, with inconceivable velocity, ploughs the vast oceans of space, and like immense steam boats, are distinguished by the volume of fire which seems to accompany them. Such a Hell would be very well adapted to the inclination of those dashing blades, who never are so happy as when in a coach and six, going at the rate of twelve miles an hour. The roaring Pennsylvanian, who lashes his flying steeds up and down the Alleghanies, would put himself to no small inconvenience to inhabit a portable dwelling, principally distinguished by the rapidity of its movements. On Whiston's plan the damned were to be tormented both by heat and cold, scorched while in the neighborhood of the sun, and frozen when in the other extremity of their orbit. Whiston's theory never had many supporters; and for a long time the learned were very undecided where Hell is placed.

There has been no less difference of opinion on the question respecting the *nature* of the punishment men will suffer in Hell. At first it was supposed God would inflict it upon the sinner by his own agency; but the theory afterwards changed, and it was said the sinner would be his own tormentor. Formerly it was held that the weight of wo fell on all equally; but of late it has been thought there will be different degrees of punishment. Once it was very generally believed, that burning in the flame of ignited brimstone was the means of torment,—an idea which has given place to the milder supposition that the misery will consist in mental pains. Soul and body once were both to suffer; but now the mind alone is to be the subject of retribution.

But the latest improvements in the art of *hell making* we have not yet mentioned. When Universalists came to show that neither Sheol, Hades, Tartarus nor Gehenna signified a place of punishment in the future existence, the saints who watched for hell as those who must

give account, saw the striking necessity of again accommodating their theory to the state of Biblical criticism; and as its location had been ferretted out of the universe, they took an entire different position, and asserted that Hell was not a *place* but a *state*. Hell was the moral condition of the sinner after death, wherever he may be located. A wonderful improvement this! Thus have the Orthodox embraced at last a position which they have opposed, with their united strength, for ten centuries. How loudly have they sung the praises of retributive justice, as the most adorable attribute of God. Now they say, God does not punish the sinner, but lets him alone, to burn in the hell of his own sins. The sinner will not be punished in the future state for the sins of *this* world, but for the sins of *that* world, and misery will be eternal only because sin will be eternal. Have they not now taken the very ground of the Universalists, that sin is its own punishment? Let them then bend all their arguments to prove the endless duration of sin.

Formerly those passages of scripture in which the word Hell occurs, and those also in which we find the word everlasting applied to punishment, were the main pillars of the Orthodox doctrine of endless hell torments. Take these away, and it was thought you could not prove the doctrine of endless hell torments from the Bible. How widely different is the ground now taken. Since the controversies which have of late been agitated as to the true meaning of the words rendered hell and everlasting, it is said that the sense of these words is of small importance in relation to the controversy concerning future punishment. For, whatever may be the true meaning of these words, the endless punishment of the sinner is independent of them.

How mutable is the Orthodox doctrine of hell. Compare it, in its present form, with what it once was, and how great the change. How true is it that 'the fashions of this world passeth away!' How true that 'the day of the Lord' is 'upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all the pleasant pictures.' —*Trumpet.*

DOCTOR LATHROP.

Doctor Lathrop was a man of genuine piety, but much opposed to the noisy zeal that seeketh 'to be known of men.' A young divine who was much given to enthusiastic cant, one day said to him, 'Do you suppose you have any real religion?' 'None to *speak of,*' was the excellent reply.

EDITORIAL.

CHRIST NOT TO BE ASHAMED.

There is a prediction recorded in the prophecy of Isaiah, concerning Jesus Christ, embracing the idea that he shall never be ashamed. The Prophet announces the circumstance as if the person himself, concerning whom he speaks, was uttering the prediction. 'For the Lord God,' he says, 'will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.' This passage, all will admit, was spoken in reference to Jesus Christ; the person who, in the verse preceding, is represented as saying, 'I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.' It might emphatically be said of the great Messiah, that his back was given to the smiters, and his face was not concealed from spitting; yet he was neither ashamed nor confounded, and according to the prophecy, he never shall be. Many reasons may be given why he will not be ashamed; some of which we shall notice.

1. He has received from on high, a commission to accomplish an object of which he has no reason to be ashamed. It is an object at once stupendous and benevolent—no less than the salvation of all people, and nations, and kindreds, and tongues, from the bonds and miseries of sin and death; and their resurrection to future life, and all its unfading bliss and glory. He was sent into the world, not to condemn it, but that the world through him might be saved; and power was given him over all flesh, that he should give eternal life to as many as the Father hath given him. This is an object worthy of him, and worthy of the Being by whom he was sent into the world, and an object too of which he need not be ashamed.

But suppose he was sent to save only a part of mankind—suppose, as some contend, that according to an irrevocable decree of God, he is engaged in furious contest with a corporeal devil, for the salvation of souls, from his torturing racks, and yet will never be able to save a single soul, except such as were already safe by that irrevocable decree, will not confusion stare him in the face, and shame be fastened upon him? Surely it must be a source of some mortification to any person to make a bluster about performing a great enterprise, and at the same time be able to do nothing more than what has already been done. If a part of the human race is foreordained to everlasting life, and the remaining portion reprobated to ceaseless flames, it must be a source of superlative honor to Jesus Christ, to undertake the mag-

nificent enterprise of saving that portion which is already safe. And still more honorable it would be for him to undertake the enterprise of wresting from the hands of the devil, those who were given to him by an irreversible decree, and come off with all honors of defeat. In such circumstances—if such is the object our Savior was sent to accomplish, he will have sufficient reason to be ashamed. But such was not the object of his mission. He was sent into the world on a nobler and more sublime errand—even the salvation of all mankind from sin and death. And, consequently he shall not be ashamed.

2. He will have no reason to be ashamed in consequence of his inability to effect the object of his mission, nor of any failure in its accomplishment; for no such failure can take place. He is invested with power sufficient to carry into effect the grand enterprise he has undertaken; in as much, as 'all power is given him in heaven and earth.' No opposing force is sufficient to arrest his progress, make void his counsels and determinations, and make him ashamed through lack of power. For the Lord is with him to lend efficient aid, and he must, therefore, in the fullness of times accomplish the work assigned him to do, and eventually bring home to his Father's house all the lost children of men. He will not be ashamed either in consequence of a lack of power or a lack of exertion. The work he was sent to do he will perform. The influence of his gospel indeed, is now extensively felt in the earth, pervading the hearts of men and moulding their moral character after the pattern of his own. He must reign till he has put all enemies under his feet, and destroyed the last enemy which is death. And then 'he shall see of the travail of his soul' in the accomplishment of his mission; or else be brought to confusion.

If, as some suppose, that notwithstanding he was sent to save the world, notwithstanding he tasted death for every man, yet he will suffer a personal devil to deprive him of a great portion of his heritage, of those for whom he died, and carry them away to a place of ceaseless torture, he will certainly have good reason to be ashamed. What to him can be a greater cause of shame and confusion than to witness his satanic majesty carrying off and torturing a great portion of those very persons whom he came to seek and save? What could occasion greater shame than to behold that same victorious devil exult in his triumphs over a fallen, or partially fallen Messiah? If men should suffer themselves to be defeated in any righteous enterprise through their own weakness, their indolence or lack of exertion,

they would certainly be ashamed. And if Jesus Christ should suffer the devil to despoil his kingdom—if he should suffer a part of mankind to be forever lost, he also will have reason to be ashamed. If he is doomed to see the devil laughing in his triumphs, and mankind blaspheming him who could not or would not save them, will he not be put to confusion? He may wreak his vengeance on the old arch fiend, and all he shall ensnare by his wily arts; yet still he cannot avoid the disgrace of a defeat. If the stubborn among men should rise up in endless rebellion against him, and forever resist his will, and if he cannot or will not subdue them, and make them obedient to the precepts of heaven, he still must be ashamed. In whatever light we view the matter, if Jesus does not effect the design of his Father, in the subjugation and purification of all the children of men, he will subject himself to shame and confusion.

Since, then, it is predicted of Jesus Christ that he shall not be ashamed, it follows that whatsoever he was sent to do, must be performed—that he will conquer all his foes, redeem all those for whom he died, and consummate the sublime purpose of his Father, by bringing every individual to taste the bliss of that inheritance which is incorruptible and undefiled, and that fadeth not away.' R. O. W.

NEW COMMENTARY.

It will be remembered that we inserted in our last number, the circular letter recently issued by Rev. Samuel C. Loveland, a *Restorationist* clergyman, of Reading, Vt. proposing to furnish the Universalist public with a commentary upon the New Testament. This letter made its appearance in a late number of the 'Impartialist,' prefaced by some remarks from the Editor of that paper, expressing the hope that 'all our Br. Editors would copy the proposition, and as far as practicable, ascertain the feelings of the public upon the subject.' In compliance with this request, and in furtherance of its object, we have done what we could to extend its circulation. We were about to add a few words to what has already passed from us in regard to this measure, when the following well timed remarks from Br. Whittemore, of the 'Trumpet,' met our eye.

"To bring out a Commentary, such as the denomination of Universalists ought to have, would be a work of extreme labor, and cannot be dispatched in a few months, hardly in a few years. The New York Convention, with a prudent foresight, perceived that the work might be attempted by some one not apprehensive of the magnitude of the undertaking, and not qualified of course, to do it justice;

they therefore hit upon the proper person, and urged him to the performance of it. We are not entirely convinced that that gentleman will not yet undertake it; but he probably does not see fit to encourage the expectation of its appearance within a year or two. We speak this of ourselves, not by permission. All these circumstances should be considered. It would be better not to begin now at all, than to have a failure. It would be better to have no commentary at all, than a poor one.—These are our views on the subject; and as they have been invited, they have also been expressed."

This is a matter in which every one interested must think and act for himself. For ourselves we frankly acknowledge our disinclination for a commentary which is intended to perpetuate what we believe to be repugnant to the teachings of christianity. If the advocates of a purgatorial punishment in the future state desire a commentary which will subserve their particular views and purposes, we certainly would not throw a straw in the way of its appearance. We only wish that those who do patronize it may do so understandingly. We have no sympathy for the peculiar views of Br. Loveland in regard to the nature and duration of punishment, and as the chief value of a new commentary, would, with us, depend entirely upon the correctness of its comments upon that subject, we cannot with any show of consistency profess an indifference to the character of the work proposed. It cannot be doubted that a commentary of this description which should be adopted as a standard work, would have a very important bearing upon the future character of Universalists as a Religious denomination. Such being our views it is not a matter of indifference with us what the character of a Universalist Commentary shall be.

H. J. G.

SCRIPTURE ILLUSTRATION.

"For thou shalt be recompensed at the resurrection of the just"—Luke xiv 14.

This passage has of late been referred to by our correspondent G. C., in support of the doctrine of rewards in a future state for the actions of the present life. The following clear and to us satisfactory illustration of the meaning of our Lord in the above language, we extract from "Whittemore's notes on the Parables."

"Before we yield implicit credence to such an application of these words, let us inquire what real evidence they afford of the doctrine they are supposed to substantiate. Well then, it is said, 'thou shalt be recompensed at the resurrection of the just.' And does not

this mean, says the inquirer, that they shall be recompensed after the bringing up of the body from the grave, in what is commonly called the future life? We answer, the words prove no such thing.

"All the dependance of those who take the common view, is placed on the word '*resurrection*.'" If that word had not been there, no person ever would have thought of the usual application. For instance, suppose it had been said, thou shalt be recompensed at the *deliverance* of the just, would any person, from that circumstance, have inferred the fact of a recompense in the future state? No, surely. It is plain then that the sole stress is laid on the word *resurrection* of the just. Now in order to have it certain that the words in question substantiate absolutely the doctrine of recompense in the future state for the conduct of men here on earth, it should be indisputable that the Greek word *anastasis* here rendered resurrection, signifies in this instance, the bringing up of the body from the grave, or the quickning of man into life after his natural death. But is it indisputable that this is the signification of the word in the instance before us? It is not—it is very far from being indisputable. In substantiating what we here say, we do not mean to furnish the reader with any other than orthodox authority.

The Greek word *anastasis*, generally translated *resurrection*, is derived, according to Parkhurst, from the verb *anistemi*, which signifies to rise. He gives the word two shades of signification: 1st. "A standing on the feet again, or rising, as opposed to falling." 2d. "A rising or resurrection of the body from the grave." Thus then, according to the author, the word *anastasis* has two meanings, or rather applications. Rising, in opposition to falling, and rising, that is from the dead. Now it is a question of the highest importance, in regard to the passage under consideration, in which of these senses the word resurrection occurs? And as we have shown that this word does not necessarily signify restoration to life after natural death, it is clear that the passage of itself alone, is no proof whatsoever of the doctrine of recompense in the future state of existence. Dr. Campbell, one of the most judicious critics that ever lived, says "the word *anastasis*, or rather the phrase *anastasis ton nekron*, is indeed the common term, by which the resurrection, properly so-called, is denominated in the New Testament; yet this is neither the only, nor the primitive import of the word *anastasis*. It denotes simply being raised from inactivity to action, or from obscurity to eminence, or a return to such a state, after an interruption. The verb *anistemi*

has the like latitude of signification; and both words are used in this extent by the writers of the New Testament as well as by the LXX. Agreeably therefore to the original import, rising from a seat is properly termed *anastasis*, so is awakening out of sleep, or promotion from an inferior condition." 1 Here the Dr. assures us, that the common application of the word *anastasis* is not its only sense. 2 In regard to the words, "thou shalt be recompensed at the resurrection of the just," the argument in favor of recompense in the future state for the actions of this life, is founded upon them precisely as though that were its only sense. But the Dr. says, that is so far from being the only, it is not the primitive sense of the word. "It denotes simply being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption."

To show that the criticisms of Parkhurst and Campbell are well founded, let us refer to the manner in which the word *anastasis* is employed in the scriptures. It occurs most frequently in application to that renovation which is to take place after natural death. But we sometimes find it in its primitive sense, signifying a resurrection from inactivity to action, or from obscurity to eminence. See Lamen. iii. 62. "The lips of those that rose up against me, and their device against me all the day." Here the word in the Septuagint which is rendered rose up, is the same which occurs in the passage under consideration—"thou shalt be recompensed when they are raised from inactivity to action, from obscurity to eminence, or when they return to such a state after interruption. See also Zeph. iii. 8. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey." Here the instance is precisely the same as in the last quoted passage. Luke ii. 34. These are words of Simeon concerning Jesus Christ.—"Behold, this child is set for the fall and rising again of many in Israel." The same word occurs in his passage. And what resurrection is referred to? Not resurrection from death in the literal sense, but a resurrection from a depressed condition. There can be no question of this. And is this not the sense in which Jesus is called "the resurrection and the life?" "He that believeth in me," said Jesus, "though he were dead, yet shall he live." He shall be raised from a state of inactivity to action, from obscurity to eminence, from moral death to moral life.

By the help of these criticisms we arrive, we think, at the true sense of the word before us. Jesus was directing the people when they

made feasts, to be careful not to forget the poor; "call the poor, the maimed, the lame, the blind." He anticipates the objection of the Pharisees, who would say, but if I do this, how shall I be recompensed? He assures them they shall not lose their recompense; for although the poor could not recompense them, yet when these poor were raised from inactivity to action, from obscurity to eminence, or returned to such a state after an interruption, then they should be recompensed. The meaning is plain. What Jesus spoke here is true as a general principle, besides perhaps being peculiarly applicable to the age in which he lived. The followers of Jesus then were poor, they were in a depressed condition. To encourage others to receive and treat them with kindness, he frequently declared that they should not lose their reward. If they gave his disciples a cup of cold water, he would receive it as done unto himself. In Mark ix. 41—48, where Jesus is speaking of the distinction that was to be made between his followers, and his enemies, at the time of his coming to destroy the Jewish state, he says. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you; he shall not lose his reward." At this time the Christians were to be exalted, raised from a low condition. Jesus bade them, when they saw the signs of the destruction of Jerusalem begin to come to pass, 'then look up, and lift your heads, for your redemption draweth nigh,' Luke xxi. 28. This was 'the resurrection of the just;' and, at that time, those who had done them favors were to be recompensed. Unless this is the proper sense we are unable to account for the reply made by one of the guests to Jesus, when he uttered the words. As soon as he had said, 'thou shalt be recompensed at the resurrection of the just,' this guest remarked—"Blessed is he that shall eat bread in the kingdom of God"—an expression certainly that the Jews did not apply to a future state. At the time of the rescue of the church from her enemies at the coming of Christ, the kingdom of God was to come with power, Matt. xvi. 27, 28, Luke ix. 26, 27. This 'resurrection of the just,' was to take place, at the coming of Christ, when the kingdom of God came with power; and hence, when Jesus spoke of it, it called up to the mind of the guest, that kingdom of God. And that Jesus understood this guest, as speaking of his gospel kingdom, which was to be fully established, is evident, because he immediately proceeded to speak of his gospel under the figure of a supper; and to describe the final rejection of the Jews and the conversion of the Gentiles, all which was accomplished at

the time to which we have referred the passage.

But the passage we are examining is true also as embracing a general principle. If we favor the poor and distressed with our kind offices, when they rise they will recompense us. And if they are just, they will rise. God will crown their exertions with success, and enable them to repay their benefactors for the blessings they had bestowed."

From the Trumpet.

REV. BERNARD WHITMAN.

"Will Mr. Whitman have the goodness to inform the public, whether he made the quotations from Jonathan's Targum on *Canticles* and *Job* himself, or whether Mr. Nichols, or Mr. Peabody, of the college, to whom he refers, made them for him? We have some anxiety to know. The fact is, as stated in the last number of the "Expositor and Universalist Review," Jonathan has no Targum on *Canticles* or *Job*. We wish to know who is responsible for the professed quotations, whether it is Mr. Whitman or one of the tutors at the University.

It will be remembered that Mr. Whitman, in his late hypocritical tirade against Universalism, made a great parade of his pretended quotations from the Jewish Targums and Talmuds, and from these ancient writings endeavored to establish the position that the Jews believed 'Gehenna' to be a state of future punishment.

"In the first place," he says, "take a few extracts from the Targum of Jonathan. Listen then to the three following sentences. "Like embers in the fire of gehenna which God created the second day of the creation of the world." "The earth from which springs forth food, and beneath which is gehenna, the cold of whose snows is changed so as to become like fire." "Thou shalt see them descending into the earth to gehenna." "Abram saw gehenna belching forth smoke and burning coals, and sending up sparks to punish the wicked therein." The wicked are to be judged, that they may be delivered to eternal burning in gehenna." Thus have I given you five extracts from this Jewish writer who lived about twenty or thirty years before Christ. They are comments on the following passages of scripture. Isa. xxxiii. 14, 17. Cant. iii. 6. Job. xxxiii. 5."

It appears by the foregoing request from Br. Whittemore, that a little more light upon this subject is very desirable, lest those who are acquainted with this author's vanity and dissimulation should be led to conclude that in this instance also he has preserved his characteristic uniformity of conduct. G.

ENDLESS MISERY.

Of all the wild reveries which fanaticism and folly have engendered, the doctrine of interminable wretchedness can unquestionably maintain the undisputed title to its own delusive pre-eminence. The following unanswerable reasoning upon this subject, is taken from the writings of the learned John Henderson, whose name, we presume, is familiar to many of our readers :

"I lay it down as a maxim," says he, "to be doubted by few, and denied by none, that whoever doeth a thing, foreseeing the event thereof, willeth that event. If a parent send children into a wood wherein groweth poisonous berries, and *certainly* knows they will eat of them, it is of no importance in the consideration of common sense, that he cautions, forbids, forewarns, or that they have free will, may avoid the poison. Who will not accuse him of their death in sending them into circumstances where he fore-knew it would happen? God fore-knows every thing—to his knowledge every thing is certain. Let us suppose him about to create twenty men—he knows ten of them (or any number) will become vicious, therefore damned, thence inherit the unceasing penalty. Who doubts in such a case that He *wills* the end, who being all-mighty, and all-knowing, does that, without which it could not come to pass? But he hath sworn by himself, for he could swear by no greater, that he willeth not the death of him that dieth; that is, he willeth it not finally, or simply as death, or destruction irrevocable. And if it occur, it is part of his economy of grace, a ministration unto life; for he hath declared that his will is, that *all should be saved*—therefore, the doctrine which forges a contrary will, falsifies supreme unchangeable truth."

"2. I lay it down as another indubitable maxim, that whatsoever is done by a Being of divine attributes, is intended by his goodness, conducted by his wisdom, and accomplished by his power, to a good end. Now all possible good ends may be enumerated under three words—HONOR—PLEASURE—BENEFIT; and every one to whom good can accrue from endless punishment, must be either *punisher, punished, or fellow creature* to the punished. Let us try every one of the former three, to each of the latter.

"1. *The punisher.* Would it be greater honor to the *punisher* to have his creatures forever miserable than happy? I will venture to say by proxy, for every heart, No. Would it be greater PLEASURE? No. And BENEFIT, to him there can be none.

"2. *The punished.* Endless punishment can be neither *honor, pleasure, nor benefit* to them, though punishment on my scheme (for the purpose of producing repentance and reformation) will be of endless benefit.

"3. *The fellow creatures* to the punished. It will be as *HONORABLE* to them, as to have one of their family hanged! If they have PLEASURE in it, they must have a diabolical heart, and by the just searcher of hearts be committed to the place prepared for the devil and his angels. BENEFIT, they can have none, except safety; and that is fully answered by the great gulf, by confinement till the reformation.

"As then, unceasing torments can answer no possible good to any one in the universe, I conclude them to be neither the will nor work of God. Could I suppose them, I must believe them to be inflicted by a wantonness or cruelty which words cannot express, nor heart conceive. But let this be the comfort of every humble soul, that known unto God are all his works—the Judge of *all* shall do right, and he ordereth *all* things well. It hath pleased him to reconcile *all* things to himself. Therefore, to him shall every knee bow, and every tongue shall say, in the Lord I have strength, and I have righteousness."

That a sentiment so dishonorable to the divine character—so unworthy of the mission of our Savior—so contrary to every principle of action which the gospel inspires—so repugnant to the dictates of humanity and benevolence, should have excited the credence of a rational being, is surely as unaccountable as it has been unfortunate. Whoever will reflect upon this subject with candor, must perceive that the truth of the God-dishonoring sentiment of endless woe, would at once annihilate the acknowledged attributes of our heavenly Father and convert the kindest and best of beings into a merciless Tyrant, whom no one should love if he could. To inflict an interminable curse upon a rational intelligence, whose existence was conferred upon him unasked, without a possibility of any good end being thereby promoted, would attach to the author of such misery a character for *ineffable cruelty*, which all the fabled Demons of the infernal regions might in vain attempt to imitate.

H. J. G.

REV. HOSEA BALLOU.

A few likenesses have been received of the Rev. Hosea Ballou, which may be obtained at the book-store of Messrs. Kemble and Hill, or of the Rev. C. F. Le Fevre,

THE CASE OF JUDAS.

There is perhaps no individual of the human race, whose eternal damnation has been argued with a greater degree of confidence and ingenuity than the betrayer of our divine Master into the hands of his enemies. The following remarks in relation to this unhappy personage, are found in the writings of the celebrated Dr. Adam Clarke, whose annotations upon the scriptures are universally held in high repute.

"Taking it for granted, that the death of Judas was *probably* such as related above; collating all the facts and evidences together, can any hope be formed that he died *within the reach of mercy*? Let us review the whole of these transactions.

1. It must be allowed that his crime was *one* of the most inexcusable ever committed by man: nevertheless, it has some *alleviations*, 1. It is possible that he did not think his Master could be hurt by the Jews. 2. When he found that he did not use his power to extricate himself from their hands, he deeply relented that he had betrayed him. 3. He gave every evidence of the *sincerity* of his repentance, by going openly to the Jewish rulers, (2.) Confessing his own guilt; (2.) Asserting the innocence of Christ; (3.) Returning the money which he had received from them; and then, (4.) the genuineness of his regret was proved by its being the cause of his death.

But, II. Judas might have acted a much *worse* part than he did, 1. By *persisting* in his wickedness. 2. By *slandering* the character of our Lord, both to the Jewish rulers and to the Romans; and had he done so, his testimony would have been credited, and our Lord would then have been put to death as a *malefactor*, on the testimony of *one of his own disciples*; and thus the character of Christ and his gospel must have suffered extremely in the sight of the world; and these very circumstances would have been pleaded against the authenticity of the Christian religion by every infidel, in all succeeding ages. And, 3. Had he persisted in his evil way, he might have lighted such a flame of persecution, against the infant cause of Christianity, as must, without the intervention of God, have ended in its total destruction: now, he neither did, nor endeavored to do any of these things. In other cases, these would be powerful pleading.

Judas was indisputably a *bad man*; but he might have been *worse*: we may plainly see that there were *depths of wickedness* to which he might have proceeded, and which were prevented by his repentance. Thus things appear to stand previously to his end. But is there

any room for *hope* in his death? In answer to this, it must be understood, 1. That there is presumptive evidence that he did not *destroy himself*; and 2. that his repentance was sincere. If so, was it not possible for the mercy of God to extend even to his case? It did so to the murderers of the Son of God; and they were certainly *worse* men (strange as this assertion may appear) than Judas. Even he gave them the fullest proof of Christ's innocence: their buying the field with the money Judas threw down, was the full proof of it; and yet, with every convincing evidence before them, they crucified our Lord. They excited Judas to betray his Master, and crucified him when they had got him into their power, and therefore St Stephen calls them both the *betrayers and murderers of that Just One*, Acts vii. 52. in these respects they were more deeply criminal than Judas himself; yet even to those very betrayers and murderers, Peter preaches *repentance*, with the promise of *remission of sins*, and the gift of the *Holy Ghost*, Acts iii. 12—26. If, then, *these* were within the reach of mercy, and we are informed that a *great company of the priests became obedient to the faith*, Acts vi. 7. then certainly Judas was not in such a state as precluded the *possibility* of his salvation. Surely the blood of the covenant could wash out even *his* stain, as it did that more *deeply engrained* one, of the other betrayers and murderers of the Lord Jesus.

Should the 25th verse be urged against this *possibility* because it is there said that Judas *fell from his ministry and his apostleship, that he might go to his own place*, and that this place is *hell*: I answer, 1. It remains to be proved that this *place* means *hell*; and, 2. It is not clear that the words are spoken of Judas at all, but of *Matthias*: his *own place* meaning that vacancy in the apostolate, to which he was then elected. See the note on verse 25.

To say the repentance of Judas was merely the effect of his *horror*; that it did not spring from compunction of heart; that it was *legal*, and not *evangelical*, &c. &c. is saying what none can with propriety say, but God himself, who searches the heart. What renders his case most desperate, are the words of our Lord, Matt. xxvi. 24. *Woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born!* I have considered this saying, in a *general* point of view in my note on Matt. xxvi. 24, and were it not a *proverbial* form of speech among the Jews to express the state of any *flagrant* transgressors I should be led to apply it, in all its *literal* import, to the case of Judas, as I have done in the above note, to the case of *any* damned soul: but when I find that it was a pro-

verbal saying, and that it has been used in many cases, where the fixing of the irreversible doom of a sinner is not implied, it may be capable of a more favorable interpretation than what is generally given to it. I shall produce a few of those examples from *Schoetgen*, to which I have referred in my note on Matt xxvi. 24.

In CHAGIGAH, fol. ii. 2. it is said, "Whoever considers these four things, it would have been better for him had he never come into the world, viz. That which is above; that which is below; that which is before; and that which is behind. And whosoever does not attend to the honor of his Creator, it were better for him had he never been born."

In SHEMOTH RABBA, sect. 40. fol. 135. 1, 2. it is said "Whosoever knows the law, and does not do it, it had been better for him had he never come into the world."

In VAYIKRA RABBA, sect. 36. fol. 179. 4. and MIDRASH COHELETH, fol. 91, 4. it is thus expressed, "It were better for him had he never been created; and it would have been better for him had he been strangled in the womb, and never have seen the light of this world."

In SOHAR GENES. fol. 71. col. 282. it is said, "If any man be parsimonious towards the poor, it had been better for him had he never come into the world." *Ibid.* fol. 84. col. 333; "If any performs the law, not for the sake of the law, it were good for that man had he never been created." These examples sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning; and seems intended to show, that the case of such and such persons was not only very deplorable, but extremely dangerous; but does not imply the positive impossibility either of their repentance or salvation.

The utmost that can be said of the case of Judas is this; he committed a heinous act of sin and ingratitude; but he repented, and did what he could to undo his wicked act; he had committed the sin unto death, i. e. a sin that involves the death of the body; but who can say, (if mercy was offered to Christ's murderers, and the gospel was first to be preached at Jerusalem, that these very murderers might have the first offer of salvation through him whom they had pierced,) that the same mercy could not be extended to wretched Judas? I contend, that the chief priests, &c. who instigated Judas to deliver up his Master, and who crucified him; and who crucified him too as a malefactor, having at the same time, the most indubitable evidence of his innocence, were worse men than Judas Iscariot himself; and that if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the

yearning of its bowels. And I contend farther, that there is no positive evidence of the final damnation of Judas in the sacred text.

I hope it will not displease the humane reader that I have entered so deeply into the consideration of this most deplorable case. I would not set up knowingly, any plea against the claims of justice; and God forbid that a sinner should be found capable of pleading against the cries of mercy in behalf of a fellow culprit. Daily, innumerable cases occur of persons who are betraying the cause of God, and selling, in effect Christ and their souls for money. Every covetous man, who is living for this world alone, is of this stamp. And yet, while they live, we do not despair of their salvation, though they are continually repeating the sin of Judas, with all its guilt and punishment before their eyes! Reader, learn from thy Lord this lesson, *blessed are the merciful, for they shall obtain mercy.* The case is before the Judge; and the Judge of all the earth will do right."

NOTICE TO SUBSCRIBERS.

The present number commences the third quarter of the current volume. It will be perceived by a reference to our "TERMS," that those of our patrons who delay the payment of their subscriptions beyond this period, will be holden for (and expected to pay) the sum of \$2,00. Notwithstanding the improved appearance of the Anchor and the additional expenses which we have incurred by its publication in the present form, we were induced to continue the publication upon the original terms of \$1,50 per annum, *if paid in advance*, with an addition of twenty-five cents for every three months delay of payment. We wish our subscribers to act *understandingly* in this matter, and therefore we would remind them that "our terms *will be strictly adhered to*," in regard to all who defer the payment of the *advance price* of the Anchor, beyond the close of the present quarter.

Those of our friends who have paid in advance, will accept of our grateful acknowledgements, and will not, of course, consider themselves interested in this notice. An *immediate* attention to this subject, however, from those who have not paid, and who desire to receive the 'Anchor' at its *advance price*, is indispensably necessary.

Our friends in the country towns where we have no Agents, can remit us *BY MAIL* their several amounts, taking care to *pay their postage*, as all letters intended for us *must* come to this office *free of expense*.

H. J. G.

CAUSE OF SUICIDE.

The Editor of the 'Evening Star,' a new daily paper in New-York, adverting to the frequency of suicides in this country, of late, and speaking of the causes of the same, very sensibly remarks :

"Many of the suicides of our country arise from an excess of religious zeal, which leads to fanaticism, insanity and death. There is a gloom which is carefully cast round the bright and inspiring halo of religion, like clouds obscuring the sweet and silver surface of the moon, casting endless shadows on our path. Some men delight to look at religion through dark and dismal channels, through clouds and tempests, through eternal fires, tortures and punishment—until melancholly forebodings, doubts, darkness and difficulties prey upon the mind, shut out hope and lead to a premature grave. When religion and cheerfulness shall go hand in hand,—when we look to God for love and mercy, and not vengeance and death, we shall establish the triumph of religion ; and fanatism and suicide will be, from religious causes, unknown."

PERSON OF ST. PAUL.

The author of the Life and Travels of St. Paul, a very handsome and well executed Sunday School-book (published by Lilly, Wait & Co.) gives the following description of the Apostle's personal appearance —

"He was of slender make, and very short in stature. Chrysostom states, that he was only *three cubits* high. A Jewish cubit was equivalent to nearly twenty two inches, English measure ; by which means we find his height to have been about five feet five inches. His head was small, his nose long, but rather gracefully shaped ; his eyebrows thick and low, yet not diminishing a certain sweetness of expression in his eyes. His complexion fair, the general cast of his countenance grave, but in his gait a most unseemly stoop. He was moreover of infirm and delicate constitution ; and, if not at the commencement of his ministry, at least at an after period, had a considerable hesitation in his speech.

AN EXTRACT.

The change that is wrought in conversion, is an universal change—grace changes a man with respect to whatever is sinful in him.—Therefore, if there be no great and remarkable abiding change in persons that think they have experienced a work of conversion, vain are all their imaginations and pretences, however they have been affected.

ORIGINAL COMMUNICATION.

LACONISMS CHAPTER 11.

1. The doctrine of a 'Vicarious atonement,' so commonly received by those christians denominated orthodox, is correctly stated as follows : That Jesus Christ was condemned to suffer (although *perfectly innocent* himself,) for the crimes of guilty man, and that by this means, God condemneth the just and justifieth the wicked. Now read the following passage taken from the Bible : 'He that *justifieth the wicked*, and he that *condemneth the just*, even they both are ABOMINATION to the Lord.' Query. Does God do that which is an abomination to him ?

2. The doctrine of total depravity conveys the idea, that mankind are born into the world wholly corrupt, and solely inclined to do evil ; consequently are unable of themselves to think a good thought, or perform a righteous action. This dogma is a stigma upon the character of God, and foul scandal upon the nature of man. It may be proven false as follows : Our Savior speaking of little children, says that "of such is the kingdom of Heaven." Now, whether the phrase "kingdom of heaven" means a *place* or *state* matters not—one thing is certain, that it is pure, holy, and undefiled in its nature ; and that of such a character are little children. Can man then be totally depraved?

2. Every sin is said to be an infinite evil, and consequently deserves an infinite punishment. But as man is a finite being it is utterly impossible for him to commit an infinite act. Again, if each sin is infinite, then there are no DEGREES of transgression. A sin which is commonly esteemed small, is as bad as the murder of a brother ; since all sins cannot be more than infinite, nor less, except they be finite.

4. The Westminster catechism says that "all mankind by the Fall lost communion with God." By communion is meant conversation, intercourse, and fellowship. Now that man had communion with God *after the Fall* is evident from the Bible, for we read, 'And the Lord went his way, as soon as he had left *communing* with Abraham.' So then catechisms, are not always truths.

5. "The CHIEF END of man is to glorify God and enjoy Him forever" says the catechism, also. This is good Universalism, though found in a bundle of inconsistencies. God in the creation of man, must evidently have had an end in view ; which end could have been no other, than his own glory and man's enjoyment—for HE IS LOVE, and love can work nothing but good. PEARLS ARE OFTEN FOUND IN FILTHY PLACES.

Albany

C. W.

For the Anchor.

THE LEARNED PROFESSIONS

NUMBER THREE.

I cannot see the propriety of securing any profession to its professors, by law. Neither do I see why the professions of law, physic and divinity should be protected by civil or common law, to the exclusion of other vocations. In a word, I do not see the propriety nor justice of having a *privileged class of men* in this land of liberty. *Liberty!* did I say? In vain we talk and boast of our political, civil, or religious *liberty*, while a *few men* make *slaves* of the *mass*. Shall I be told that it is necessary to protect the learned professions by law, against imposition? Are the learned professors afraid that the *unlearned* will be *imposed* upon? Why then do they not allow them the same *privileges* which they *arrogate to themselves*? Is the *master* afraid that some one else will make *slaves* of his *slaves*? No, he is afraid that they will, by some means, gain their *liberty*; and therefore he has recourse to *law*, in order to *secure their services to himself*. Here the *mystery* lies. Know ye not, 'that by this *craft* we have our *locality*' verily, '*our craft is in danger*.' This is the reason why the *learned professors* appeal to the *law*. They are not afraid that *others* will *impose* upon the *unlearned*; but afraid that they shall *lose the opportunity of imposing* upon *them themselves*. This is the reason why they leave the *gospel*, and adhere to the *law*. Do I speak too plain? then the *truth* is too true, and too plain.

That religion which requires law to support and defend it, I pronounce *false*; and, of course, not worth defending any way. And so, we may rest assured that there is something wrong in that profession which cannot stand alone. By flying to the law for refuge, our learned professors have convinced me, that there is not only iniquity practiced in them, but that they lack confidence in themselves, or in their professions. Truth needs no extraneous power to support it; it will stand upon its own foundation. And *honesty* will surely take care of itself. Yes, it will always sustain a good character, even among rogues. Does the honest, ingenious, industrious and prudent mechanic require the law to secure to him, a comfortable and competent livelihood from his occupations? Is he afraid of being cheated out of a living by *impostors*? or that some one will steal his art? does he attempt to keep it a *secret* from the world? No; and the reason why he has no fears on these accounts, is because he is master of an *honest* calling. He cares not who become acquainted with his art; nor does he care how many half-learned men

of the same art flock around him. If he manifest any fear of being supplanted by *impostors*, it is because he is not master of his profession, and but little confidence in his own abilities. Whence, then, this fear, which is manifested among our learned professors?

Come, Isaac, let us reason together. Have you studied your profession twenty or thirty years, and practiced it ten or fifteen more, and still afraid of being supplanted by *ignorant quacks*?

'No, sir, not exactly so; we are not afraid of being supplanted by *impostors*; but we fear lest they will *impose* upon the people, and *kill* them with their *quackery*. This is the reason why we wish to have a law against the *collection* of their *fees*. If they cannot collect their fees by law, they will soon desist from their evil practice; for all they want is to *gull* the people out of their money. They care not whether they *kill* or *cure* them, if they only get their *money*. You see, then, that it is actually necessary that the regular faculty should be sustained by law. The good of community requires it.'

Well, Isaac, you *seem* to reason well, and your arguments *seem* to be well founded, and your motives *seem* to be good, and the principles by which you *pretend* to be actuated, *seem* to be pure; but I shall show you, that they all *seem* to be what they are *not in reality*. You either deceive your own heart, or else you are a deceiver. I shall talk plainly to you; for this is my *practice*. You have always attached great mystery to your profession, and you have endeavored to keep the art of healing, a profound secret from the world.— You pretend that it requires much study and learning to enable man to practice it with success. Now, if you were *really* in possession of the knowledge of *infallible* remedies for all curable diseases, *common humanity* would prompt you to make it *known* to the *world*, to impart your knowledge to every person, who wished for it, for a reasonable compensation. But instead of this, you have tried to keep it a profound secret. That knowledge, which is of *vast benefit* to mankind, the *philanthropist* will not *lock up* in his *own bosom*. A person is liable to suffer much pain, and even die before a doctor can be had. Hence you see, that all your pretensions to *pure motives* and *noble principles*, are false, hollow, rotten.

The fact is, Isaac, you have very little confidence in your profession; your high pretensions to the secret art of healing, are not founded in truth, and you fear lest men of common sense, common abilities and education who have, by the blessing of God, become acquainted with the *simple art of healing the sick*,

will expose your iniquity to the world, and bring you into contempt, and thus ruin your *craft*, by which you have obtained your wealth. This is the *true cause* of all your *fear*—this is the reason why you have fled for refuge to the strong and tyrannical arm of the law. You have no fears, that those whom you are *pleased* to call *quacks*, will kill the people; for if they should do this, if they should evidently kill more than you *learned* gentlemen of the *mysterious faculty*, the people would reject them with *horror*; and then you would have cause to rejoice. For, in this case, your *craft* would be in no *danger*; you would have no occasion to seek shelter under the law; *error's dernier resort*. But your *fear* and *tremble* lest the *quacks* will raise, to *life* and *health* the *same* people whom you have brought to the *brink* of the *grave*. Any person of common discernment, may see, with half an eye, that you have nothing to fear from *real imposters*; but that you have *every thing* to *fear* from *men who heal*, in the *most simple* manner, the *same* people whom you have made *invalid* by your *learned quackery*.

I do not speak at random, Isaac; I have not attacked the old castle of error, without first acquainting myself with its defenseless state. I know that its walls are shattered and tottering, and may easily be laid even with its sandy foundation. I shall take good care to state nothing that you can by any means overthrow. You came to the knowledge of your *sacred art* by *degrees*, and I shall proceed *step by step*, to expose it to the world; and to show all men, that your high pretensions to the art of healing the sick, are entirely false; that, after so many years study, and with all your learning, you are still *ignorant* of the *true art*; that your practice ever has been, and still is, *Guess Work*. I know that my position is a bold one; nevertheless, I shall be able to sustain it by *stubborn facts* and *irrefragable evidence*. But this must be the work of succeeding numbers.

J. C. N.

For the Anchor.

While viewing and reviewing the different schemes of salvation proposed by Calvin and Luther, claiming to be founded on the word of God, I discover they both tend to save man from suffering for the wrong he hath done; but the word of God informs us, this cannot be, therefore I am led to conclude they are the doctrines of men. The adherents of Calvin inform us, except we repent we shall be made miserable in eternity, that a judgement will there sit to ascertain those who have repented, and those who have not will be cast into endless misery. And at the same time (or as

soon as the next sermon) they tell us we possess no moral ability to exercise this repentance. Therefore we are dependent on some unknown spirit, which God will send to all those whom he chooses to make happy. This they call ability, sovereign or electing grace, but God will deal with all as though they possessed this moral ability. Are these things so? does God deal with his offspring as possessing ability which he has no means to possess? We think not. Therefore we will briefly examine the subject.

1. We are sensible that after the death of our first parents in the garden, man possessed no ability to love and worship God, as a God who would give unto him a future immortal and happy state of existence, for this knowledge, and consequently the love of God. Man had become dead to, and had no means of obtaining it again; consequently he ran into all kinds of wickedness, and sought out many inventions. Thus was the depravity of man very miserable, no means to help himself, dead in trespasses and sins. But God remained good and had purposed, in due time, to give unto man this true knowledge. Again, by the Lord Jesus Christ, 2 Tim. i. 9. This is that knowledge which abolishes death and brings life and immortality to light. 10th verse, this is that grace and truth which came by Jesus Christ. Man now, (by the preaching of the resurrection or the gospel demonstrated by the death and resurrection of Christ, for every man,) if he believes the gospel of his salvation, is brought to know, consequently to love and worship God, as a God who will give unto him a future immortal and happy state of existence, and thus, by faith or belief, is raised from a state of sin and death to a state of holiness and happiness. 1 Cor. xv. 21. Eph. ii. 1. 2. We now see that man, by the preaching of the resurrection or the true gospel, has power, or moral ability to repent, or to reform towards God by faith in Christ or the gospel, out of a pure motive of love from the heart, and Calvin's system tumbles to the ground. But has man this knowledge or ability by nature? We think not, for how shall they believe in him of whom they have not heard, Rom. x. 14. This is that gracious ability given us by the preaching of the gospel of Christ, Eph. ii. 8. 9. To be sure, Calvin's system will never give us this ability, for if true, we can love God none the more for it, but the less. So we would bid adieu to that plan of salvation, believing it to be the works of men.

But we are informed of a different plan, by the adherents of Luther and Arminius, they tell us all men, by nature, possess this moral ability, that God deals with his offspring as pos-

sessing it, that a judgment will sit in eternity, and all those who have not exercised repentance will then be cast off into outer darkness; this we view to be incorrect.

And, 1st. We have already seen that no man by nature possesses ability to exercise gospel repentance, for this is to reform in heart, consequently in action, and to love God and neighbor as self, in view of that future state of existence, which state the gospel makes known to us. Therefore, until we hear the gospel, we have no power to love God and our neighbor, in view of that happy state to which we shall all arrive by the grace or gift of God. But after we hear and believe (and nothing need hinder us) we know God ourselves, and our neighbor, in that happy state and love and act accordingly. 2 Cor. iv. 16.

2. God does not inflict punishment on man for not loving and serving him as the God of grace, until he first, by the preaching of righteousness, gives him power so to do. But it is obvious, that man is so constituted, that sin produces misery, and virtue happiness, this misery, no man who does wrong can escape, or the happiness loose, who does right, reckoned of debt not of grace. Rom. iv. 4. And not only so, man has ability by nature to believe in and worship God as a God of nature. Rom. i. 19. 20. and when he has failed thus to do, and become vain and wicked in his imaginations, consequently in his actions, God has often punished him with some temporal punishment. Again, the law or the first covenant was given to bring man to know, to believe in, and to worship God as a God of power, as a God who created all things, and gave to man his natural state of existence. consequently the rewards and punishments were temporal, and if they failed thus to worship God, and worshiped a calf or any idol, God punished them accordingly. And not only so, under the first covenant was given types, shadows and figures, pointing them to him who should come and manifest a more glorious state of existence, by the resurrection from the dead. This is the gospel or the second covenant, and far exceeds the former in glory. 2 Cor. iii. 8. 11.

Again, when this gospel is preached, the sinner may believe it, and enter into the second covenant by faith; and love and worship God in view of his spiritual state, and become renewed in knowledge, Col. iii. 9. 10. And inasmuch as the gospel declares unto him a future happy state, if he refuses to believe and enter by faith into happiness, he is worthy of greater punishment, Heb. ii. 3. But by unbelief he does not make the gospel false.

Thirdly. Calvin and Luther both tell us, by

faith or repentance we can escape the punishment due us from justice. If this be the case one part of the scripture contradicts the other. Ex. xxxiv. 6. 7. Ps. lxii. 12. Col. iii. 25. Had we not better then, say with the scriptures that sin belongs to the mortal nature of man, consequently must be punished there, and so let him be made happy beyond that, according to the gospel. But it is obvious, that no one can exercise faith or gospel repentance, until they hear the gospel preached. Hence the gospel must be preached in all the world, before the great and notable day of the Lord come. Matt. xxiv. 14. Acts. ii. 5. 11. Col. i. 23. Again, after the gospel had been preached to all nations, the judgment so often referred to in scripture took place, and all believers were saved, not only from the power and dominion of sin, when they believed, but also from the damnation, destruction and everlasting punishment, which came upon the others. And why? because the gospel found all sinners, and gave, by the preaching of God's goodness, power to all, to reform, to love and worship God accordingly; and those who thus did render themselves not guilty, and those who did render themselves guilty, must be punished accordingly; but this side eternity. So the gospel of their salvation, (Eph. i. 13.) which was preached unto them is true, whether they believe it or not; for if we say the sinner must be punished beyond the literal resurrection, we contradict the gospel, and involve the scriptures in complete discrepancy, therefore I must bid adieu to both Calvin and Luther, and take the gospel scheme of salvation for the foundation of my faith and practice.

Hartford, N. Y. Dec. 12, 1833. A. G.

CHRISTIANITY A RELIGION OF PEACE.

Think not that I am come, to send peace on earth, I came not to send peace, but a sword. Matt. x. 34. This declaration has sometimes been thought to contradict the peaceful sentiments uttered on other occasions by the Savior, and to be at variance in general with the mild spirit of the Gospel. Such a view of it, however, may be shown to be altogether unreasonable, by attending to the circumstances under which it was made, and its connexion with the other parts of the discourse. And here we may observe, by the way, that much misapprehension might have been prevented, and many false doctrines and opinions might never have been conceived, had not the connexion of Scripture been so much disregarded by its readers, and insulated passages, in immediate relation with them, would have modified, or entirely changed.

In the chapter from which the passage be-

fore us is taken, Jesus is represented sending forth his twelve disciples to preach the kingdom of heaven "to the lost sheep of the house of Israel," conferring on them the power of working miracles in support of their mission, and giving them instructions with regard to its performance. He warns them not to indulge any high raised hopes of immediate and unobstructed success; he bids them "beware of men," for he sends them innocent and unsuspecting to contend with fraud, violence, and passion, or to use his own figurative and energetic language, "as sheep in the midst of wolves." He cautions them, therefore, not to flatter themselves that the purity of his doctrine, nor the divine power by which it was enforced, would be able to conquer prejudice, or convince bigotry. He assures them, that, on the contrary, they would be hated of all men for his sake, and be delivered up to the councils, and scourged in the synagogues. Again adopting a figurative mode of expression, he thus repeats the same caution, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." We will endeavor to express the full meaning of these words in the following paraphrase.

"Think not that my coming is to be a signal of perpetual harmony; think not that my doctrine, all pure and peaceable as it is, will at once communicate its spirit to those among whom you are to preach it, for those very qualities will be one cause of the opposition which it will meet with. The religion, which pronounces a blessing on humility, can expect no favor from the proud; the teacher who acknowledges as his disciples, only the meek, the righteous, the merciful, the pure in heart, the peacemakers, cannot be cordially received by the insolent, the unholy, the cruel, the sensual, and the contentious. Deceive not yourselves; you will be opposed, persecuted, rejected, and put to death. Ignorance, pride, power, superstition, and interest, will league themselves against you. Nor is a common submission to my authority to be looked for, even among the well disposed. All cannot see with the same eyes, nor hear with the same understanding. And thus will dissension be sown between friends and kindred; a man will be set at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law, and a man's foes shall be those of his own household. The path of your duty is eminently dangerous and difficult. It will permit no rest, no peace. It will demand your constant struggles, and it will be marked with your blood."

That such is the true meaning of the text, must be manifest to every one, who reads with

attention the whole discourse in which it is contained. It is not at all meant to represent the genius and temper of the Gospel, but to anticipate the fierce opposition, which it was destined to excite, and the divisions and calamities, of which it was to be the innocent occasion.

Should it be asked, whether the single circumstance of its being the cause of contention and violence ought not to be considered an objection to the religion of Christ, it would be sufficient to answer, that there is no reason why truths of the utmost consequence to mankind should be withheld, because they might be hated, at first, to encounter their passions, their weakness, and their blindness. Our race would make but little improvement indeed, were every truth to be silenced, the moment it was resisted. Have not discoveries, which are now regarded as among the most splendid and useful, been precisely those, which on their first publication were the most loudly decried? But prejudice cannot reign forever; error will recede, step by step, and truth will triumph in the end.—*Unitarian Miscellany.*

It has been said that no man ever died an Atheist. I doubt whether any man ever lived an Atheist. Even scepticism of a less hardened character is but a delusion of pride, a worldly conceit, a vain and miserable boast. We cannot resist the consciousness of the conviction of a future state. We cannot stifle the knowledge of our own transgressions, nor can we renounce the hope of life hereafter;—

'For who would leave
Though full of pain, this intellectual being?

This life is but the commencement of our existence; the passage and prelude to that future which is to know no end. One internal evidence of this, is the unstable and unsatisfying nature of its best and highest enjoyments. Who is there that has not felt the truth of the exclamation that 'all is vanity and vexation of spirit?' Who is there that has never occasionally felt the utter insignificance of all this boasted world can give or take away? Ask of him that is truly wise, where happiness dwells, and he will turn from this dim spot which men call earth, and point like Anaxagoras, to the heavens.

TRUTH AND ERROR.

"The Lord is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and His tender mercies are over all His works. The Lord upholdeth all that fall, and raiseth up all that he bowed down."—*Script.*

POETRY.

The following lines were written by request, for the Album of an Orthodox relation, immediately after a conversation in which the lady admitted as palatable doctrine, the beautiful and soul cheering Calvinistic idea, that "the shrieks of the damned in hell, will add to the joys of the saints in Heaven."

To ———

Must our kindred hearts be severed
In th' eternal world to come !
Shall they never be united ?
Must a part with demons roam ?

Rock of ages, King Eternal !
Heaven must all my friends contain,
Or though there I can't be happy,
During their eternal pain.

Am I placed thy Throne the nearest,
Taught thy loudest praise to sing,
Never can my love be perfect.
Nearest kindred suffering.

There may all my friends assemble,
All mankind in Heaven unite,
Let the Savior's work be finished,
'Twill afford supreme delight.

But dear friend when thou'rt in Heaven,
If, as you think, I'm doomed below,
Do not shout to hear me shrieking ;
Drop a tear to soothe my woe.

Albany.

T.

PROSPECTUS

OF THE

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VOLUME III.

D. D. SMITH, EDITOR AND PROPRIETOR.

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2. Agents, or companies who will forward five dollars shall receive in return five copies.

3. No paper discontinued till arrearages are paid, except at the discretion of the Proprietor.

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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

THE WORKS OF NATURE.

It is not surprising that persons unacquainted with Natural Philosophy, should consider the Divine Being, as an object of fearful dread. To such persons, whose imaginations paint the Governor of the Universe, at one time hurling bolts of thunder, and pouring down floods of liquid fires; at another time sweeping the earth with a whirlwind or mighty deluge, as with the besom of destruction, or scattering among the nations, war, famine, and a thousand pestilential plagues for no other cause than to gratify the feelings of anger, rage, and malignity, he must of course be arrayed in a garb of horror. Thunder and lightning, are to them, the bursts of his infinite fury, and the indignant flashes of his fierce anger. Whirlwinds are the breath of his nostrils; and war, famine, and pestilence the swift messengers of his wrath. An eclipse of the Sun or Moon, is a token of his displeasure, that has induced him to withdraw their light, and shroud the world in darkness. And every outward event is regarded as a special judgment from God, effected by a special operation of his power, disconnected with any natural cause.

In the works of nature, it is true, there is much calculated to inspire the mind with wonder and admiration, as well as with sacred veneration and solemn awe. But which, instead of exciting terror and dismay, should beget love, confidence and trust; because, controlled by a Being, infinitely good, and capable of doing all his pleasure. Considered as a whole, no person can contemplate the mighty scene before him, without being deeply impressed with a sense of the dread of majesty, the unlimited power, and boundless wisdom of him who could plan and execute a work, so stupendous, so magnificent, so august, so sublime. The imagination is bewildered—the understanding is confounded—we are lost amidst the multiplicity of surrounding objects—we gaze, and we admire. Such are the sensations awakened in the breast of man on a general view of the vast field of nature. But if such are our impressions, arising from this

slight survey, how are our admiration and astonishment heightened, from a philosophic view of the mighty system!—by tracing the work from its very commencement—by following nature through all her windings, discovering her inimitable proportions, examining her productions, and searching out her operating causes, that lay concealed like hidden springs, in the various recesses of her internal structure. There, being "led through nature, up to nature's God," we behold a plan, perfect, infallible, formed in the eternal counsel of the Almighty Architect, sketched on the boundless page of his own infinite mind; and inevitably fixed, in his own eternal, unchangeable purpose. There we shall find part adapted to part; wheels once set in motion, by the Divine impulse, continuing to revolve; springs once acted on, continuing to act and re-act; an object in view, never to be abandoned; a purpose established never to be laid aside till accomplished; and which no power in the Universe can disannul. And all-improving, with much greater regularity, harmony, and order, than the most simple and perfect machine, from the hands of the human artist. Well may we exclaim with Young,

"And if a God, that God how great!"

However man may regard, with superstitious feelings, the work of nature, in her remarkable productions, as the immediate result of an unnatural or supernatural cause, no idea can possibly render so much glory and honor to the Divine Being, as that which ascribes to him an eternal purpose, a perfect plan, embracing at once, all events throughout the wasteless ages of existence. As ordaining at the first, an eternal series of causes, instituting invariable laws, by which nature herself should be governed, and by which, also, she in her turn, should so control all those operating causes, as that the relative effects originating from them, should perfectly correspond with the plans and purposes of Deity, the Supreme, First and Great moving cause of ALL. We thus consider him as looking through the whole series, to the consummation of events—comprehending at a single glance, not only the end in view, but the means to accomplish it—as fully controlling all things—organizing, and arranging the complicated machinery, and giving to the whole, an irresistible impetus, that shall never fail, never slacken, until each

revolving wheel shall have performed the exact number of revolutions allotted to it before the world was, and fulfilled the original decree of its Almighty Architect. On such a view, and on no other, can we ascribe to God the attributes of Infinite Power, Wisdom, and Knowledge. From this also, we should lay aside terror and superstitious awe, on a review of the mysterious works of Nature, and while we regard them with admiration and sacred awe, we should mingle with those feelings, sensations of pleasure and delight; being firmly persuaded, that the works of Nature are the works of God, and that the God of Nature, is God of Love; "By whom, through whom and to whom, are ALL things; and who filleth ALL in ALL."

A FEW GENERAL PROPOSITIONS.

1. When God was in the act of creating the human family, he must have had some design or purpose in view, which he intended to accomplish in their creation; and that design or purpose of God, must have been of three things: 1st, the final salvation and happiness of all: 2d, the salvation and happiness of only a part; or, 3d, he did not design the salvation and happiness of any.

2. There can be but three characters in which we suppose God to exist: 1st' his nature must be pure, unmixed goodness; 2d, a mixture of good and evil: or, 3d, unmixed evil. And as it is agreed on all hands that God is unmixed goodness, his purposes and designs must be, like himself, altogether good. Seeing that to have designed the universal damnation of all men would be an evidence of an evil disposition, void of all goodness, and to have designed the happiness of one part, and the damnation of the other, would be an evidence of a mixture of good and evil in the character of God, therefore the designs of God towards the human family must be those of Universal benevolence, and consequently he designed the salvation of all men, and created them with that gracious design.

3d. It is admitted on all hands that God is infinite in wisdom and power, as well as goodness; and consequently he knew when in the act of creating the human family, whether or not he would be able to effect that gracious design. To say that God did not know, when in the act of creating the human family, what would be the final result of their creation, is an impeachment of his wisdom; and to say that he designed to accomplish that which he knew at the same time would take place, would implicate him with both folly and madness.

4. As God is infinite in wisdom, no event could arise out of that order of things which

he was about to establish, that could be contingent with him. Therefore he must have known, when in the act of creating human nature, that if he gave it certain passions and appetites, that those passions and appetites would be wrought upon by moral and physical causes, and be brought into action, so as to produce sin and misery; and consequently he must have known to a certainty *how much sin and misery* would be produced in that order of things which he was about to establish. And as God was infinite in power, as well as wisdom and goodness, no greater quantum of sin and misery could attach itself to that order of things than infinite wisdom and goodness would permit. And as an endless state of infinite sin and misery would be incompatible with every principle of goodness and wisdom, it follows that sin and misery are of a temporary duration.

5. As sin and misery were limited in their duration by the purposes of infinite wisdom, the removing of sin and misery from the order of creation, was of necessity a part of that eternal purpose. And this eternal purpose of God, is that which is made known unto us by the gospel: see Eph. i. 9, 10, 11. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: *that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will.*" Chap. iii. 11, "according to the eternal purpose which he purposed in Christ Jesus our Lord." This eternal purpose of God, in Christ, was to finish transgression and make an end of sin: hence it is said that "the Lamb of God taketh away the sin of the world." And when this takes place there is an end of punishment.

THE NEW YEAR.

This is a season of congratulation, in which friends and acquaintance on meeting greet each other with wishes of happiness and prosperity. The grateful salutation is received and reciprocated—"I wish you a happy New Year."—We like the custom, it is one of the innocent traditions in society which we are willing, nay desirous should be perpetuated; for even *good wishes* are not wholly useless, they are soothing and exhilarating; they are expressive of something more than common place civility, they bespeak an interest in other's welfare.—Were we to attempt a definition of the above expression, so commonly heard on the first

day of a new year, we should paraphrase it as follows :—

"We are glad to meet you on the commencement of this new era,—we rejoice that, with ourselves, you have been preserved through the vicissitudes and perils of another year, and we wish that the one upon which you have this day entered, may, in its progress, bring you all good things—health, plenty, and peace, and all possible happiness."

Such expressions of benevolence are congenial with the best feelings and sympathies of our nature, and fall in with the very spirit and genius of the religion we profess, whose characteristic principle is "GOOD WILL TO MEN."

The time must come, and some, even of our orthodox friends, have lately predicted that it is near, when, what they denominate the millennial state shall take place, when all shall know the Lord from the least to the greatest. To this we gladly say, Amen, and can heartily unite with them in praying for such a consummation; and upon our own principles we can pray for it, in faith, fully persuaded that God is willing, as well as able to do "exceeding, abundantly, above all that we ask or think, according to the power that worketh in, (or among) us." In view of these animating prospects, and the hope and joy which they inspire, we cordially wish not only all our readers, but all others, without distinction of sect or party, many new and happy years.—*Rel. Inq.*

CHRISTIANITY IN THE HOUR OF DEATH.

The consolations of Christianity form one of its most delightful as well as salutary accompaniments. Their value is not generally appreciated till heart and flesh begin to fail and the world to pass away. Then in the absence of health and strength, when all earthly sensations lose their charms and the springs of nature cease to act with their wonted force; these friendly visitors from the cross encircle the dying saint, and throw over and around him the everlasting arms of divine mercy. How sad and lonely the couch where the emaciated strengthless form is stretched, unaccompanied by these dawns of eternal day! Over the poor, unhappy, wasted clay, no star light brightens, no cherub wings are hovering. In vain are the arms of friendship extended, the bosom of love opened. The rays of hope may gleam a brief moment on the horizon of his mind, but they are cold and cheerless. No vivifying influence passes over the feverish brain—no holy gust of extatic joy sublimates the mind. Oh, it is hard dying, when the consolations of the gospel are wanting—when the past, the present, and the future, bring in the dreadful sentence *that all is lost*—when no uplifted arm

makes strong the soul; nor points with unerring truth the bright way up to the mansions of felicity! But oh! how soft the bed of death! what easy, pleasant dying, when the comfortable assurance of God's word are brought home to the stricken one, in language that cannot be misunderstood. When the soul, feeling after the promises, finds itself suddenly clinging to the Rock of ages, and rising up in the strength of the Lord of hosts, grapples with the monster on ground consecrated by the Son of God, and prevails, and triumphs! It is then he looks upon the fallen pillars in which he, had once gloried, with a smile, and beholds unmoved the crumbling tabernacle falling down in ruins; while new fledged, he breaks his bonds and towers away to dip his pinions in the fount of light.

"———Sure the last end
Of the good man is peace! how calm his exit!
Night dews fall not more gently to the ground,
Nor weary worn out winds expire so soft."

Christian Advocate.

BENEVOLENCE.

Happy is the man who is free from envy, who wishes and rejoices in the prosperity of his neighbor, being contented with his own condition, and delighted at the good-fortune of those around him, his sympathetic heart beats in unison with the sufferer, and from his little store bestows a generous mite to the children of poverty. Enjoyment attends him through the various walks of life, and misfortune rests lightly on his head; the morsel which he eats is sweet and nourishing; the water he drinks is cool and refreshing, and the straw which supports his weary limbs, soothes him into soft forgetfulness. When he visits his neighbor in trouble; such benignity appears in his countenance, that the eye of sorrow wears a smile, and the distressed breast ceases to heave a sigh. Like a minister of peace he is received among them, and his very words prove the oil of consolation. Surely he, above the rest of his fellow mortals, partakes of heaven here below, and a bliss, which none but the good and virtuous, can ever claim.—*Rel. Inq.*

"Q. What are the decrees of God?"

"A. The decrees of God are his eternal purpose, according to the counsel of his own will, whereby, for his own glory, he hath foreordained whatsoever comes to pass."

"Q. What are God's works of Providence?"

"A. God's works of Providence are, his most holy, wise and powerful, preserving and governing all his creatures, and all their actions."

EDITORIAL.

TOO BAD TO PRAY FOR.

At a meeting of the Temperance Society, (if our memory serves us correctly, it was at the New York Convention, holden at Utica) a speech was made by the Rev. Mr. Kirke, of Albany. Among a variety of reasons specified against the trade of ardent spirits, he observed that it was a traffic for the success of which no christian could pray. How could any disciple of the Lord enter into his closet and pray that he might be prospered in the sale of that, which was perpetuating a lasting curse on his fellow men; that he might rise to competence or affluence by the profits of a poison which was entailing misery on thousands, and filling the world with wretchedness, disease, and vice? No man could offer a prayer on such an occasion; it was *too bad to pray for*, and the most hardened character would be *ashamed* to make it the subject of supplication to the throne of grace. Such was the amount of the argument which the Rev. gentleman used as a dissuasive from continuing in the manufacture and merchandize of ardent spirits.

We shall admit the correctness of the gentlemen's reasoning, and apply it to an article which he deals out pretty largely, and see how they stand side by side. The gentleman preaches endless misery for the larger portion of mankind. Can he pray for it? Can the disciple of the meek, and lowly, and compassionate Jesus enter into his closet and say, "O Lord, I pray thee that millions of thine intelligent creatures may go down to the burning prison house of an eternal hell. May the sinner continue to drink of the polluted streams of moral defilement, blind to his eternal interests, intoxicated by his sin's delusive power, till he shall wake up in the flames of that fire which never shall be quenched." Who could make such a prayer as this? is not this doctrine *too bad* to be prayed for? Where is the man, however hardened, that would not be *ashamed* to make this the subject of petition to the throne of grace? The most sincere believer in endless misery would shrink from thus expressing himself.

But the objection will, perhaps, here be made, that this is not the true state of the case. The limitarian does not pray for the eternal damnation of any, but only that *God's will may be done*. But this does not mend the matter. As long as he believes or teaches that it is God's will that one individual will be eternally lost, he does effectually pray for it, in praying that God's will may be done. One of these positions following is correct, if it is true that it is God's will that some shall be eternally

miserable and endlessly wicked, he must and ought to pray for it, if he considers it a duty to pray 'thy will be done.' Let him not then, start with horror at his own prayer, for if the doctrine is not fit to be prayed for, it cannot be fit to be preached or believed. If, again, on the other hand, he believes it is not God's will that the creature should be entirely lost, and yet still believes and teaches that many will be lost, then let him frame his prayer accordingly. His petition must then be, "O Lord, I pray for the everlasting salvation of the whole human race, but I know that my prayer is vain and I cannot pray in *faith*. Thy will is 'that all shall be saved and come to the knowledge of the truth,' but thy *power* is not equal to the performance of thine own will. Like thine one weak and impotent children, 'to will is present with thee, but how to perform thy will thou knowest not.' If I knew a Being in the universe more powerful than thou art, I would pray to him, that He would be graciously pleased to accomplish that for *thee*, which thou hast not the power or wisdom sufficient to do for thyself." If his former petition, that God would sink millions into woe, in consistency with his will, would disgrace him as a christian man, I am sure, the latter petition would be equally a disgrace to the christians God. And yet it would be impossible to shew how a *very bad prayer* could be consistent with a *very holy and pure faith*. We would say then to Mr. Kirke and others of 'like precious faith,' if you are not ashamed of your creeds, do not be ashamed of making them the subject of your public prayers in the sanctuary.

C. F. L. F.

THE INTERMEDIATE STATE.

In a recent number we published some remarks from our correspondent 'G. C.' in favor of the common opinion concerning an intermediate state of conscious existence, between death and that future life, predicted in the scriptures, upon "a resurrection from the dead."

Upon the several arguments which were advanced in support of this sentiment, we will now bestow a momentary attention. In the first place it was contended that the Jews, to whom our Savior addressed himself, were believers in the soul's conscious existence in 'hades,' and that the language he made use of was calculated to confirm them in that belief, therefore, it was inferred, that our Savior recognized the correctness of their views upon this subject. We have already said a few words in reply to this somewhat plausible argument, which we beg the liberty here to repeat. Allowing the Jews who listened to our Savior's instructions, to have believed in a

conscious existence in 'hades,' and that the language of our Savior was calculated to confirm and strengthen their views upon that subject, the inference that our Savior recognized the *correctness* of those views, is altogether gratuitous and unwarranted. Scripture *facts* render it certain, that our Savior availed himself of their favorite opinions, (however erroneous they might be,) to enforce upon their minds the leading truths of the religion he came to establish, and that in doing this, he repeatedly made use of language well calculated to confirm the Jews in many of their speculative opinions, which were as far removed from truth and reality, as the wildest reveries imaginable. It appears from the gospel history, that Jesus did not take upon himself to directly oppose every erroneous speculation of the age in which he lived. His sole aim appears to have concentrated in the establishment of the few leading truths, which lay at the foundation of all true religion, leaving it to time and the progress of human knowledge, aided by his own rational system of moral ethics, to correct whatever might be found in opposition thereto.

It was a general received opinion among the ancients, both Jews and others, that each individual has a *guardian angel*, communicating with the invisible world. Now it is certain (from Matt. xviii. 10.) that our Savior used language well calculated to confirm the Jews in this belief, yet it will not be pretended that this fanciful speculation is any part of the christian doctrine.

Again, It is well known that the Jews regarded certain prevailing diseases of the mind, as "*demonical possessions*," or that those diseases were occasioned by the '*real possession*' of a demon, as also that the spirit of a dead man might return and possess the body of the living. These visionary phantoms, which certainly are the paragon of every thing absurd and ridiculous, were in several instances directly countenanced by the language of our Savior. If the argument of G. C. is of any avail, when applied to his imaginary intermediate state, its validity must also be admitted in support of the wild and extravagant notions at which we have hinted. An argument which proves too much, proves nothing, unless it may be its own weakness and fallacy, and surely no christian can be ready to admit the consequences which must unavoidably flow, from an acknowledgement of the one we are considering.

It is by no means certain, that the Jews did, in the days of our Savior, believe as our correspondent takes it for granted that they did. That they were in possession of similar views at a subsequent period admits of no doubt.

Whether they did or did not, is a question of but little importance with us, as the truth or falsity of that belief is not in any degree affected thereby. If the Jews believed in a conscious existence in 'hades,' there is not the least particle of evidence that they regarded such an existence as an *intermediate state*, or that any subsequent life was to succeed it. Whether the Jews had imbibed their notions of an existence in misery or happiness in 'hades,' at the time our Savior appeared among them, is far less certain, than the fact that their particular views of that existence were as foreign from those embraced by our correspondent, as can easily be conceived of. If the language of our Savior was calculated to confirm them in the '*principle*' of that belief, it was equally well calculated to confirm and perpetuate their heathenish notions, which were associated with that principle. What then becomes of the force of G. C's argument? Will he admit the conclusions which are inseparably connected with its adoption? Before this is done let the objections to which this mode of reasoning is liable, be removed, or it must, if admitted, entail upon christianity all the delusions and fables of heathen superstition.

2, "Christ said to the penitent thief on the cross, 'This day shalt thou be with me in paradise' Luke xxiii. 43. This I consider direct and positive proof of an intermediate state.— On the ground of no intermediate state neither the thief nor Christ existed between death and the resurrection, and his promise to the thief was false."

It has been seriously questioned whether this supposed declaration of Christ to the thief, is any part of the genuine gospel history. If it be, as many believe, an interpolation, all dispute about its meaning may be at once dispensed with. Luke is the only evangelist who gives any intimation of any such conversation between Christ and this penitent thief, and it is certain from his own testimony that he was not present at the crucifixion. John who was an eye and an ear witness of what passed at the crucifixion says nothing about any such assurance having been given to the thief. The accounts given of the thieves by Matthew and Mark are obviously at variance with the circumstances mentioned in Luke's history. One or the other of these narrations must be defective. Either Matthew and Mark must have made a sad mistake in saying that the thieves both reviled Jesus and echoed the taunts and mockery of the Jewish priests and elders, or the story about the *penitent* thief is no part of genuine scripture.

Admitting its genuineness, it does not prove the doctrine of an '*intermediate state*,' or that

the thief was in a state of conscious enjoyment immediately after the termination of his earthly existence. The scripture use of the phrase '*this day*' or '*to day*,' does not necessarily confine the period of time designated to the twenty-four hours in which those words were spoken. Our correspondent takes it for granted that '*paradise*' invariably signifies a state of conscious enjoyment between death and the resurrection.

Now this is the very thing which it devolves upon him to make manifest. The learned Parkhurst, whose orthodoxy will not be questioned, tells us that the term '*paradise*' is "*derived from two original words "denoting a secret enclosure or sequestered covert."*" This being the case, there is certainly no necessity of adopting the common opinion that '*paradise*' here means heaven. That our Savior did not ascend to his Father, the day in which it is supposed the above mentioned assurance was given to the thief, is evident from the explicit declaration given to Mary *after* his resurrection. Our Savior declared that he *had not yet ascended to his Father*, which could not have been the case if that which constituted the person of Jesus had been in heaven during the period that his body lay in the tomb; consequently the thief could not have been in heaven at that time with our Savior.

Upon the supposition that '*paradise*' signifies a state of *enjoyment*, it would still remain to be shown that by it was intended an *intermediate* state between death and the resurrection. If the thief became immediately happy after death (of which, however, there is no positive evidence,) we would still contend that it was in consequence of an *immediate resurrection*, and that no state of being subsequent to the life upon which he had entered has been made known to mankind. We care not how *soon* mankind are to be made happy after death, but we strenuously contend that the scriptures reveal to us no *life* for man beyond the present one, but that into which he will be introduced '*by a resurrection from the dead.*'

3. "But Christ says in another place 'I lay down my life that I may take it again—I have power to lay it down, and I have power to take it again.' John x. 18. Now could Christ, in a state of non-existence have power to take his life again?"

The declaration of Jesus, that he had '*power to take his life again*,' allowing the scriptures to be their own interpreter, furnishes no objection to our views. If G. C. had quoted the last clause of the passage; "*This commandment have I received of my Father*," it would at once appear obvious that whatever power our Savior possessed over his own life was predicated

upon the purpose or commandment of his Father, and not upon any inherent capacity of his own. Upon another occasion he expressly declared "*I live by the Father*," and the scriptures abundantly prove that it was by the power of his Father that he resumed that life after having laid it down. There is no more propriety in the belief that Jesus *raised himself* from the dead, than there would be in the supposition that *every man* is the author and sustainer of his own existence. That the scriptures uniformly declare that Jesus was raised by the *power and operation of God*, must be apparent to every one acquainted with their testimony. For example we refer the reader to the following passages. "*This Jesus hath God raised up.*" "*And killed the prince of life whom God hath raised up.*" "*God having raised up his Son Jesus*, sent him to bless you" &c. "*And like as Christ was raised up from the dead by the glory of the Father*, even so we also should walk in newness of life." "*Be it known unto unto you all, and to all the people of Israel*, that by the name of Jesus Christ, whom ye crucified, *whom God raised from the dead*, even by him doth this man stand before you whole." This testimony is too abundant to have escaped the memory of any intelligent reader of the scriptures. Jesus Christ was as much dependent upon the Father for his reanimation to life, as we was for the life which he had previously laid down; both of which were as independent of any power which he himself possessed, as the life of the smallest insect that crawls upon the footstool of the Almighty.

In reply to the question, '*could Christ in a state of non-existence have power to take his life again*,' we would enquire of 'G. C.,' where he learnt (admitting our views to be correct,) that Christ was in a state of "*non-existence*" during the few hours which intervened between his death and resurrection. If it be said that without *consciousness* there can be no existence, We deny the correctness of the assertion.—Consciousness is dependant upon the *operation* of the mind, but the mind (or the capacity to operate) may *exist* in a state of unconsciousness although its *operation* may have been suspended. G. C. might as well pretend that the mind is in a state of '*non-existence*' during those intervals which we pass in *sound sleep*.—If our correspondent's organization has any similarity to our own, he well knows from his own experience, that he has passed (in *sleep*) many more hours in a state of *unconsciousness* than those which intervened between the death, and resurrection of our Savior. That Jesus had any more power of himself to *take his life again* than was possessed by every human being, previous to their present existence, we

do not believe. If G. C.'s theory of an intermediate life is true, *Jesus Christ never did lay down his life*. G. C. contends, in this same communication, that our Savior spent part of the period in which he pretends his life was laid down, in the enjoyment of future happiness, in company with the penitent thief, and the remainder he employed in preaching to certain "spirits in prison," which were disobedient in the days of Noah; and which he contends were in existence in the invisible state, at the time our Savior visited them between his death and resurrection. Now to pretend that Jesus, while thus employed, had laid down his life, or to talk about his power (or any necessity) of taking his life again, is, if possible, more ridiculous than the doctrine for which our correspondent contends.

4. "Paul and Peter both represent the body as the *tabernacle* of the mind; and that the mind would exist when the *tabernacle* should be dissolved. This figure of 'the tabernacle' implies that the soul is something separate and independent of the body in its existence, and that the body is its temporary dwelling."

To all this we have no objection. That the body is the tabernacle of the mind—that the mind will exist when this tabernacle is dissolved; and that it is separate and independent of the body, in its existence, we readily grant. All this, however, does not effect the doctrine of an intermediate state of consciousness between the dissolution of this earthly 'tabernacle,' and the reception of that 'house not made with hands,' which the apostle declares will be 'ETERNAL in the heavens.' Not one word is said, either by Paul or Peter, about an intermediate state of consciousness, between the putting off of this 'tabernacle' and the being clothed upon with that 'building of God,' into which we shall be introduced when 'mortality shall be swallowed up of life.' 'Man dieth, and wasteth away, yea man giveth up the ghost, and where is he?' Answer. 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' (See Ps. cxlvi. 4.)

Such is the condition, and such the circumstances in which both scripture and philosophy leave man at DEATH, and the only hope of a reanimation to LIFE, which either inspire, is predicated upon a resurrection from the dead. It is this hope, and this alone, which constitutes christianity "an anchor to the soul, sure and steadfast;" while all our expectations of a future life, which have not this for their foundation, are as idle and visionary as the dreamings of Mahomet.

H. J. G.

To be Continued.

'Charity rejoiceth in the truth.'

UNIVERSALIST EXPOSITOR.

We learn from our exchange papers that the last number of the third volume of this critical work has been published. Its contents are.

1. "On the undersigned coincidences discoverable between the epistles of St. Paul and the book of the Acts."

2. An illustration of '1. Peter, iv. 17—18.'

3. An essay on the terms 'Communion' and 'Fellowship.'

4. "Opinions and phraseology of the Jews concerning the future state, from the time of Moses, to that of their final dispersion by the Romans." We regret to learn that a work of so much value and importance to the cause of christian knowledge, languishes for want of sufficient encouragement to authorize its continuance. Brethren these things ought not so to be. G.

ANOTHER NEW WORK.

We are happy to learn from the last number of the 'Trumpet' that a highly interesting work from our venerable Father in Israel, Rev. Hosea Ballou, has just gone to press and may be expected in a few weeks. It is entitled, "*An Examination of the doctrine of Future Punishment, on the principles of Morals Analogy, and the Scriptures*," and is dedicated to the "Second Universalist Society in Boston," of which Mr. Ballou has long been pastor. The subject of this book, as Br. Whittemore remarks, has engaged the attention of Mr. Ballou for many years—no man probably has thought of it more, perhaps not so much. For the last fifteen years he has given detached thoughts upon the subject to the public. His aim, in the work we now mention, has been to bring the whole into that form in which he will prefer to leave it to the scrutiny of future generations, when his labor on earth is done. He has bestowed a large share of his attention on the argument from analogy, which is put forth with so much assurance in favor of future punishment; and he has given also lucid explanations of the principal texts which are relied on to support that doctrine."

A work of this character, from the pen of one so well calculated to do the subject justice, cannot fail to exert a happy influence upon the minds of unprejudiced inquirers. We know of no individual among us, so well calculated to scatter those mists of delusion and fancy, which have given birth to the phantom of misery after death. We wish the forth-coming work a circulation as extensive as the truths it will advocate.

H. J. G.

B. B. M's. Advertisement shall be attended to next week.

THE SABBATH.

It need not be supposed that we have taken up our pen at this time for the purpose of attempting to show the divine appointment of the christian sabbath. Though many labored arguments have been laid before the world to prove that the day observed by christian nations, as a day of rest and religious exercise, was set apart and consecrated by divine authority to be ever after devoted to the service of worshipping God; yet we have never been able to find any evidence that satisfied us of the correctness of the position, nor do we believe it admits of positive proof. We know of no command recorded in the christian scriptures enjoining men to "remember" the *first day* of the week and "keep it holy," as the seventh day was wont to be hallowed under the Mosaic dispensation. And if the Jewish sabbath still retains its ancient sanctity, and an observance of it is still binding upon mankind, then christian nations are not only very much mistaken in their calculations, but sadly in arrears in the performance of their duty.—For they have not merely made an alteration in the day, but have relinquished some of the most prominent ceremonies connected with the service to be performed. These circumstances evince a sad oversight in the divine calculation, if it was designed that the commands and institution of the Jewish sabbath were to be incorporated with the gospel dispensation, and to be received as authority for the observance of the christian sabbath.

Still we are by no means disposed to give up all argument in favor of the observance of one day in seven as a day of rest and religious exercises. The custom that has so long prevailed among both Jews and Christians is sanctioned by many weighty and important considerations. Aside from the great antiquity of a sabbath or day of rest, and the practice of the apostles and early christians of meeting together on the *first of the week* for religious purposes, the institution and observance of a day for religious exercises may be ably supported on the ground of utility. The institution of the Jewish sabbath proceeded on the very ground that the mental, moral, and physical wants of mankind required its observance. And hence in correcting the pharisaic perversions of this institution our Saviour "said unto them, the sabbath was made for man and not man for the sabbath." And this is, in effect, saying that it was instituted in adaptation to the feeble constitution of finite beings and designed for their benefit. The resting of the Lord on the seventh day of the creation is also an intimation that man would

require an interval of one day in seven to rest from his usual routine of labor. The Jewish sabbath then seems to have been instituted solely for the benefit of those who were obligated to "keep it holy."

Nor is the observance of one day in seven for rest and religious service, less beneficial at this age of the world than it was in days that are gone. Human nature is the same now that it ever has been—weak, frail and imperfect; and of course requires the aid of the same conventional regulations to give it vigor and activity. And even if the physical powers of man required no relaxation from the common business of life, except what is found in the hours of sleep; still the observance of the christian sabbath is useful and beneficial, inasmuch as it furnishes all classes of people with an opportunity for moral and religious improvement.

The cultivation of our moral powers and meditation upon religious subjects are indispensable to our happiness in life. Constituted moral beings, our very nature calls for the cultivation of those moral powers which seem designed for progressive improvement. And our happiness—at least a great portion of our happiness, depends upon the improvement and correct application of these powers. But let there be an entire abandonment of the observance of that one day in seven which is now particularly set apart by common consent, and so generally occupied in the contemplation of moral and religious subjects; and how many of our race would be deprived of almost the sole opportunity they have for improving their minds in knowledge and virtue; and how few among us would have any stated periods at which they would throw aside all other cares and all other considerations, and give their attention to moral instruction and religious improvement. In such circumstances how soon would the moral beauty of the human character fade away, and the glory of man depart.

Deeply important then and beneficial is that little opportunity for moral improvement furnished at each returning sabbath. Then, abstracted from the cares of life, the hurry and tumult of business, we have time to think upon other things, to acquire instruction in wisdom and virtue, and chasten our dispositions by serious reflection. That day also furnishes an appropriate opportunity for meditating upon the great Source of our existence, upon ourselves, and our final destiny.

And situated as we are in life, surrounded on every side by the transitory things of earth, subject to all the fluctuations of freakish fortune and liable every moment to be cut down

by the more dreaded shafts of death, it is highly important that we should sometimes think, and think seriously too, upon *ourselves*—what we *really are*. It needs no supernal voice, no seraph's tongue to teach us that our life at best is but a span. "We spend our years as a tale that is told." And,

"When a few more days are wasted,"

the rising generation will ask of us, perhaps with a tear of regret, as we, of those who have gone before us, *Where are they?* The desolations of former ages but too plainly tell the deep oblivion in which we soon must be engulfed. The places we now occupy in the drama of life must soon be vacated and left to the occupancy of another race to us unknown. And if we remain thoughtless concerning these things, the event of our exit will come with a doubly fearful aspect, because it will come in an unexpected hour when we are not prepared to meet it. Our situation then requires reflection upon our present state and future prospects. And no opportunity is more favorable, no season more fit for such meditation, than the stated return of a day of rest. Other days we are immersed in business from morn till night, and have little opportunity for serious contemplation. But when the sabbath comes the mind seems disentangled from the cares of life and turmoils of business, and is left at liberty to examine its own feeble tenement and hold communion with that august Being who sways the sceptre of the universe. In this way we learn to form a just estimate of our own powers, and to know how far to rely upon them, and what portion of our care to cast at the feet of Him who is ever ready to hear the cries of the distressed.

These are privileges then connected with the observance of that day which cannot be relinquished without a serious injury to mankind. Though the bad, the wild and thoughtless may attempt to disregard its sacred solemnities, yet the practice of the more grave, upright and reflecting will sometimes command attention. The full tones of the village bell, as it rings for the gathering of the people, will sometimes fall with deep solemnity upon their hearts, call them to a sense of their own littleness, and draw them to those sacred haunts—sacred to piety and devotion, where the prayer of faith is wont to be made, the word of truth explained and men commune with their Maker. The gathering at the house of God, even though thousands go there to worship they know not what, and other thousands go to pass away an idle hour, is not without its happy effects. A great and commanding influence, salutary in its result, is exercised over the minds of men by the obser-

vance of that one day in seven which christians—both real and professed christians, devote to religious exercises. Let not the day then be disregarded. Let not those who reject the visionary creeds of men and adopt a more exalted view of God and his dispensations of mercy, forget that, by a regular observance of a sabbath day in acts of devotion and piety, they "work a work," not merely beneficial to themselves, but highly salutary in its influence upon society. R. O. W.

BALFOUR'S LETTERS TO PROF. STUART.

A few weeks since we noticed the appearance of an interesting little volume from the pen of Br. Balfour, under the above title.—This work is now in this city on sale, and may be obtained of Messrs. Kemble & Hill, No. 3, Washington Square. As descriptive of the character and object of these letters, we give the following extracts from their author's Introduction.

"Until the year 1819, a serious thought never occupied my mind, that the doctrine of endless punishment might be false. In the belief of this doctrine I had been educated from my childhood. The books I read; the preaching I heard; and all my religious intercourse; tended to deepen my early impressions, that it was scriptural. Believing it to be so, I had preached it for several years both in Scotland and America." In the course of my reading, I had perused several books on the subject of universal restoration, but they only tended to confirm me in the belief, that endless punishment was true, and that reformation in hell and salvation from it, could not be established from the bible. I deemed Universalism a great error, sometimes discussed the subject with Universalists and always thought I had the best of the argument."

"The first thing, which staggered my faith in the doctrine of endless punishment, was reading that paragraph of Mr. Stuart's letters to Dr. Channing quoted in my first letter.—His statements, I was unable to controvert, and the texts on which they were founded, seemed to support them. This gave rise to the three first letters, and as the reader will see, they were written to solicit from Mr. Stuart some explanation, and how he reconciled his statements with this doctrine. As he had shaken my faith in it, I thought I had some claim on him to say something to re-establish it."

"When Mr. Stuart declined all explanation, how he reconciled his statements with the doctrine of endless punishment, I determined to make a pretty thorough examination of the subject for my own satisfaction. The

substance of my investigations have been published in my first and second Inquiries, Essays, and other publications. Whether my books, have done any good or evil to the world, they have Mr. Stuart to thank for them. A little timely explanation from him, might have prevented them from being written. When I wrote those letters, I had as little thought of writing a book in favor of universal salvation, as of creating a new world. All my prejudices, and habits of thinking, as well as my honor and interest, were strongly in favor of the doctrine of endless punishment. To Mr. Stuart of Andover, I am indebted for making me a Universalist, and to him the world are indebted for my books. If I have embraced an error, and published it to the world, let all who think so, know, that the man who led me astray; was urged to give some explanation, but declined it; and that nothing has been said by him or any other person, to shew me my error. His exegetical Essays, do not touch the points discussed in the following letters.

Many people know, that I am a Universalist, but a great many of them do not know, Mr. Stuart was the cause of my becoming one. It is nothing more, than a duty I owe to myself and to them, to give them correct information on this subject. It is certainly, proper, they should see that a highly orthodox Professor's statements, were the occasion of my giving up the doctrine of endless punishment. Many of my former orthodox brethren, and other well meaning people, have condemned me for becoming a Universalist, who may moderate the severity of my condemnation, when they know the real facts of the case. I wish to furnish them with these, and let them judge accordingly. If they believe I have strayed from the truth, let them see who led me astray, and the pains I took to avoid straying. Mr. Stuart certainly was the person who led me into Universalism, and all ought to know how little he did to prevent it."

"The importance of the texts, and Mr. Stuart's comments on them, brought forward in these letters, is the principal reason with me for publishing them. Until his statements and comments, are shown false, Universalism never can be proved unscriptural. They are foundation stones, on which it rests. Mr. Stuart's statements, comments, and principles of scripture interpretation, when universally understood and adopted, must make all men Universalists. Strong as my prejudices were, they were overcome by them. No Universalist wishes his statements altered to suit him. Is it not then proper, these texts with Mr. Stuart's comments, should be generally diffused

in the community? Let all see how much he has done to promote Universalism."

We know not when we have perused a work of this size, with which we have been more pleased, or from which more instruction upon the subject of which it treats, could have been derived than the one under remark. It is written in the Author's plain, familiar style, and will well repay the time employed in its perusal. Of this, however, we would prefer that our good friends in this section, should become more satisfactorily convinced, as we are confident they would be, by a more thorough acquaintance with its contents. H. J. G.

"UNIVERSALIST WATCHMAN."

We had hoped that no farther cause of complaint, in regard to Br. Williamson's '*Mate to the Temperance Oz*,' would have been given by any of our neighboring Periodicals. In this expectation, however, we have been unhappily disappointed, by the appearance of that discourse in the columns of the '*Universalist Watchman*.' As a package of those sermons, in pamphlet form, had been sent to the proprietor of that paper on sale, and being manifestly not designed for gratuitous distribution, we should have supposed that Br. Bell would have been restrained, by his own sense of propriety, from inserting it, entire, in his weekly Journal. It must have been apparent, to all acquainted with Br. Williamson's connection with the '*Anchor*,' that had the publication, sent to Br. Bell on sale, been designed for public property, it would of course been given to the public, through the medium of our paper. This may be thought a small matter, by those who prefer their own gratification, and the popularity of their papers, to the rights and privileges of their neighbors, but it is not so in the estimation of candor and common sense. Strange as it may appear, it is no more strange than true, (and we might add, no more true than disgraceful,) that an author in the '*Universalist*' connection, cannot publish a popular article, in the pamphlet form, with any security against a heavy pecuniary loss, unless he resorts to the formality of obtaining a legal 'copy right;' and even then, (judging from the appearance of the Danvers Discussion in the columns of the '*Philadelphia Liberalist*,') he can scarcely confide in the honor of his publishing brethren. "There is cheat in all trades but ours," says an ancient adage, but if recent occurrences may be considered as a fair specimen of the disposition and character of our newspaper publishers, it might with much propriety, have been added, that "*ours* is ALL cheat."

A large edition of the discourse in question, was published in the pamphlet form, with the

PRICE *per hundred* affixed to each. A quantity were sent to Br. Bell, of the 'Watchman,' and to several other of our publishing friends, under the expectation that a sufficient number of them would be sold to defray at least the expenses of their publication. No sooner did these packages reach the several places of their destination, than their contents were immediately scattered (*gratuitously*) through every nook and corner of the country. The consequence is, that the edition of several thousand copies, published by the Author and his friends in Albany, is now about as valuable to its owners, as the same quantity of refuse paper would be to our brethren at Utica and Woodstock. For ourselves we cannot conceive of any Magic charm in Universalism, which can justify among its advocates, such an obvious inattention to those honorable considerations, by which PUBLISHERS in every other denomination are influenced.

While upon this subject, we would, in good nature, remind Br. Bell, of his 'short comings' in another particular. In the last number of the 'Watchman' are *three* distinct articles which were copied, without any credit, from a publication called the 'Gospel Anchor.' Those articles appeared *original* in the 24th number of our paper, and we have thought that there would have been no impropriety in accompanying them with the customary credit.

H. J. G.

NEW PUBLICATION.

B. B. Mussey and T. Whittemore have just published a new work, of which, mention has already been made in the 'Anchor,' entitled; "Selections from Eminent Commentators, who have believed in punishment after death, wherein they have agreed with Universalists, in their interpretations of scriptures relating to punishment. By Lucius E. Page, Pastor of the first Universalist society in Cambridge, Mass." Orders addressed either to B. B. Mussey, No. 29 Cornhill, or T. Whittemore, No. 40 Cornhill, Boston, will receive immediate attention.

The following brief extracts in relation to the character of the work, are taken from its preface:

"It will be discovered that the 'pious and learned divines,' who have studied so deeply, and written so extensively, as to acquire for themselves the reputation of profound theologians, although they believed in the endless misery of the wicked, have yet given interpretations of the Scriptures, similar to those now given by Universalists. Hence it follows that the charge, alleged against Universalists, of interpreting Scripture merely to support a fa-

vorite theory, is unfounded and unjust:—for orthodox commentators have given the same interpretations in spite of their own theory, or at the least, when not endeavoring, in a set discourse, to defend it.

"Of course, it is not pretended that any one commentator explains every disputed text in accordance with the views entertained by Universalists. But among them all, some have furnished us authority on every text of this description, with a very few exceptions: some furnishing authority on one text, some on another.

"I quote their authority in relation only to the point before mentioned: *does this passage teach or imply a state of misery in the future life, or does it not?* They all agree that it does not; but that it has especial reference to temporal concerns, not having what is called the day of general judgment in view. So much may suffice to show the propriety of agreeing with these commentators in relation to what a text does *not* mean, even though we may disagree in relation to what it *does* mean. I only add, that in a large majority of cases, the interpretations quoted in this work, are precisely such as are now given by Universalists; and which, when so given, are, by some of our opposers, stigmatized as foul heresy.

† This is a work which is more than worthy of the attention and patronage of every biblical student, orthodox or heterodox. We trust it will be extensively circulated, not only among Universalists, but also among the orthodox, that our opposers may see, that our interpretations of the most important portions of scripture, are but the concessions of their own best accredited commentators.

H. J. G.

DEDICATION.

The new Universalist Church recently erected at Lansingburgh in this county, will be dedicated to the worship of the "living God, who is the Savior of all men," on Thursday the 23d of the present month. Sermon by Br. Le Fevre. Services to commence at 11 o'clock A. M. and at 6 o'clock in the evening.

Our friends in the surrounding towns, and ministering brethren particularly are urgently invited to attend.

RELIGIOUS NOTICES.

Br. Williamson of Albany will supply the desk in this city on Sunday next (to morrow,) on an exchange with Br. Le Fevre.

Br. Le Fevre will preach at the school house in Mechanicville on Tuesday evening the 14th inst.

"My people are destroyed for lack of knowledge."

A few days since, we heard a sermon from a celebrated D. D. in this city, (Albany) which contained a remark worthy of record, as it tends to illustrate the portion of scripture which heads this article. The gentleman was describing the ignorance of the people, and illustrated his subject by a matter of fact, something as follows: "I was called to the sick bed of a young man, who had all his life sat under the preached word, and I was astonished at his ignorance. He seemed to be as perfectly ignorant of the first principles, the very a-b-c of the gospel, as if he had been educated a Hottentot." We doubt not that the said clergyman told the simple truth, nor have the least particle of doubt that three-fourths of the said preacher's congregation are in the same predicament: as ignorant of the first principles of the gospel as if they had been educated Hottentots. We fear, also, that they will remain thus ignorant, unless they leave the preaching of partialism for the truth. Truly the Rev. gentleman paid a great compliment to his own preaching. A young man had sat under it for years, and yet knew no more of the gospel than the Hottentot!

We recommend to the gentleman and his brethren a most serious consideration of that Scripture which is addressed to false prophets, and saith, "Behold I will deliver my flock out of their hands, and I will set other pastors over them who shall feed them with knowledge and with understanding." Out of thine own mouth will I condemn thee. Thou hast preached years to a man, and still he is ignorant as a Hottentot. Didst thou feed him with knowledge and with understanding?

I. D. W.

"THE DEVIL'S FRIENDS."

The Devil's friends!! says the reader. I never knew that the devil had any friends. We will not stop to dispute with you, the point of the Devil's personal existence. We will grant you that there is just such a cloven-footed, supernatural being, as the people call the Devil. He has his friends; and we are just going to tell you how you may know who they are. Common consent gives great power to the devil, and says that he will reign triumphant over a large portion of the human family as long as God exists. Now, kind reader, when you enter a church where the preacher preaches the destruction of the devil and his works, and declares that he shall be shorn of all his glory, if the devil has any friends there who take a deep interest in his

welfare, you will know them, for they will take great offence at the sermon, and denounce the preacher as an heretic. It is often said that Universalism is very pleasing to the devil. However this may be, it is certain that it does not please his friends. It may also be regarded as somewhat doubtful, whether his majesty is well pleased to have a doctrine preached which robs him of all his glory, and teaches his total destruction.

I. D. W.

THE WAY TO BE SAVED.

Ichabod Sorrowful was a man of three score years, and had been, from the age of twenty, a zealous member of a partialist church. It was a hard scene that Ichabod passed through when he was converted, for in those days the work of regeneration could not be done in an hour, as it is in these days of steam. Full three long months did poor Ichabod lay upon the brink of the burning pit, and many a hard fought battle did he have with the devil before he was able to shout the victory. But to his great joy he triumphed at last, and became a burning and shining light in the church. Day after day, and week after week, yea, and year after year, poor Ichabod was *obliged* to lengthen his face and repeat the prayer that he learnt of his father when a child, and very faithfully did he pay the priest, and attend the house of worship on the seventh day. Reason, indeed whispered, that Ichabod liked a good bargain, and his charity, which covered a multitude of sins, even went so far as to induce him to speak well of a vicious horse or an unruly ox, which he was about to sell. But these things he did only to the world's people, and if he chanced to get a few dollars more than strict justice allowed him, he could make it all right by a small gift to the church.

But let this pass. Ichabod meant to be saved, and having suffered so much in the "way of peace, it grieved him to the heart, to be told that any one could be saved without as much suffering as he had experienced. On this score his "better half" caused him many a sorrowful sigh. She was a good natured benevolent old lady, who had officiated in the double capacity of nurse and doctor, in the neighborhood time out of mind. She felt herself safe in the hands of her maker, and though as in duty bound, to please her husband, she accompanied him to the church, she always insisted that she had much rather feed the hungry, clothe the naked, and visit the sick, than go where the character of God was traduced and his requirements perverted.

She insisted that Christ's yoke was easy—that God required only good works, and these

he rewarded in time. As to her future destiny she had no trouble about it, for she said God would give eternal life, and of course we need not purchase it by works.

Alas! said Ichabod, as one evening the old lady quoted a passage from Paul, which says, "God will have all men to be saved." I fear you will be lost! That Universal doctrine will ruin you! You have got an easy way to get to heaven. You think you can be saved without enduring any of those hardships which *we* *christians* are obliged to suffer, but you will find your mistake when it is too late. No, no, there is no such easy way to get along.

But you know husband, said the good lady that Christ's yoke is easy, and his burden light.

Yes, I know that, said Ichabod, but you must go in at the door and not climb up some other way.

True, but I had always supposed, it was much easier to go in at the door of a house, than to climb up some other way. It is very easy going in at the door, but it is hard climbing in at a window, and if I am climbing up some other way and you going in at the door, how happens it that your labor is *so hard* and mine *so easy*?

Ichabod made no reply, and though to the day of his death he continued in the church, those who are best acquainted in the family, assures us, that he never again reproached his wife with endeavoring to climb up some other way; and he was more cautious about saying that the way to be saved was a hard way.

PETER THE SCRIBE.

THE UNIVERSALIST AND LADIES REPOSITORY.

The 'Universalist' came to us a few days since in a new dress, and under a much improved appearance. From the number now before us we learn that Revs. L. S. Everett and M. H. Smith are in future to be connected with this publication in the capacity of associate Editors. The 'Universalist and Ladies Repository' will hereafter be issued once in two weeks with sixteen pages to each number. The 'Universalist' has already given abundant evidence of Br Everett's ability to impart an increased degree of interest to its columns, and we doubt not that under the 'new arrangement' in its Editorial and typographical departments, that this popular periodical will more than sustain its present reputable character. G.

Br. S. C. Howe, is appointed our Agent at Swan's Corners and vicinity. Subscribers in that section who are in arrears, would do a favor by making payment to him as soon as convenient.

DANVERS DISCUSSION.

A report of the discussion at Danvers, Mass. has for some weeks past been in our possession, through the politeness of Br. Whittemore, and we now propose to give a faint outline of it to our readers. The parties engaged were the Rev. Mr. Braman, the congregationalist orthodox clergyman at Danvers, and Rev. Thomas Whittemore, a Universalist clergyman and editor of the Trumpet.

The debate was opened by Mr. Braman, whose first argument in favor of future punishment, was, that retribution was not equally rendered in this life. His scripture authority to prove this was a reference to the 73d Psalm, which we shall not quote, but leave the reader to peruse for himself. The next text, as favoring the views of future misery was Matt. xi. 22. "But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you." The argument which he derived from this text was as follows: The inhabitants of Tyre and Sidon had long been dead. Now, as the prophecy referred to a future period, these people must again be judged in the general judgment. The next text adduced was from John xii. 48. "He that rejecteth me and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day." Mr. Braman understood the "last day" to signify the day of general resurrection. The next portion of scripture was the parable of the Rich man and Lazarus, which was considered a literal fact, and as such established misery in the future state. This occupied the first half hour, the time allotted to the speakers.

In reply Mr. Whittemore observed that experience and scripture both united their testimony in shewing that virtue and peace of mind and that wickedness and misery were inseparably connected; that while there is "great peace to them which love the law of God," to the transgressor the "way is hard," and "there is no peace to the wicked." "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner." The Psalm quoted by Mr. Braman as favoring the sentiment of future misery, was designed to teach a very different doctrine. When David thought that the wicked were happy he was deceived, a further view of the subject proved to him that appearances were delusive, and these wicked men were "utterly consumed with horrors." On the text "it shall be more tolerable for Tyre and Sidon, at the day of judgement, than for you," Mr. Whittemore remarked—It is gratuitous to say that this judgment was after death. The object of our Savior

was to shew that a heavier judgment should overtake Jerusalem, than that which had befallen the other cities. Mr. W. then referred to the most celebrated commentators, among the orthodox, in confirmation of this exposition. Bishop Pearce says, *in the day of judgment*, that is, "in the day of the destruction of the Jewish state." Dr. A. Clarke says, the day of judgment of Sodom and Gomorrah was the time in which the "Lord destroyed them by fire and brimstone from the Lord out of heaven." Dr. Hammond with great propriety observes; "I assure you the punishment or destruction that shall light upon that city shall be such, that the destruction of Sodom shall appear to have been more tolerable than that." Again he says, in another place, "it shall be more tolerable for Sodom in that day (that is *not* in the day of judgment to come, for that belongs to *each* particular *person*, not *whole cities* together) but in that day of the kingdom of God, than for that refractory city. God's dealing with Sodom in the day of their destruction with fire and brimstone, shall be acknowledged to have been more supportable, than his dealing with such contumacious impenitent cities of Judea." I shall now, says Mr. W., leave Mr. B. to settle the account with *his own* authors. On the text from John xii. 48, "the word that I have spoken, the same shall judge him in the last day," Mr. W. remarked that because the phrase *the last day* was used, it did not afford proof of future punishment. The expression was common in scripture. Heb. i. 1, 2. "God, who at sundry times and in divers manners, spake unto the fathers by the prophets, hath in *these last days* spoken unto us by his Son." Again, 1 John ii. 18. "Little children, it is the *last time*; and as he have heard that antichrist shall come, even now there are many antichrist's, whereby we know that *this is the last time*." With respect to the parable of the rich man and Lazarus, Mr. Whittemore referred to an orthodox commentator, who wrote some centuries since, and gave much such an exposition as is common with the Universalists. But admitting Mr. Braman's construction to be correct, it would altogether fail him in proving *endless* punishment, for the *hell* in which the rich man lifted up his eyes in torment, is the very same whose destruction is foretold by Hosea; "O death, I will be thy plagues; O *hades* or hell, I will be thy destruction."

We have now given our readers an outline of the first hour's discussion. The five succeeding ones were occupied in much the same way, except that the sundry discussion of texts was occasionally enlivened by some sallies of wit and pleasantry. We notice one on

the part of Mr. W. as particularly happy, Mr. B. had observed that on the text "*all things are delivered to me of my father*," that it was not men, but *doctrines* to which allusion was made. Let us now, says Mr. W., try this new interpretation: "All *doctrines* are given to me of my father." "All *doctrines* that the father hath given me, shall come unto me, and the *doctrine* that cometh to me I will in nowise cast out." Harmonious! But if all *doctrines* are given to Christ, and all *doctrines* shall come to Christ, and no *doctrine* shall be cast out, then *Universalism* will unquestionably come among the rest and be accepted.

We hope, by what we have written, to excite in the minds of our readers so much interest in this debate, as to induce them to procure it. It is an octavo consisting of 96 pages, handsomely printed, on good paper, at the retail price 25 cents. When any shall arrive in Troy, we will give due notice in the 'Anchor.' We know not what effect it will have on our readers, but for ourselves we are free to declare that if Mr. Braman is to be considered the representative of orthodoxy, the best course that he can pursue for the interest of the cause he advocates, is to be, what in the halls of legislation is called, "a silent member."

C. F. L. F.

DECEITFUL WORKERS.

'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.'—2 Cor. xi. 13, 14, 15.

This Scripture naturally suggests several questions which seem to have no small claims on careful and candid consideration. While there are many, of very opposite sentiments, who profess to be the apostles or teachers of Christianity; and while it is a fact known to the whole community, that these opposing teachers are continually representing each other as heretics, and deceivers, ministers of Satan and false teachers, we must be fully satisfied that some of them are, in reality, what they accuse each other of being. If we should reduce all the varying and opposing sects to two only and then attend to the accusations, which they would alledge against each other, it might be unsafe to conclude that because they were opposed one must be right and the other wrong; since it would be possible that they might be both wrong, though they could not both be right. Again: In the case just

proposed, each of the two opposing sects might be partly right, and partly wrong; and we think it not too liberal to suppose that all the different denominations, which now divide the church, may each have some just claims to sound doctrine, and yet in some things be faulty. Standing in the light which these remarks reflect on the mind, we think it of importance to inquire, by what certain rule we are to know whether ministers are what they all profess to be, and what they all endeavor to make us believe they are, the apostles and ministers of Christ? or whether they are what they endeavor to make us believe of each other, the apostles and ministers of Satan?

Notwithstanding most people might think that the question here proposed, though of weighty consideration, was the most difficult one to solve, that comes within the scope of our duty to decide, it is a fact, after all, that this question is like all other subjects, easy of solution in a ratio to its importance. The text which heads this article, furnishes adequate means whereby to detect a minister of Satan, though he should, like his master, transform himself into an angel of light. If he be a *deceitful worker*, he is an apostle of satan, though as brilliant as the sun.

First: If ministers adorn themselves with professions of sanctity, if they take the most respectable Christian name, if they pretend to much zeal for religion, and great love to mankind, and after obtaining the confidence of the people, persuade them, that they ought to give up their worldly interests into their hands, that they may expend it in saving souls from the wrath of an angry God; and if, in order to succeed in this kind of religious begging, that worldly interest is nothing worth, when compared with the concerns of a future world; and if, after obtaining our money, all we can possibly spare, they so manage as to live in splendor, and wallow in luxury themselves, we know that they are *deceitful workers*, and therefore the ministers of Satan.

Secondly: If ministers profess to be sent of God to preach to the people, and to give directions how to conduct themselves in this world, so as to avoid his wrath in the world to come, we know that their pretensions are deceitful; they are *deceitful workers*, and ministers of Satan; for common sense will inform us, that if God was as full of wrath towards us as they pretend he is, he would never send such loving souls as they profess to be, to save us from his wrath.

Thirdly: If ministers preach the doctrine of total depravity, and contend that we are all born into the world with a nature opposed to God, and that until we are changed by the

power of God from a state of nature, into a state regenerate, we are morally incapable of thinking a good thought, or of exercising a good desire, or of performing a good action, and then warn us to flee from the wrath which awaits us hereafter by seeking the divine forgiveness by prayer and supplication, by attending prayer meetings, conference meetings, anxious meetings, whispering meetings and the like; if they tell us that we ought to give no sleep to our eyes nor slumber to our eyelids until we obtain new hearts; and that if we do not attain to regeneration it is all our own fault, we may know, if we exercise our reason, that they are *deceitful workers*. Was there ever a deception that was susceptible of more easy detection than this? How is it possible that hearts opposed to God and all that is good, should be really in earnest in the holy exercise in seeking after divine things? When we read in the public journals of our times, marvelous accounts of sinners being so awakened as to neglect, almost entirely, the duties of domestic industry, prudence and economy, and of attending religious meetings by early daylight in the morning, and in the evening until quite unseasonable hours; and when we find the females of our households thus neglecting the duties of life, of decency and prudence, under the pretence of seeking religion; and when we know that ministers, who pretend to be the apostles of Christ, are the movers of all this wild disorder, we know that they are *deceitful workers*.

Other important questions, suggested by our text, must be omitted for want of room.—*Universalist Expositor*.

BUNYAN AND THE QUAKER.

Bunyan had a natural turn for wit and repartee; which appears in the following story. Towards the close of his imprisonment, a Quaker called on him, probably hoping to make a convert of the author of the Pilgrim. He thus addressed him. 'Friend John, I am come to thee with a message from the Lord, and after searching for thee in all the prisons in England, I am glad I have found thee at last.' 'If the Lord had sent thee,' returned Bunyan sarcastically, 'you need not have taken so much pains to find me out, for the Lord knows I have been a prisoner in Bedford Jail these twelve years.'

MARRIED.

In Duanesburgh, Dec 25, by Rev. I. D. Williamson, Mr. William Conklin to Miss Prudence Ann Frisbee.

P O E T R Y .

Father in Heaven great King of Kings
Sole source from whence all goodness springs
When love through nation's realms extends,
Nor knows a limit or an end,
Which nothing from thy works can sever ;
Thrice hallowed be thy name forever.

Father in Heaven—extend we pray
The blessing, of the latter day :
The kingdom of thy Grace advance,
Rule King of nations as of Saints,
Bid Earth's long during desolations cease,
And plant the kingdom of the Prince of peace.

Sovereign of Heaven and Earth ! fulfil,
Thy righteous, holy, blessed will,
Thy Gospel send from pole to pole
From sea to sea ; till every soul
The sceptre of thy Son shall own,
And pay their homage at his throne.

Father in heaven—Vouchsafe ; to grant
Those temporal blessings which we want :
All wait on thee ; or rich or poor
Let bred be given and water sure,
Thou clothest the lilies of the vale ;
Let not our humble raiment fail,
Thou who directst the sparrows fall
The movement of this ponderous ball
O grant that man, thine offspring share
Thy tenderest parental care
Man of a better nobler grade
In thine own moral image made.

Father in heaven our sins forgive ;
In much compassion bid us live ;
Thou knowest our passions wild and strong
Have daily, hourly led us wrong ;
Blind, erring, ignorant are we,
To pardon sin belongs to thee
To boundless mercy will we look,
To blot our follies from thy Book
Like a thick cloud our sins to cover,
No more to mar our joys forever.

Father in Heaven whom wicked men
Wrong us, may we not wrong again :
But love our Enemies, and pray
For those who curse us day by day :
Thus rendering good for evil still ;
Thus overcoming moral ill.

Father in Heaven protect and guide
Our feeble footsteps lest we slide
Lest ill befall us on the way
Of life : be thou our constant stay
Awake, asleep, at home, abroad
Our friend, our Father and our God :

To whom be ceaseless praises given,
By all the hosts of earth and Heaven,
Who art and wast and art to be
Whose glory fills immensity
Whom finite powers can never comprehend
The origin of all things and the end.

Albany.

D. W.

It must be gratifying to the liberal mind, and encouraging to every well wisher of mankind, to contemplate the steady uninterrupted increase and spread of evangelical knowledge. In the midst of, and all around us, our Zion is enlarging, and the cause of equal grace and equal salvation throughout the revelation of

equal Love, is taking deep root, and sending forth its pacific branches. To the east and to the west, to the north and to the south, the joyful tidings of salvation continue to spread with increasing celerity, and that too, in opposition to a studied and systematized coalition of all its enemies. But as our gospel is not according to the will of man, but according to the power of God, and agreeable to his will, we may with the utmost confidence rely on the faithful performance of the promise, and the ultimate success of the gospel in confirming salvation to all flesh.

UNIVERSALIST BOOKS.

Torments of Hell Overthrown.

Lectures on Divine Revelation by Rev. David Pickering.

Six Sermons delivered at the Universalist Convention, held at Concord, N. H. Sept. 19 and 20, 1833.

Latest news from Three Worlds. 2d edition.

A new edition of The Universalist Hymn Book.

Just received and for sale by

KEMBLE & HILL,

At No. 3, Washington Square.

REV. HOSEA BALLOU.

A few likenesses have been received of the Rev. Hosea Ballou, which may be obtained at the book-store of Messrs. Kemble and Hill, or of the Rev. C. F. Le Fevre,

A VARIETY of Universalist Books, and Sermons, can be procured of Rev. T. J. Whitcomb, Schenectady, and of S. Van Schaack, Albany.

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BY HENRY J. GREW.

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Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

Associate Editors.

ON THE UNIVERSAL GOODNESS OF GOD.

"The Lord is good unto ALL; and his tender mercies are over ALL his works." Psalms cxlv. 9.

Correct conceptions, that is, rational, and truly scriptural ones, of God's adorable attributes, are the foundation of all true religion. And if these conceptions, instead of floating in the brain, sink into the heart, and are there formed into a principle of *Faith*, they constitute the very substance of religion.

No one who has these conceptions, and is thus rightly and habitually affected towards God, can possibly live a life of sin; he will as certainly bring forth good things out of this good treasure in his heart, as a good tree will bear good fruit, in its proper season.

What has now been observed concerning the attributes of God, in general, is particularly true of his goodness. A scriptural conception of, and a firm faith in it, through the influences of the spirit of grace, constantly present to the mind, is, at once, the source of peace and comfort to ourselves, of hope and confidence towards God, of holiness in life, of happiness in death; and like "a well of living water within us, springing up into everlasting life." Let all then, not only *believe*, but, in the language of scripture, "*taste and see*, that the Lord is good;" without fear that we may err in thinking him better, or more extensively good, gracious and merciful, than he actually is. This is impossible. For, if we believe those holy men, who spake, wrote and prophesied as they were moved by the spirit of God, nay, if we can believe God himself, who cannot lie, the Lord is indeed "good unto all; and his tender mercies are over all his works." And surely, no ideas can exceed, no conception go beyond such goodness and mercy as this; a goodness that is without measure, without bounds; eternal, unlimited goodness; and mercy, that is from everlasting to everlasting. Our most exalted ideas fall far below this goodness. Man that is a worm, though he may form some general and just, can yet, have no adequate, no perfect conception of it: and this is true, not only of this, but of the other attributes of God, which are all infinite.

Can then mortal man "find out the Almighty unto perfection." Can our conceptions rise so high as the goodness! "It is as high as heaven, what can we do? Deeper than hell, what can we know? The measure thereof is longer than the earth, and broader than the sea."

These observations being premised, we will now proceed to a more particular consideration of the text.

The doctrine of the inspired Psalmist, comprehends the following particulars;—*First*, that the Lord of all, is actually good and kind to all the different ranks, orders and species of his intelligent and sensitive creatures; all that are capable of happiness, in whatever degree.

Secondly, That he is likewise good and kind to all individuals of which these species consist.

Thirdly, That all his other works in general, though incapable of enjoying his goodness, or mercy, or the effects of them.

Fourthly, That God is, therefore, and absolutely, a perfectly good being—good in the highest conceivable sense.

These propositions are fairly contained in the general doctrine laid down in our text; that, "the Lord is good unto all; and his tender mercies are over all his works." I shall accordingly, endeavor to illustrate these points, rather as being the express doctrine of revelation, and to be believed on its authority, than, as things demonstrable by natural reason, observation, or experience. For, though it be a perfect rational doctrine, for the proof of which, arguments of the latter kind are numerous, some of which will be briefly hinted at, yet, a proper discussion of it on this principle, would require more time and space than we can afford; while such species of reasoning also, is not well adapted for a popular discourse.

First, then, the Lord of all is actually good and kind to all the different species of his intelligent creatures, all that are capable of happiness in whatever degree.

The principle design of the holy scriptures, is to shew the "riches of God's goodness" to the children of men, especially in their redemption through his Son. But, he is also good to the beasts of the field, to the fowls of the air, to the fish of the sea, to all the species of reptiles, to every kind of insect, the most inferior

not excepted; such as shun the naked eye. All these he upholds in the being he gave. He preserves the respective orders distinct, from age to age. He makes suitable provision for them all, and opens to them his stores. The holy scriptures, particularly the book of Job, of the Psalms, and the writings of Solomon, abound with reflections upon the provision which the author of nature has made, for the sustenance and comfort of the animal and sensitive creation. "These all wait upon thee," says the Psalmist, "that thou mayest give them their meat in due season—Thou openest thine hand, they are filled with good." (Ps. civ. 27, 28.) So in my context, (verses 15, 16.) "The eyes of all shall wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desires of every living thing."

If there be other planets or worlds inhabited, we may be certain, that God takes a similar care of the various orders of creatures, by which they are peopled, answerable to their respective natures and wants. It were highly irrational to suppose, that he has made any one species of creatures, capable of sensation in any degree, and has neglected it as below his providential care. All kinds of living creatures with which we are acquainted, manifest the wonderful wisdom of the Creator in their very frame and structure. And if he thought proper to exercise such a truly divine art, in their formation, surely he would not leave them, when formed, unprovided for.—Nothing, no species which God has created, is too insignificant for his providential care. And, how could it be said, with any propriety, that his tender mercies are over *all his works*, if any one species were neglected, or abandoned by him.

But it is not only the various species, to which God is good and kind, but the individuals also, of which they consist; which brings us to a consideration of the *second* thing implied in the text; viz.

That God is good and kind to all the individuals of which these species consist. Every whole being made up of its parts, and every species consisting of individuals, it would not be very easy for common sense to conceive how a whole, or a species can be kindly provided for by the God of all, as some have taught; and yet the parts, the individuals, be

* This sophism is a great favorite with our opponents, when they are pressed by such positive declarations of God's unbounded love and mercy, as that contained in our text. They may possibly, however, not be quite so fond of using it, when they learn that it was employed long since, by a celebrated infidel writer.—to Lord Bolingbroke!

discarded or neglected by him. Is God a creator of species only, not of individuals? That were, indeed, a very mysterious proposition; a curious discovery to match the other! They must needs go together. For if God be the creator of the individuals, it follows as undeniable from hence, that he will exert his providential and merciful care on behalf of each individual, as it does from his having created the species, that he takes care of the species. The reasoning that will hold with respect to one, will hold equally with respect to the other: if it fail in one, it will fail in the other also.—How could God be said to be good to *all*;—how could it be affirmed that his tender mercies are over *all his works*, if there were some of his creatures originally unprovided for? To say that our text means only all the species, but not the individuals,* is taking an unnatural and unwarrantable liberty with the holy scriptures, besides the absurdity of the very supposition itself, and the setting bounds and limits to divine goodness. Nay, would not this be to accuse God of positive cruelty, to some of his creatures? There is no medium between his being actually kind and merciful to all, and his being positively cruel and unmerciful to some. For let it be observed, that when God creates beings capable of happiness, or of misery, in whatever degree, if he do not also make provisions for their happiness, and take a merciful care of them, he of consequence, dooms them to inevitable pain and misery, even without any fault on their part; and preserved in a state of sensibility, it must either enjoy a degree of pleasure, or of pain. If it be not the former, it must of necessity be the latter. And, upon the present supposition, this is entirely owing to God not having made any provision for its well being, according to the nature given it by himself. Let some acute distinguisher shew the difference between this and positive credulity; it would be a vain task for an ordinary genius to attempt. And when he has fairly made out this distinction, he probably may be able to reconcile such conduct in the creator with the express doctrine of scripture, that he "*satisfieth the desires of every living thing.*"

It will, perhaps, as usual, be said, that there is an absolute necessity for understanding the universal terms *all*, *every*, and the like, in a confined and limited sense, in many parts of scripture. This is granted. But, they ought never to be thus limited in signification, unless there is a manifest reason, or some real necessity for it, in order not to injure the plain meaning of "the record." Let any one who thinks it necessary and reasonable to *limit the goodness and mercy* of his creator, prove it to be

actually so, and we will then acknowledge the reasonableness and the necessity of limiting the signification of these universal terms, by which he is declared to be good and merciful to *ALL*. For, unless the former can be proved, it is impossible ever to prove the latter. Limiting the sense of these terms, in the present case, is plainly and impiously setting bounds to that goodness which is declared in, and by them, to be infinite in its extent.

Let us, however, for a few minutes, take it for granted, that *all* does not here mean literally all, or every individual: but, that there are some individuals of every species to whom God is *not good*; some of his works over which *his mercy is not extended*. How many, then, of each species, shall we suppose in this situation;—thus forgotten, thus neglected by him who made them? Let us suppose *one half* of every species thus abandoned by the “God and Father of all!” I ask, then, whether all these individuals to whom God is not good and merciful, must not inevitably be wretched; each of them being left destitute of a proper supply to satisfy their necessary wants? no one can doubt it. All, for whose well being and happiness God makes no provision, must of course be miserable. For who beside him can provide for them? I ask, in the next place, whether this supposition, that one half of every species is thus abandoned to unavoidable misery, as long as they exist, by their creator, is consistent with his acknowledged general character, of a good and merciful being? The supposition is highly, and obviously repugnant to that character, and therefore dishonorary to God! It may be again demanded, whether they who think this to be truth, (if any such there *actually* be,) do not, in effect, unite in their imaginations, the two eternal, independent and opposite principles of the Manichæan Laws, the one good, the other evil, into one self contradictory being, whom they call, and whom they worship under the name of the “one God and Father of all!”—Let me once more ask, whether this of one half of every species thus abandoned, be not a very moderate supposition, according to the representations which some have given of God’s conduct towards one of the most considerable and important species of his creatures of which we have any knowledge. I mean man.—If one half be allowed to be too large a number of God’s creatures to be thus doomed to misery, we will then suppose only one quarter. Will this supposition stand the test? What, one quarter of every species, both of sensitive and rational beings, abandoned thus forever to inevitable unhappiness by their creator; and yet, this same creator declared in his own holy word,

to be *good unto all*! If the horrid picture be viewed aright, I am persuaded the number will be maintained, as correct, let me vary the language of the text a little, so as precisely to express the sense of it, thus: “The Lord is good unto *three quarters* of his creatures, and his tender mercies are over *three quarters* of his works: but, to the other *quarter*, he is not good, kind or merciful; but leaves them to unavoidable misery and destruction.” Will any one allow this to be a natural paraphrase, or to give the genuine sense of the text?—No: it sounds harshly; it limits too much the divine goodness!

Suppose but a *single* individual of *one* species—only let that be a reasonable creature, capable by nature of knowing, and enjoying God, eternally;—No, it shall be but an irrational creature, and that of the very lowest, the most inferior species, that is thus doomed to all the pain which it is, in its nature, capable of enduring, and can any seriously believe that the creator and “Father of all” has pitched upon this poor mite, to make the existence which he himself gave, totally wretched. If even this lowest of all suppositions which the nature of the question admits, be defended, we should, I think, paraphrase the text, thus: “the Lord is good unto all *but one*, and his tender mercies are over all his works, *except a single* insignificant creature, which either escapes his notice, or at which he is angry, and so makes it miserable, though it never has, nor is capable of injuring him.” One to this purpose, must needs be adopted by those who oppose what we are endeavoring to establish;—the universal goodness and mercy of God, in the highest and most literal sense of the terms ‘all’ ‘every living thing’ used in scripture with express reference to the extent of his goodness. We need not scruple to say, that the supposition of any one, being forgotten, forsaken, or abandoned by him, in the sense so often mentioned, is dishonorable to God; an unworthy imputation upon his wisdom, goodness, mercy and providential care respecting a creature which he has thought proper to call into existence. But, if it be dishonorable to God, to charge him with treating only one of the most inferior of his creatures in such a manner, what shall we think of that doctrine, which represents him as treating *millions on millions* of his rational creatures after the same manner infinitely more difficult to be reconciled with wisdom, with goodness, or with mercy! We will not say what ought to be thought of it, but leave it to the calm and serious reflection of our readers.

To be Continued.
‘Charity rejoices in the truth.’

EDITORIAL.

THE BALANCE STRUCK.

It is admitted by the most strenuous opposers of Universalism, that it is a doctrine congenial with the finest and holiest feelings of the human heart. So true is this observation that we never yet met a person, who was sufficiently hardy to affirm that he desired the eternal misery of any human being. It is again admitted, that if it were consonant to God's will, it would be a very happyfying and glorious doctrine. It is further admitted by the candid opposer, that there are a great many passages in scripture, which do lead to the establishment of the belief, that "an end shall be made of sin, transgression finished, and an everlasting righteousness brought in." That the promises may bear that construction; that it may be inferred from the expression, that Christ is "the Savior of the world," that the world will be saved, and that "in the dispensation of the fulness of times, God will gather together in one, all things, whether they be things in heaven or things on earth, even in Christ." A great variety of other passages might be selected, in which all are willing to concede, that the ultimate holiness and happiness of the human race, may plausibly be predicated. Lastly, it is generally admitted that such a consumation would well harmonize with the divine attributes; for if God would make all perfectly holy and happy, it would be a most glorious display of power, wisdom and love. These are admissions in favor of universal salvation which few will hesitate to make.

Let us now see what admissions can be made in favor of endless misery. The most that can be said, is, that there are certain passages of scripture which may be construed so as to teach it. The strongest of these are purely figurative, being found in the parable of the "sheep and goats," the "rich man and Lazarus," and others equally indefinite. On the principles of reason, aside from scripture, we cannot offer any reasons for the admission of the doctrine, for we have never met with any that could bear examination. It is equally difficult to shew its accordance with the divine attributes, and the most reliance that can be placed on any, is that of the justice of God. We have made the admission in favor of endless misery.

It remains for us now to cast up the accounts, and then strike the balance.

UNIVERSALISM Cr. Argument

By all the holiest, sweetest, and most benevolent feelings of the heart, 1.

"Its harmony with the will, purpose and design of Deity. 1
 "The numerous passages of scripture which plainly teach it, 1
 "The promises, 1
 "The mission of Christ for that purpose, 1
 "The principles of sound reason, 1
 "The attributes of God's power, wisdom, mercy and love, 1
 — 7

ENDLESS MISERY, Cr.

By certain figurative expressions, 1
 "The justice of God, as opposed to his power, wisdom, mercy, and love, 1
 — 2

We can now see how the balance stands, —
 Balance, 5

We are often admonished to be on the *safe side*. The advice is good, and we have made this estimate, that there may be "no mistake" in this matter. C. F. L. F.

THE CHRISTIAN SOLDIER.

This periodical, which has rendered itself notorious by its opposition to Universalism, expires with the present number, which closes the third volume. The editor remarks, that "the want of money has given the Soldier its quietus." A soldier cannot fight without pay, any more than a laborer can work without wages, and inasmuch as the pay has been stopped, "the Soldier" has laid down his musket. We are further notified, that the subscribers will be transferred to *McDowall's Journal*, a paper devoted to the interests of an unfortunate class of females. We approve of this measure, and think it quite in character. As the "Soldier," from its first appearance, has faithfully advocated the cause of the "Scarlet lady of Babylon," it will be quite in its element, in the company of females of no less equivocal character in other cities. The prospect of its future success will be more favorable, as it will be under *petticoat* influence. We must, however, in justice to the editor of the Soldier, observe, that both in his own arguments and style, he had a vast deal of "the old woman" about him, but then he appeared in male attire, and people were willing, for courtesy sake, to attribute that to his exterior, which they never would have allowed to his mind.

But what are we to think of the stoppage of this paper? if our orthodox brethren cannot support one *private*, we fear that the officers will have midshipman's half-pay, "nothing a day and find yourself." We think an effort should be made by the Universalists, to send

the 'Soldier' once more into the field. It has done us some good, for it may be truly said of that publication, what the witty Dean Swift, somewhat sarcastically observed on another occasion;

"Its argument do always tend,
To spoil the cause it would defend."

C. F. L. F.

CLINTON LIBERAL INSTITUTE.

We have intended for several weeks past, to say a few words in the 'Anchor,' in behalf of this truly *liberal* Institution. We were about to carry this purpose into effect, when the following appropriate remarks, from the 'Magazine and Advocate,' met our eye.

"Public attention has been several times called to the subject of this institution within the last year: but we apprehend its merits have not been duly weighed by the public in general, nor its claims to patronage sufficiently considered. We look upon it, and we believe justly too, as the palladium of our hopes—the hopes of all liberal men in this state and region—for the perpetuation and extension of liberty of conscience, and the free exercise of the religious rights of all—as the only institution of the kind, where pure science sheds her radiant smiles and hallowed light, uncorrupted by the dogmas of sectarianism, uncontaminated by the foul touch of *priestcraft*, untrammelled by the fetters of a particular creed; and where the youthful mind may soar in pursuit of knowledge, like the proud eagle of the forest, with perfect and unencumbered freedom, till, like that noble bird, it lifts itself aloft beyond the reach of ordinary vision.

"Mr. Trummel, the Principal, and Professor of languages, was educated in one of the first German colleges, and seems to be remarkably well qualified for the important and responsible station he fills. Mr. Perkins, Professor of Mathematics, &c., is probably not excelled, if equalled by any mathematician in the state; and possesses a happy talent for communicating to his pupils the knowledge he possesses. In short, the Liberal Institute possesses distinguished advantages for students in the higher branches of study, and can, with great facility, give a finished education to those who seek it.

"On the seaccounts, it is the more to be regretted, that the Institute should want for that pecuniary aid, which is necessary to enable it to accomplish, successfully, the great object for which it was established. It cannot, and it ought not to be concealed, that the funds necessary for the successful prosecution of the plan of the Institute, have never been raised. There has not yet been a sufficient amount

raised even to pay for the buildings alone. Joseph Stebbins, Esq., the worthy Treasurer, has advanced already, out of his own pocket, between \$5000 and \$6000, towards the completion of the main building, over and above what has been collected on subscription; for less than a moiety of which, probably, he holds security in the subscriptions that have been pledged, but not paid. This sum *must* be made up to him in some way, out of public or private munificence; for it is over and above \$500 which Mr. S. freely subscribed for the benefit of the Institute.

"In addition to this, there is wanted a permanent fund, yielding an annual income of \$250, in order thereby to secure the like sum of \$250 annually from the state, which the Regents are not authorized to allow, for the benefit of this or any other similar institution, without the previous security of this annual income. This amount being secured, the State will allow the like sum, and thus an income annually of \$500 will be allowed the officers of the Institute, besides the tuition fees of the students, for the purpose of endowing the Institute more liberally, and adding such Professorships and apparatus as they shall deem necessary for the prosperity thereof.

"When it is recollected that almost every literary institution in the State, and quite every College, is under the control of sectarians, and devoted more or less to the inculcation of the dogmas of a particular sect; and that the Institute, on the other hand, is not only free from such control, but that sectarianism is, by its very Constitution, necessarily and *forever excluded*; will not the friends of liberal principles and equal privileges and favors to all, step forward and do something-towards lifting up the Institute into notice and respectability, and endowing it in such a manner as to secure to community the advantages contemplated in its establishment?

"The officers and friends of the Institute feel thankful for all the liberality which individual donors have manifested; but it cannot be concealed that without further pecuniary aid, the Institute cannot fully answer the end for which it was established." S.

BALFOUR'S LETTERS TO PROF. STUART.

A few weeks since we noticed the appearance of an interesting little volume from the pen of Br. Balfour, under the above title.—This work is now in this city on sale, and may be obtained of Messrs. Kemble & Hill, No. 3, Washington Square.

Our help is in the name of the LORD, who made heaven and earth.—*Script.*

"SKINNERS LETTERS."

We have been favored with a copy of Br. Skinner's popular Letters to the Revs. S. C. Aikin, and D. C. Lansing, for which the author will accept our thanks. We have not as yet had a leisure moment to glance at their contents, which we intend to do as soon as circumstances permit. We would, however, bespeak the attention of our readers to the following extracts from the author's preface, as descriptive of the design of the work. We have only space to add, that a quantity of the 'Letters' have been received, and may be obtained either of Messrs. Kemble & Hill, of this city, or S. Van Schaack, Esq., No. 392 South Market-street, Albany. G.

"The letters to Rev. Mr. Aikin were commenced in the spring of 1829, finished in the Autumn of 1832, and published along the intermediate time as they were written, in the third volume (first series) of the 'Evangelical Magazine,' and the first three volumes (new series) of the 'Evangelical Magazine and Gospel Advocate.' They were commenced under a deep sense of the importance of the subjects to be discussed—for none can be of greater moment to man than these—and the necessity and advantages to the cause of truth, of a free and full investigation of the popular doctrines of the day, with the firm conviction that when truth and error grapple with each other, having 'an open field and fair play,' the latter must quail beneath the power of the former, and he who yields to the power of truth, though vanquished, is nevertheless the fortunate man. There appeared also a necessity for some work of the kind, that should take up in order, and systematically discuss, the leading doctrines of the Presbyterian church, and their tendency, and present them in their true light, in contrast with those doctrines and principles held by the denomination to which the writer belongs, in a manner which is not usually done in the fugitive and miscellaneous articles that commonly appear in our weekly, or periodical publications. It has been the writer's aim thoroughly, but candidly, to pass in review all the peculiar and distinguishing doctrines of Presbyterianism; to refute, both by scripture and reason, whatever appeared therein untrue, incompatible with the character of the Deity, or of bad moral tendency in society; and to establish, in lieu thereof, a system reflecting the highest possible honor on the character of the former, and exerting the most salutary tendency on the lives and happiness of the latter. How far he has succeeded in this aim, the reader must judge.

"The letters to Dr. Lansing are in a style

somewhat different from any and all of those addressed to Mr. Aikin. The difference of character in the two men, will sufficiently account for the difference of manner in which they are respectively addressed. Dr. Lansing removed from Auburn; to this city, in the Fall of 1829, (after the letters to Mr. Aikin were commenced.) Having recently adopted the new school divinity, and the system of revivalism pursued by Mr. Finney; full of the fiery zeal and blind infatuation of a lawless fanaticism, and determined to eclipse the glory of all his predecessors and rivals in that kind of warfare, in which he had engaged, he commenced, in January, 1830, a course of lectures, or rather inflammatory harangues, against the doctrine of impartial grace, with all the bitterness and acrimony with which John Calvin pursued Servetus to the stake. A part of these lectures I heard delivered myself, and the rest were faithfully reported to me by those who were present. And feeling it a duty to rebut his slanderous charges, and expose and refute his sophistical arguments against the truth, I addressed him the six letters which are here annexed. They sufficiently explain themselves and the object of the writer, as well as the character of the Doctor, without any further comments upon either, in this place. It is proper to inform the reader that these letters were none of them ever answered, nor any attempts ever made to answer them, either by Dr. Lansing or any of his friends. The Dr's popularity, however, instead of being promoted, very rapidly declined, and after lingering along till last Autumn, he finally took his departure for the city of New York, where he is now endeavoring to organize a band of kindred spirits with his own.

"The publication of them in the present form, has been repeatedly and urgently requested and recommended, both by ministering and lay brethren, in whose discriminating judgment I place more confidence, in this case, than in my own. Such as they are, I commend them to the candid and prayerful perusal of all into whose hands they may fall, with a sincere and devout desire to Almighty God, that they may be instrumental in his hands of overthrowing error, falsehood, infidelity and vice, and promoting the spread of Gospel truth, virtue and happiness among men.

ERRATA.

The initials which were appended to the poetic article in our last, should have been D. H. instead of D. W.

We should be pleased to hear again from our new correspondent.

G.

DEDICATION.

The new Universalist Church recently erected at Lansingburgh in this county, will be dedicated to the worship of the "living God, who is the Savior of all men," on Thursday the 23d of the present month. Sermon by Br. Le Fevre. Services to commence at 11 o'clock A. M. and at 6 o'clock in the evening.

Our friends in the surrounding towns, and ministering brethren particularly are urgently invited to attend.

HOPE.

When philosophers find any sentiment generally through all the nations of the earth, and clearly perceptible in every inhabitant of the globe; they are induced to believe by the most incontestible evidence, that this opinion is incorporated in the law of their nature, and that the universality of its influence precludes the supposition of its being induced by the adventitious circumstances of fashion or prejudice. There is not a plainer truth in the whole circle of knowledge than this, that every individual inhabitant of this planet is cheered by hope; consequently this sentiment is the result of their former's will, and is given for some purpose. It is obvious from the most superficial remark, that mankind never hope for misery; and it is equally obvious, that this tendency of hope is as unexceptionable as its existence. If all mankind are actuated by the law of their nature to anticipate happiness, and are incapacitated by the constitution of their being, from wishing evil to themselves, the only question to be settled is, has God made our race to be mocked and tantalized by their own hopes and heart-delighting expectations? We must admit one of two things; either that God intended to torment us with the disappointment of our own hopes, which we could not indulge from the law of our being, or that all our anticipations of happiness will be fully realized. If he designs to blast our expectations, and we are clearly assured of this fact, we can revere him no more; hence acquaintance with the truth militates against the adoration of God, and unpeoples the earth of worshippers. But should we grant his intention to bless all with the gratification of their hopes of happiness, and should we receive the asseveration of God in corroboration of this idea; the sincerest homage, the most devout and heart-felt gratitude would inspire the hearts of all with joy and unreserved obedience. As we do not wish any position admitted without proof, we will now adduce our evidence in confirmation of the first point, that God will realize to all their hopes of happiness. David, speaking of the Lord, says, 'Thou openest thy

hand, and satisfiest the desires of every living thing.' We will now produce the oath of God to strengthen that which is already strong. 'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that to me every knee shall bow; and every tongue shall swear; surely shall say, in the Lord have I righteousness and strength. Thus we discover the harmonious argument of philosophy and scripture in vindicating the character of God, and in showing the sincerity of his purpose, in giving man an unextinguishable hope of happiness. As hope is the only star that irradiates the sky of this life, that man must possess a most misanthropical disposition, who attempts to obscure its twinkling ray, and envelope mankind in ten-fold midnight. Hope is the only spring of action, the only energizing principle of our being; hence every effort should be made to increase its rational light, and to extend its trembling beam beyond the dark flood of death, and to feed its flame with oil from heaven.—*Uni. Mag.*

EPISCOPALIAN UNIVERSALISM.

Our savior laid down his life for the sins of the whole world,—he came, that as in Adam all die, so in Christ shall all be made alive; that, as by one man's disobedience, many, or mankind in general, were made sinners, treated as such and made subject to death, the wages of sin; so by the obedience of one, many were made righteous. The sphere of his beneficence extended backwards to the foundation of the world, and reaches forward to the last conflagration; He became the Savior of all ages, from the first birth of time to its last period; the Father of mankind, from the rise of the sun to the going down of the same.—The blessings of his coming into the world, are as extensive as the world, and as lasting as eternity.

"Behold! the Son of God pouring forth his blood, as well as prayers, even for those who shed it; and behold him at once bearing the insults, expiating the sins, and procuring the happiness of mankind, till at last he bows his sacred head, and shuts up the solemn scene, with these short but comprehensive words, 'It is finished;' the great, the stupenduous work is done!—The Universal sacrifice which shall take in all mankind, and which all mankind shall contemplate throughout eternity, with awful joy and gratitude is complete; the benefit of whose sufferings and actions reaches to all ages, all nations, all mankind. Our Savior was a person born for all mankind, from the beginning of time, and whom all mankind shall have reason to bless when time shall be no more."—*Dr. Steed, of the Eng. Ch. Lon.*

ORIGINAL COMMUNICATION.

A FRAGMENT.

It was in the early part of the evening that I entered the suburbs of a great city, I had been rambling in the rich fields about its environs, which the tiller's toil had highly improved. During my devious walk, I could not but observe the countless manifestations of Heaven's goodness, that seemed to be thrown with a careless hand, wherever my eyes wandered. Retired from the view of the pursuits and the employments of the world, with no object on which my eye could rest, but such as the hand of God had formed, I relaxed from the painful process of thought, and permitted fancy to take the seat of reason.

What need that the deductions of reason should prove, that the Eternal Spirit had given being to those small fragments of the Universe that lay before me? Why should the stability of arguments be needed to stamp absurdity upon the sceptic's vain assertions? Does not the fact of nature convey a refutation in itself, more complete than the collected wisdom of the most skilful reasoners? Whether decked in the lively attire of spring, or displaying the ripe maturity of summer's beauties, or robbed of her bright colors by autumn's unsparring touch, or shrouded in winter's drapery, and groaning to his piercing winds—the presence and directing power of the Great Governor are ever perceivable.

But there are those who confess that there is a controlling power. They are able to discover the movements of the Divinity, in its thousand developments. They behold the admirable structure of the human frame—the inimitable skill that has adapted its several parts, to the functions they are designed to perform; and the testimony that this affords to them of the operation of their Divine Author, constrains them to acknowledge this grand truth. But the attributes of the being whom they adore, are, some of them, such as cannot but excite horror and detestation. He is omnipotent. He has moulded the human body in its thousand diversities of form. He has mysteriously united the invisible, but active principle of life, with the gross and vile matter, which from it receives capacities of which it was before destitute. All this is *omnipotent goodness*, contriving and executing its benevolent schemes. Can the most distrustful eye discover the least stain in this exertion of benevolence? And yet man, with his feeble vision, discovers something further. He affirms that this is but the veiled face of the Deity.

His teachings to his fellows, if translated into proper language, would be to the following effect:—Trust not to the aspect of Nature. All things rejoice, as if revealing God's smiling countenance; but they belie the intentions of the Deity.—Your road through life has been smooth—there are few real evils that have grieved you: but infer not from this, that the designs of your maker are, to bring you to happiness—revenge and cruelty rankle in his breast. The pains and ills that have fretted you have been but momentary—returning gratification chased them away; but they are no token of the mind of God; they disguise his sincere feelings—more than half of the beings that rose up, at his creating word, whom his bounty has fed and his kindness has gladdened, he will torture with unceasing pains, to satiate his determined malice.

Such are the instructions of these expounders of the will of our Father in heaven. Nature discloses to them the Eternal Spirit, whose laws bind the universe to its center—but (as they teach) his character does not here develop itself—and if you attempt to read it through his works, you will be falsely taught. Nature wears a deceitful aspect.

What palpable inconsistency! What shameful defamation of the nature of that God, at whose pleasure they live.

The sentiments of one of Albany.

For the Anchor.

LACONISMS, CHAPTER III.

1. "The Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods but one God." This is the doctrine of the trinity, and is called "a holy mystery;" but a *palpable absurdity* would be a more suitable name for it: For there are many mysteries in the moral and natural world, which, although inexplicable to us, do not involve manifest impossibilities. How a plant of one stalk, bearing three leaves vegetates and grows, we do not understand; but yet it grows, and the stalk is one in number, and the leaves three. There is no *absurdity* about this mystery: but if a person should tell us that the stalk of the plant was not one in number, but three, and the three leaves but one, we should call it nonsense. *Reader, make the application.*

2. But this doctrine is no less opposed to reason than the Bible. "The Lord our God is one Lord." But if God were divided into three distinct, separate parts or persons, and each part or person a real and perfect God, does not common sense teach us that this text must be false? *Will some trinitarian explain the matter?*

3. Again, if this doctrine be true, then it clearly follows that the Son (Jesus Christ) must be possessed of as much knowledge as God—he being in fact God. Now, Christ speaking of the destruction of Jerusalem, says, “But of that day and of that hour knoweth no man, no, not the angels which are in heaven, NEITHER THE SON, but the FATHER.” But if the Son were the Father, then he must have known when this event was to take place, and in saying he did not, he must have uttered a falsehood. *Comment.* “God is not man that He should lie.”

4. Once more. If this doctrine be true, then Christ must have possessed as much power as God; and this power he could not have derived from another. But hear “the man approved of God,” speak for himself;—“*I can of mine own self do nothing.*” Further: “All power is given unto me, &c.” Does God delegate power to himself?

5. But to end this chapter. If Christ be God, he must have been as great in every respect, and consequently the declaration, “my Father is GREATER than I,” is false. *must it not be so, ye defenders of a palpable absurdity?*

Albany.

C. W.

THOUGHTS CONCERNING SIN.

Sin is the great destroyer of human happiness and prosperity—it was sin that first brought guilt, misery and death into the world; and still continues its desolating march, blasting the fairest portion of Jehovah's work; and so it will, till the God of heaven shall impede its progress, by the everlasting destruction of its infernal empire.

Sin assumes the appearance of pleasure and happiness, that she might the more easily lead captive, her deluded victims, onward to the vortex of infamy and dishonor. For, did she but exhibit herself in her true and undisguised character at once, her appearance would be so revolting and detestable, that every eye would turn from her in disgust and abhorrence. Cool and deliberate in all schemes, she advances by slow degrees upon the unsuspecting; and before they have time to awake from their stupor, and retreat from her cold embrace, she seizes upon her plunder with an ‘iron grasp,’ and claims the victim as her rightful property.

What a sad and sorrowful spectacle is presented to our view in man, ‘the noblest work of God,’ who has been so unfortunate as to come in contact with this awful and diabolical master! His noble and energetic mind has been debased, and even trodden under foot by the cursed invader—the glorious and elevated virtues which adorned and dignified his heaven-born nature, are violently torn from him; and

he immediately becomes the object of detestation. The peace-giving and heart-gladning doctrines of the gospel—the glorious and cheering news of a crucified and arisen Redeemer; which are calculated to raise his soul to heaven, are turned from and they become the subject of scoff and ridicule.

“O, why should man in sin remain?

Why walk the tiresome way?

Lord, may each sinner grace obtain,

And go no more astray.”

But shall sin the fiend and peace-destroying monster, reign with an ‘iron arm’ as long as the throne of God shall exist? No, for God *will banish sin*, make an end of transgression, and bring in everlasting righteousness! And shall the Devil, who is her vicegerent, always be possessed of power to put into execution her hellish and malignant designs? No, for Christ come to destroy *him* that hath the power of death, that is the Devil. And shall *hell*, her refuge and habitation, stand upon her tottering foundation to all eternity? No, for *hell*, with all its infernal apparatus, shall be cast into the bottomless pit. Finally, shall her ivy touch, which is death and damnation, always to be felt? No, for Christ came to abolish death and bring life and immortality to light, through the gospel.

Glory be unto God in the highest, for these great and precious promises of salvation from sin and death; for they are as boundless as the wants of every son and daughter of affliction. ‘For, as in Adam all died, even so in Christ shall all be made alive.’ He gave himself a ransom for all, to be testified in due time. And on the morning of the resurrection we shall arise, and wing our flight to the mansions of eternal glory, and there unite with the countless myriads of the redeemed, in ascriptions of praise and thanksgiving to God, and to the Lamb. Hallelujahs for the Lord God Omnipotent reigneth!

“Redeem'd from death and sin,

Shall Adam's num'rous race,

A ceaseless song of praise begin,

And shout redeeming grace.”

Hudson, Jan. 4, 1834.

B.

DOCTRINE OF TOTAL DEPRAVITY.

Of two strange facts in the history of the human mind, we know not at which to wonder the most; whether at the intolerably absurd opinions which have been extensively embraced, or the real ingenuity which has been perverted to defend them. On the one hand, we see the most stupid weakness; and on the other, an extraordinary power employed in supporting that very weakness and stupidity.

If we were required to specify some remarkable instance of human folly, we should name some prevalent dogma of a corrupt religion ; and if we were desired to bring forward a corresponding instance of mental acuteness, we should point to the skill, which had labored to prove that self-same folly to be Heavenly wisdom. Men give up their common sense, and then set out to persuade themselves, and convince others, that it is the most sensible thing which they could possibly do.

Take, for example, the doctrines of original sin, and total depravity. What extravagant systems have been constructed on these points; and what subtle disquisitions, and immense volumes, have been piled up, like walls, to fortify and guard them. How sorely the wise have been puzzled in attempting to discover why and how guilt and misery came into the world, without stopping once to consider that their introduction might be necessary to the perfection of a wise and general system : and how earnestly they have toiled to make it out that human nature was altogether vile, notwithstanding the good affections, dispositions, and actions, with which the world is full.

The true and simple, as well as the most natural and obvious account of original sin, we take to be this. Human nature is, and for the wisest purposes was intended to be, an imperfect nature. Now imperfection implies a necessary liability to sin ; it supposes weakness and error, and a departure from the line of absolute rectitude. We must have been either *imperfect* or *perfect* ; and it is pretty evident that we were not intended to be either angels or gods. We assert that an infant is pure and innocent, not because we believe its nature to be sinless, not because we believe it to be created without propensities to evil, but simply because those propensities have not yet been brought into action by the thousand occasions of the world, and consequently the child has not actually sinned. His nature remains the same ; it is human nature, and imperfect nature, and the nature with which God choose to endow him, and the nature which must lead him, if he lives long enough, to transgress, in a greater or less degree, the divine law. So it is in the case of our first parents. They were at first, indeed, upright and spotless, as an infant is, and in no other way. But on account of their *imperfect nature* they yielded to a temptation, and transgressed a command of their Maker. It is not so easy to tell, from the allegorical language of Scripture, what this transgression was ; but whatever it might be, it was their first sin, or in more technical language, their *fall*. We, their descendants, sin not because their partic-

ular sin is entailed upon us, but because we are created with the same nature that they were, and therefore cannot help sinning. What difficulty is there in all this ?

If the old question be asked, why did not the Almighty create us perfect ? it is sufficient for us to answer, that we are not of His counsel ; and we trust that He knows, though we do not. We believe his wisdom to be infinite, and are altogether content that he should guide and govern the world as he sees most fit.

As to the doctrine of total depravity, we hardly know in what words to express our sentiments concerning it. One two or three passages of Scripture which have been so misinterpreted as to contradict its most obvious and explicit declarations, has been founded the wild and revolting doctrine, that human nature is entirely corrupt ; and that every human being, until affected by a supernatural and mystical agency, is wholly incapable of any good, and is justly subject to the wrath of God, and the torments of hell forever and ever. This is exactly the Calvinistic belief, and by no means so strongly expressed as by some of its own advocates. And what a belief it is ! And what will men not believe, and what will they not defend, when they can receive and support such a dogma as this.

That human nature is sinful, no one who is acquainted with human nature will deny.— That there is transgression, and folly, and wickedness, and outrage, in the world, and in abundance too, no one who lives in the world, and marks its ways, can for a moment doubt. That there are crowds of evil desires and imaginations in the heart of man, no one who has lifted the veil from a brother's heart, or from his own, will think of questioning. But this is not *total depravity* ; and the man who can look forth into society, and see virtue mitigating the influences of vice, justice repairing the injuries of violence, pity hanging on the footsteps of revenge, charity extending protection and aid to the desolate and oppressed ; see, in short, the thousand good offices which are passing from hand to hand, and the thousand manifestations of good feeling which are flowing perpetually from breast to breast ; and then with a grave face declare that our nature is utterly vile, and, that with the exception of a few who have the presumptuous superstition to imagine themselves the elect of God, every human being is wholly depraved and lost ; the man who can do this, we say, must either be deficient in natural understanding, or he must have had that understanding wofully perverted by education and sophistry.

It is of no manner of use to tell us of the learned and ingenious books which have been

written to demonstrate this doctrine, nor of the able and pious men who have thought proper to write them. We know perfectly well, that a plain man, unacquainted with metaphysical discussion, might be so bewildered by the reasonings of an author like Edwards, as to doubt whether he trod upon the earth, or was shone upon by the sun. But let us be informed in fair, honest words, what is meant by this phrase, *total depravity*, so that we may decide, and others may decide, whether we are to adopt or to reject and denounce it. If it means that there exists no human being who is without sin, and who does not frequently transgress the commandments of the Almighty; if it means that vice and atrocity may be met with in every corner of the earth, and that not a day goes by without a long account of disorders, follies and crimes; why then we are orthodox on this point ourselves, and have nothing further to say. But if it means, according to the plain signification of the words, that there is no good whatever in "unregenerate" man, but that all his actions, all his affections, and all his thoughts, are thoroughly corrupt and evil; we have not the least hesitation in saying, that it stands for one of the most idle and perverse imaginations, which ever occupied the mind of man; and that fact, and observation, and experience, and feeling, and Heaven, and earth, cry out against it and proclaim it false.

That such is the true meaning of the orthodox doctrine of total depravity, is incontrovertibly evident from the writings of those, who have hitherto been considered as standard authors on the subject. And where are we to obtain the true meaning of a doctrine, if not from those who broached, and who defend it?—What can be plainer than the following passage from Edwards, which is only one out of five hundred to the same purpose? "*So long as men are in their natural state, they not only have no good thing, but it is impossible they should have, or do, any good thing.*" Now, that it is the genuine Calvinistic doctrine; and if Edwards had been inconceivably more acute than he was, and had filled the world with his books, and had ranked on his side all the Assemblies that were ever called, all the Catechisms that were ever made, and all the Divines that ever lived, we would have spurned such a doctrine, as we spurn it now, for it is against reason, against nature, and against fact. All the arguments and authorities that could be named can be of no avail, so long as human nature, and the world, remain as they are.

Human nature, as we have said before is an *imperfect nature*. And that is the plain and direct answer to all that may be written or

said in favor of *total depravity*. If it is evident that we are not angels, it is equally evident that we are not fiends. We are endowed with capacities for good, and presented with means and opportunities of exercising and improving them, on the one hand; and we are incited by passions, and surrounded with temptations, on the other. According to these differing principles and circumstances, our characters are moulded. The influence of both, on the lives of men, and the moral state of the world, is as manifest as the divided sway of light and darkness. It should be the endeavor of every one to cultivate and exercise his good dispositions, and subdue and eradicate those which are evil, with all possible diligence and care, for it is the great work of existence. The Gospel was revealed to direct and assist us in this work, by its motives and laws. Indeed, we can discern no other object in revelation; and on the supposition that all men are totally depraved whatever may be their efforts, till a supernatural conversion, after which event they are perfectly holy, without a possibility of falling; on the supposition as that, we say, we should have to study long, before we found out for what purpose a revelation could have been made.—What a perverse folly it is, to maintain the doctrine of total depravity, or of absolute holiness, under any circumstances of human life, while it may be so expressly contradicted by any human heart, no matter in what breast, nor in what region of the earth, it is beating.
—*Unitarian Miscellany*.

THE TRINITY.

If Jesus Christ be in fact the only Supreme Being, then those who do not believe this fact, do not believe in Jesus Christ.

The short and easy method which we propose, and which we think will accommodate the capacities and acquirements of all our readers, is to take the four Evangelists, and read the whole that Jesus said of himself, and endeavor to understand his own testimony in agreement with itself, and having succeeded in this, be satisfied that the truth is hereby obtained, accordingly as we all ought to believe.

It can seem hardly necessary to offer any arguments in favor of the method we here propose. We think its propriety must strike every mind, most clearly; for if we believe what Jesus himself taught, no doubt we shall believe what the prophets and the disciples of Jesus believed. In future, perhaps we may lend our readers some assistance in this discussion in the method here proposed.

A man that flattereth his neighbor, spreadeth a net for his feet.

ERRORS OF A PENITENT.

Luke xv, 19, 19. "Father I have sinned against heaven, and before thee, and am no more worthy to be called thy Son : make me as one of thy hired servants."

Sin begins its course in error ; its whole travail is in darkness ; and misery is its constant attendant. It holds its dominion over the mind until, by some cause, truth finds its way to the understanding, and discovers to the deceiver, the true cause of his sufferings.

The progress of truth in the human mind, like the light of the natural day, is progressive. It advances, as the powers of perception are capable of expanding, dislodging erroneous views of things, and presenting them to the understanding as they are. "The path of the just is as the shining light, that shineth more and more unto the perfect day." And as we have not a correct view of objects until the light of day becomes clear, but are liable to form erroneous notions of things, thus seen by twilight, so it often happens in the travail of the penitent heart ; it not unfrequently imbibes wrong views of things, which occupy his thoughts, many of which inflict no little pain and awaken much sorrow.

These several statements will be clearly illustrated by a careful attention to the parable of the prodigal son.

As it too often happens with youth, this young man conceived erroneous notions concerning the parental economy and government. He did not understand that the duties which his father enjoined were for his own benefit ; but considered them as irksome services, from which he anxiously desired to be excused.—The restraints which parental prohibitions had placed on his appetites and desires, were also, to him, very exceptionable. His restless inclination directed his imagination to survey spacious gardens of delight and pleasure, where unfading roses presented no thorns, and where honey wore no sting. But the wiser prohibitions which parental experience and affection had placed before him, were, to his view, cold and rigid barriers, which denied him indulgence and happiness. In these circumstances, and with these views, he found himself so uneasy, so restless, so unblest, that he was compelled to make the only, and last request, which he ever intended to present to his father. This request was made pursuant to, and in conformity with all the erroneous notions which had, unhappily for him, got possession of his mind. Had he been aware of the dangers to which youth and inexperience expose the young ; had he realized what he most needed from his experienced father, he would have gone to him, like a dutiful child, and asked him to bestow

on him such advice, and to give him such council as he in his wisdom should think would be most proper for one so inexperienced to receive. But such were the delusions which had darkened his understanding, that in his father he saw little that could inspire confidence, and nothing that could promise advice that would not conflict with his notions of enjoyment. One request, and but one, he was disposed to make, and this was rather a demand of what he considered his right, than a request for a favor. He says, 'Father give me the portion of goods that falleth to me !'

This seemed to be saying to his father, I have been under your laws and government, have been restrained by your prohibitions, long enough to learn that in order to be happy, I must be at my own disposal ; I am convinced that I can devise methods for enjoyment that will render my condition far more agreeable and pleasant than I have found it, while I have been circumscribed by your commands. Give me the portion of goods that falleth to me ; I am persuaded that I can manage them more to my benefit, and make my property more productive to my advantage than it has been while at your disposal.

We have here a view of a hard impenitent heart. We see likewise the false conceptions, and erroneous notions which led to this unhappy state of mind. The demand which was urged for the portion of goods was in accordance with all the wrong views he entertained. Had he left his father's house and taken nothing with him, it would have been better for him. But with this property he was confident he could make himself happy. But all was error, all mistake.

Now begins the down-hill race of dissipation. He plucks the rose, but heeds not the thorn ; he tastes the honey, but avoids not the sting. Headlong he drives from one scene of riot to another ; drunkenness is added to thirst, and pleasure inflames desire. Happiness flies, and he pursues. But his estate is wasted ; his means of indulgence are exhausted ; want has overtaken him as an armed man ; heaven has sent a famine that has now reached his soul. We have seen this youth in his father's house with his servants around ; we have seen him in the paths of dissipation ; and now we behold him a swine-herd ! Beneath yon spreading oak forlorn he sits. He had servants once ; he is now a servant of filthy swine ; the servants in his father's house have bread enough and to spare, but he perishes with hunger.

There is mercy in suffering ; his distress restores him to his right mind ; he realizes his situation, and what has brought him to it.

He is now penitent ; his heart is broken with in him ; but he has more real strength than he had before ; he is now able to form the noble resolution to return to his father.

But what has he to recommend him to his father, whom he has treated with so much slight and scorn ? Will he plead that he is still his son, and that parental obligations bind his father to provide for his wants ? Will he now attempt to palliate for his wild extravagance, by urging the hard usage he received when at home ? No, he is conscious that none of his pleas can be justly urged in his favor. He says to his father, 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants !'

We have now arrived to that part of this youth's travail and experience, where he discovers the errors which a penitent is liable to imbibe ; and in conformity to which he frames his prayers.

First, His first and most important error is, he is fully of the opinion that his sonship is lost. This forfeiture he calculates on the demerit of his sins. 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.' How must his heart have melted within him ; what painful reflections must have distracted his almost frantic mind, while deploring such a loss ! a loss not to be repaired ; but forever lamented ! He contemplated the happy family circle, to which he formerly belonged, and where he had enjoyed the honors and the caresses of a beloved son ; where he had often feasted on the choicest viands, and tasted the healthful wine. But, to his apprehension, those days and happy privileges were forever gone, to return no more. As when the shipwrecked mariner, who on some fragment of his vessel, reaches a desolate shore, after lamenting the loss of his friends, his property, and every thing except his existence, which seems rather a burden, than a favor to be thankful for, looks around him to find some possible means for simple subsistence, and gladly engages in the most arduous toils, to satisfy his hunger and allay his thirst ; so does the penitent. After substantiating and lamenting the entire loss of sonship, and all the sweets of life which are connected with the blessing forfeited, he comes to the conclusion of humbly suing for the privilege of servitude. 'Make me as one of thy hired servants.'

Here we discover his second error. He now has some faith, he has some hope, and he frames his prayer according to them. He hopes for nothing in future, but the fruits of his earnings. He is willing to labor for sake of his wages.

Here he settles down and looks for nothing better.

Happy for this young man that he did not long remain in this wretched state of mind.—An affectionate father is nigh ; a father who saw him a great way off, and ran and met him, fell on his neck and kissed him ; a father who delighteth to bind up the broken heart, and to heal all its wounds. Does his father proceed to inform his son that his views of things are all correct ? Does he tell him that his sonship is gone, forever gone ? that all the comforts and felicities of life, connected with what he has forfeited, are likewise forever lost ? that all he can hope for in future, is the just recompense of his labor ? Far, very far from this, is the doctrine announced by the father.—Hear his gracious words : 'Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and let us eat and be merry ; for this my son was dead and is alive again ; he was lost and is found.'

What now are the views of the forgiven, the happy penitent ? Does he any longer lament the loss of sonship ? does he any longer expect nothing but what he earns with the hand of labor ? Does he now hold to the doctrine of justification by works ? and does he calculate on obtaining the favor of his father by his faithful exertions ? The errors of the penitent are all corrected ; perfect day has arrived ; he, with open face, beholds a glory, which in the twilight state of his mind, was obscured from his vision, and is changed into the same image, by the spirit of his father.

But is the law of the father made void by such grace as we have seen manifested to the penitent son ? No, but it is established. And the son is no more disobedient.

Having thus noticed the errors which the penitent are liable to imbibe, we may now notice, that a system of divinity, so called, which is in some repute in the christian church, seems to be founded on the same errors.

Our brethren who style themselves 'liberal christians,' appear to us to have travelled about as far, in the light of divine truth, as the penitent prodigal had, when his merciful father met him. He overrated the demerit of sin, and underrated the goodness of his father ; and he formed his future prospects according to those erroneous estimates. So do our religious : brethren, of whom we speak : they profess to believe that on account of our sins, we can never be so fully blessed, as we should have been, if we had never gone astray. As to what we have lost, that can never be recovered. And as to the future, both for time and eternity, our happiness is to be the reward of

our diligence and perseverance. Here they seem to have made a stand. Here they are exerting themselves, as hired servants, to arrive at exalted attainments; for they have discovered, that among servants, some are to be promoted above the rest. They have stopped so long in this situation, and have been so industrious, that they are become 'rich, and increased in goods.' They have their literary institutions, their theological establishments, and their professors and doctors. With these means and advantages, they can teach the wicked how to repent, and what to expect as the just reward for reformation; also what may be relied on for future services. 'Go ye also into the vineyard, and whatsoever is right, I will give you,' and all other passages in the scriptures, which seem to hold forth the same idea, they are persuaded that they fully understand, and can teach such important truth to the ignorant.

We are happy in believing that there are jewels, among divine treasures, far more precious, and of infinitely greater value than those of which these our brethren make their boast; and we devoutly pray that these errors may be all removed, by hearing our heavenly Father's word of command, to clothe them in a best robe, to put rings on their hands, and shoes on their feet, and to bid them welcome to the fatted calf, and all the joys of sons and daughters, in our Father's house, to go no more out.

It is probable that some may think our statement erroneous where we suggest that the penitent overrated the demerit of sin. But we think that no truth is more clearly taught in the parable we have noticed, than this. It cannot be doubted that the opinion expressed by the penitent, concerning sin, was, that it had forfeited his sonship, and limited the favor that the father could inconsistently bestow. But it is equally evident that in the father's estimation, the sin of his child was no cause why he should not extend to him all the favor which the love and affections of his heart were inclined to give. The sentiment which we here lay down, we believe is fully intended by many passages of holy writ, and especially by the following: Rom. iv, 20, 21. 'Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.' Luke vii, 47. 'Wherefore I say unto thee, her sins, which are many, are forgiven, the same loveth little.'

The most formidable objection that we have ever heard urged against the doctrine here

contended for, is that it gives encouragement to sin. But to this objection we reply, that it is in our opinion quite unchristianlike to suppose that our blessed Savior, who was a perfect pattern of righteousness, would give support to a doctrine which gives encouragement to sin. And furthermore, we say, it is quite evident that the Savior *used this argument* for the purpose, not of encouraging Simon in his wicked opposition was unreasonable. We still further contend, that if this doctrine of the superabounding of divine mercy, beyond all sin, be it in fact a doctrine which naturally induces to wicked practices, it is a fair conclusion that the subject of such rich favor would, on receiving it, become more perverse and abandoned than before. But of such a consequence the scriptures give us no information. The forgiven and fully blessed penitent, was not induced by the surprising mercy which was shown him, to honor or to disobey his father; nor was the penitent and forgiven Mary, induced by the pardoning mercy of her Lord, to plunge into sin to his dishonor, or to her own wounding.

Such of our readers as are at a loss to know when the sinner receives the punishment of his sins, are requested to examine this parable of the prodigal, in which it seems to have been the design of the divine instructor to give a clear description of the evil consequences of sin, as well as to point out sin itself, and keep the question in mind, When did this vile prodigal receive the punishment due to his folly? By this method the reader will arrive at the conclusion, that the Father did not punish his son after he had done committing sin; but that the sinner punished himself by walking in that way, in which there is no peace.—*Uni. Exp.*

DEATH.

Men have naturally a great fear of death; and it is hard to overcome this timidity, either by reflecting on the glory of a future state, or by the knowledge of its certainty and its necessity. All the pleasures which this life can afford, loose, to many, their delights, when they think, that but a short time, and they must cease to be in this world—a year, or perhaps a much shorter period, and they must sleep in the cold and silent tomb. And yet, why should we indulge in these gloomy thoughts? Is death, of itself considered, so very terrible? Or is it not, rather, that we have been taught from our cradles to look upon it as an "awful thing to die?"

We do not mean to say, that man should feel perfectly indifferent, as to whether he lives or ceases to live; but we would have them strive to deliver themselves from that slavish

of death, which renders their lives miserable, and turns that existence, which was given them as a blessing, into a curse. We came into the world upon the express condition that we should, sooner or later, leave it; therefore, since it is a matter of necessity, not of choice, let us endeavor by a virtuous life, and by frequently calling it to mind prepare ourselves for the event.

Mankind have studied in all ages, by the aid of their wits and fancies, to make death a terrible thing; and by their frightful and horrid descriptions of another world, have made their fellow creatures fear to trust their souls in the hands of their father and their friend. We should remember that such descriptions of a future state of existence, as are given by some of the soul-loving doctors of the present day, are nothing but the wild phantoms of their own disordered brain. We should leave such gloomy exhibitions to the meditations of their authors, and seek in the gospel of *light* and *truth*, for that consolation, and those prospects, which will enable us to exclaim with the apostle, 'to die is gain.' No man, we should think can read St. Paul's description of the resurrection, as recorded in the 15th chapter 1st Cor. and still wish to retain forever this vile body, which keeps us in continual bondage and fear.

It is the fear of death, that makes us cowards, and destroys the life we would preserve. Many of us have heard so much of the last agonies of death—of that awful moment which must summon us to the bar of an angry God—of a dreadful eternity of suffering and woe, and other like things, that the bare mention of our mortality makes us shudder. Remove all these unreal consequences, from the mind, and we should become more reconciled to the event. It is the disguise which most affrights us.

With what patience and resignation would we bear the amputation of a limb, to remove our sufferings; why then should we make so much of dying, and trembling at the thought, when it will relieve us in a few moments, of all our cares and sorrows. Besides, we shall not be the first who have tasted death. Millions have gone before us,—many will go with us at the moment of our departure,—and the whole world will follow us; there is no partiality. The king and the beggar, the rich and the poor, all go one road, and there is no help for them, except that which they may find in a clear conscience, and a well spent life. However, if we must after all, sorrow at the thought that we will die in Adam; let us also rejoice in the belief that we shall all be made alive again in Christ.—*Rel Inq.*

ATHEISM.

Extract from Dwight's travels.

All of them, (alluding to the heavenly bodies,) in his opinion, (the atheist's) owe their being to fate, accident or the blind action of stupid matter. They exist for no end; and accomplish none. They are, therefore, what they would have been, had they been made, and moved, by an Intelligent Cause, without any purpose, or design, in their creation; a vast apparatus of splendor and magnificence, assembled together for nothing; an immense show, in which nothing was intended, and from which nothing can be gained. The mind, in surveying them, asks instinctively, and irresistably, how came this train of wonders into being? and is answered with nothing but perplexity and folly, doubt and despair. In the same manner it inquires, of what use will this mighty assemblage of worlds and their furniture prove? The only reply is, of none. All, with their motions, furniture, and inhabitants, are the result, and under the control, of that iron handed necessity, which exists in the blind operations of unconscious matter;—that gloomy fate of the Heathens, to which they sullenly submitted, because they deemed it inevitable; and which, while it showered calamities in abundance, cut off every hope, and every effort, for the attainment of deliverance. To the wretch, whose mind is effectually imbued with this scheme of things, the Universe is changed into a vast prison, where himself and his companions are confined by bolts and bars, forged by the hand of blind, immoveable, and irresistible Destiny; where no heart is found to pity their sufferings, and no hand to lend relief; where no eye looks with sympathy, and no ear listens with tenderness; where the walls reach to heaven, and are hung with clouds at midnight; and were every effort to escape, conducts the miserable tenant only to the sullen cavern of despair.

DISORDERED PASSIONS.

There is nothing, perhaps, which contributes more to health and longevity than the proper regulation of the passions. The animating affections—as joy, hope, love, &c., when kept within proper bounds, gently excites the nervous system, promotes an equable circulation of the blood, and are highly conducive to health; while the more violent and depressing passions, as anger, ambition, jealousy, fear, grief, and despair, produce the contrary effects, and lay the foundation for the most formidable diseases. In the instances of the Emperor Valentinian the first, Wenceslas Matthias Corvinus, king of Hungary, and others, a violent fit of anger, as history informs us, caused very speedy death.

POETRY.

From the Christian Telescope.
A MOTHER PERISHING IN THE SNOW
TO SAVE HER CHILD.

The cold winds swept the mountain height,
And pathless was the dreary wild,
And 'mid the cheerless hours of night,
A mother wandered with her child,
As through the distant snow she press'd,
The babe was sleeping on her breast.

And colder still the wind did blow,
And darker hours of night came on,
And deeper grew the drifting snow—
Her limbs were chill'd, her strength was gone.
"O, God!" she cries, in accents wild,
"If I must perish—save my child."

She stript her mantle from her breast,
And bared her bosom to the storm,
And round the child she wrapt the vest,
And smiled to think her babe was warm.
With one cold kiss, one tear she shed,
And sunk upon a snowy bed.

At dawn a traveller pass'd by,
And saw her 'neath a snowy veil—
The frost of death was in her eye,
Her cheek was cold, and hard, and pale—
He mov'd the robe from off the child:
The babe look'd up, and sweetly smil'd.

For the Anchor.

AN ECDOTE.

The following is the concluding part of a conversation which took place in Albany, during the past summer, between a fanatic, who contended that he was perfectly holy and without sin, and a Universalist who acknowledged that sin was ever present with him.

Perfectionist. "You are a Universalist—you have acknowledged that you commit sin, and let me tell you that he who commits sin is of the devil, yes, the devil—*take that along with you.*" And the holy man was in the act of leaving, when the 'sinner' requested a hearing, which was reluctantly granted.

Universalist. "Stop one moment. You have said in the presence of this company, [for there were numbers present] that you are perfectly holy and free from sin. Now I wish to ask you one question: Do you believe that every liar is a sinner?"

Perfectionist. "A pretty question! I do—I do!"

Universalist. "Thank you sir. Now hear the Bible: 'If we say that we have no sin, we deceive ourselves, and the truth is not in us'—*take that along with you.*" A FACT.

Br. S. C. Howe, is appointed our Agent at Swan's Corners and vicinity. Subscribers in that section who are in arrears, would do a favor by making payment to him as soon as convenient.

PAIGES NEW WORK.

B. B. Mussey, has just published, "Selections from Eminent Commentators, who have believed in punishment, after death; wherein they have agreed with Universalists, in their Interpretation of Scriptures relating to Punishment.—By Lucius R. Paige, Pastor of the first Universalist Society in Cambridge.

Orders addressed to B. B. Mussey, 29 Cornhill, Boston, will receive immediate attention. Jan. 1834.

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Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

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NO. 30.

HENRY J. GREW, *Editor and Proprietor.*
C. F. LE FEVRE,
I. D. WILLIAMSON, } *Associate Editors.*
R. O. WILLIAMS,

ON THE UNIVERSAL GOODNESS OF GOD.

[Continued from page 451.]

"The LORD is good unto ALL; and his tender mercies are over ALL HIS WORKS." Psalms cxlv. 9.

From the declaration of the Psalmist in our text, we are in the *third place* taught, that all the remainder of God's works, though incapable of enjoying the effects of his goodness and mercy, yet serve for their *manifestation*. By the words "all his works," we are undoubtedly to understand, not only his rational and sensitive creatures but all his other works without exception. As though it had been said, God is not only kind to all creatures which are susceptible of his kindness, in reference to themselves, but he has left the marks and plain indications of his goodness and tender mercy impressed upon every portion of the creation; all things being adapted to answer benevolent purposes in relation to those creatures capable of the enjoyment of God's eternal love. This is no harsh construction of the words; but whether it be just or not in point of criticism, it is undoubtedly true; and this sentiment corresponds to what is declared in many other parts of the scripture. "God saw every thing that he had made; and behold it was very good," all his works accordingly are said to be made by him 'in wisdom,' 'to praise him,' and the like. Such passages must be supposed to have reference to the goodness of God's inanimate works, considered in relation to his rational and sensitive creatures to whose use and pleasure they are adapted: either by affording to them subsistence, or pleasing the eye, the ear, or the imagination, or contributing to their benefit in some other respect. It is not easy to convince why they should be called 'very good,' or said 'to praise him,' but upon the supposition of their being wisely and kindly adapted to afford subsistence, pleasure or delight, to creatures capable of enjoyment. It is evident to sense and reason, that the whole visible creation is the work of a good and merciful being, not merely of an infinitely intelligent and powerful one. The structure, the admirable order and adjustment of the various

parts, nothing superfluous, nothing wanting, from whence results the harmony and beauty of the whole, prove the former as certainly as they do the latter; loudly proclaiming, at once the power, wisdom, and goodness of the adorable creator. The air, the heavens, the earth and sea besides affording habitation and subsistence to so many millions of other creatures, are all adapted in some degree to the use and comfort of man in particular. Here are harmony to ravish his ear, beauty to feast his eye, grateful odors, delicious fruits, liquids, &c. at once to gratify almost every sense. Thus, ample provision is made, not only for his necessary support, but also for his pleasure and delight, within the bounds of reason, or a virtuous moderation. And if nature, or rather its author, sends disease he sends also remedies: Nor are there fewer antidotes than poisons in the natural world; though there is indeed, now no 'tree of life' to be seen therein, of which we may 'eat and live forever' here.— Yet "wisdom is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." Even immortality happily through the second Adam, the Lord from heaven, who hath "abolished death, and brought life and immortality to light, through the gospel."

The benevolent ends and uses of every part of the visible creation are thus most obvious, and as to those particular circumstances, the final causes, or good intent of which lie less open to common view, the more attentively they are examined, and the better they are understood, the more clearly do they manifest both the wisdom, and the goodness of God; shewing that "the earth is (indeed) full of his riches," while 'the heavens proclaim his glory.'

No one, however, can imagine, for a moment, that the works of a malevolent or unmerciful being, would tend to his praise and honor, whatever art, contrivance or power, there might appear in them. This art, contrivance and power, would undoubtedly, be applied to evil and malicious purposes, being directed by the nature of the controlling cause, and would be rather a just ground for reproaches and execrations than for such praise and glory as are justly due to the ever-blessed God, who is good to all, and whose tender mercies are "over all his works."

Fourthly.—God is, therefore, an absolutely a perfectly good and merciful being: or good

in the highest conceivable sense. This follows evidently from the premises. According to this character of him and his works, goodness and mercy are the most pre-eminent, the most distinguished attributes of God; for his unsearchable wisdom and infinite power, if we may so express it, are but the ministers of his infinite goodness, being wholly employed to accomplish his good and gracious purposes respecting his creatures. It is accordingly said of him, by one that was sent forth from heaven to declare and make him known to the inhabitants of the earth, that there is "none good but one, that is God," and agreeably to this declaration, St. John says 'God is Love,' words which express, in the strongest and most emphatic manner, his essential, boundless, and perfect goodness. And it is worthy of particular remark, that although God is infinitely wise and powerful, as well as good, yet he is never styled in scripture, wisdom or power, in the abstract, as he is here styled Love.—Perfect goodness, love itself, is his very essence, in a peculiar sense; immeasurably, immutable, universal, and everlasting Love; and nothing that is in any manner or degree inconsistent with such love, has any place in God, for 'God is light, and in him there is no darkness.' 1 John i. 5.

God being all knowing, independent and almighty, the absolute perfection of his goodness may be deduced from hence, together with all moral qualities, in the highest possible degree. Such a being must know, what is in itself good, as an end, viz. happiness; and also know what is right and reasonable, excellent and glorious, which may all be comprehended in doing good. He must also know all the possible means or ways of accomplishing it, and which are the best, most proper, and most effectual; so as not to be subject to any mistake or error. Moreover, being independent and all powerful, he can never act under any wrong bias, nor have any difficulties to discourage him in pursuing what is right; any and truly great, noble and excellent.—From these premises thus briefly stated, it follows undeniably, that such an all-knowing, independent and infinitely powerful being, must also be infinitely, perfectly good. The fitness and reasonableness of being so, would undoubtedly determine him to be so. By which latter expression, I am far from designing to suggest, either that there was a time when God was not good, or that he might possibly have been otherwise; I mean directly the reverse in both respects, viz. that as this fitness was eternally seen, God was eternally good; and as he saw it necessarily, he was necessarily good; and yet not contrary to his own

will or choice, which would amount to a contradiction; but in strict conformity to it, even from eternity. For nothing was prior, not even the existence of God, to his will to be good, or in other words, to his goodness; for these are the same thing in the ever glorious Jehovah. The above follows of course, from the ever unchangeable nature of Deity.

That the appearances or manifestations of divine goodness, are various and manifold at different times and places, is no objection against the absolute perfection and sameness of that goodness itself. It is no more than the natural and necessary consequences of perfect goodness, in calling such a wonderful variety of creatures into existence, who, if they exist at all, must exist at certain particular times and places; and the external manifestations of God's eternal goodness, must be as various as the nature and circumstances of the creatures which he has made to partake of it.

But, though it be demonstrably certain upon principles of reason, that God is perfectly good and merciful, yet, whatever sinful creatures might imagine, they could not, without an express revelation from heaven, know that God would certainly pardon their sins upon repentance and reformation, or that he had devised a plan to purge them from the iniquity into which they are now sunk, and to render them all eternally happy; say, of the very fact of their resurrection from the grave, to a state of immortality, reason and nature leaves them completely ignorant. It might appear to them a probability, but it could not be depended on to the exclusion of doubt, and every just cause of uneasy apprehension; the reason is, that *primitive justice* is, in God, a branch of goodness, so much so, that a perfectly good and merciful being must in many cases be obliged to punish by entailing misery upon transgressors, in pursuance of his general benevolent designs in reference to his creatures, for the support of order, the discountenancing of error, and the encouragement of virtue, on which the common good of all essentially depends. And how should a vicious man, especially one who has been so to a great degree, know upon principles of reason only, that God is more pleased that he should be turned from his sin and made happy, than he is in the continuance of his misery; the oblivion of eternal sleep is all the comfort reason can point out from the miseries which a sinner feels when he first becomes conscious how far he has transgressed from the road to happiness and peace; nature confines our hopes to time and sense, and bounds all our prospects with the grave. Had we no other light than what the world affords, we would be left like the half foundered ves-

sel, to be tossed upon the billows of anxious doubt and uncertainty, if not to sink into an abyss of an horrible despair! One principal end therefore, of Jesus Christ's coming into this apostate world, was to reveal the goodness of God, in proclaiming pardon and eternal life to sinners as the free gift of the Jehovah, to set a seal to the divine promises made to his people of old, and to be himself a witness to the glorious doctrine of 'the resurrection and a life to come.' Thus, by the christian revelation, a light indeed from heaven, sinful man is delivered from that state of darkness and perplexity respecting salvation from sin and a future state of immortality, in which he is left by the mere light of nature. In this dispensation of grace, the goodness of God to, and his tender mercies over all the sinful children of men, are most clearly and gloriously manifested. It is both 'a faithful saying,' and worthy 'of all acceptance, that Jesus Christ came into the world to save even the chief of sinners.' Let us take heed, therefore, that we treat not with contempt the free redeeming grace of God; for he is not willing that 'any should perish, but that ALL should come to repentance and live.'

It is greatly to be lamented that this 'gospel of the kingdom,' this 'glad tidings of great joy unto all people,' so full of heavenly peace, comfort and consolation, and such a wonderful manifestation of the love of God to mankind, this 'glorious gospel of the blessed God,' should be so perverted as it is by many; so restrained as to numbers of those, for whose salvation it was designed, by the goodness of God; so narrowed, so clogged with needless difficulties, and unscriptural mysteries, by systems of divinity, the product of ages of darkness and corruption, as to become rather an engine for disturbing truly pious and good Christians with doubts and fears, than to be an adequate relief to awakened sinners, by really manifesting the riches of God's goodness to a guilty world, to its full extent, through him that 'gave himself a ransom for all, to be testified in due time,' and I seriously declare, that if I were to form my conceptions of God's moral character from such discourses as I have sometimes heard and read, and such as were by many, thought to be truly *evangelical*, instead of concluding him to be really 'good to all and his tender mercies over all his works,' essentially good, and infinitely the best of beings, I could not but conclude him to be infinitely more *unjust* and *cruel* than any other being in the universe; such conduct is indeed dealing craftily with the word of God, for while there is no just cause to doubt from the appearance of nature, or from the dictates of reason, of the goodness and mercy of God, in

the revelation of his character and will, contained in his divine word, we have positive, conclusive and demonstrative proofs that he is so in the highest conceivable sense. Let me here add, that if this doctrine of the perfect goodness of God, were not strictly true in the highest imaginable sense, there would be no sufficient ground for an unreserved trust in him. For, if in any one case, he may be supposed to be 'capable of acting unreasonably, cruelly or contrary to the dictates of goodness, why not in others, why not in every case? where then would be our safety? what security would any, even the most virtuous, 'the angels of heaven' themselves have? that they should not, even without reason, without just cause, become the objects of God's insupportable wrath! will you say that they are effectually secured by his gracious promises? But what firm, unreserved confidence could be placed in the word of any one, unless he be perfectly good and faithful? If he were not so, he might deceive them, and instead of exalting them to heaven hereafter, 'thrust them down' to a hell of unutterable misery! If he deal arbitrarily, capriciously, or cruelly by any, no one could be certain of his favor, for he may do the same by us, notwithstanding his supposed word and promise! For any being that acts such a part in one case, may do the like in another. That we may be assured of his love to us, we must be certain that he ever has, and ever will set a part of love and mercy to all; without such an assurance, where would be our 'rock of peace?' on what would our hope, our confidence, be grounded, supposing the present popular doctrines to be true?—alas! on nothing better than the word, the promise, the oath of an all-powerful being, who is capable of acting unreasonably, capriciously, arbitrarily and cruelly, or contrary to the dictates of goodness, in relation to millions of his rational offspring! A miserable support to an immortal soul, that must be either happy or miserable while it exists, and is absolutely dependant upon him that made it! It is, therefore, at least for the eternal interest of ALL, that God should be as perfectly good and merciful as we declare his word to represent him; which, though it be no direct proof, is yet sufficient to shew, that no man can in reason be prejudiced against this doctrine, or have any dislike to it, even upon the supposition that he cannot at present see sufficient evidence for its support. Though how any one can possibly doubt of it, and yet believe the holy scriptures, is quite unaccountable. For is it not therein declared—"The Lord is good unto ALL, and his TENDER MERCIES are over ALL HIS WORKS."—Let every thing that hath breath praise the Lord.

A VIEW OF ENDLESS MISERY.

Let us select one of the most hardened, most depraved, most guilty sinners ever allowed to wear the shape of man. Let us imagine him to be the most malignant, treacherous, cruel, blasphemous, blood thirsty wretch on earth—one most of all deserving the fiercest miseries of endless damnation. Let us imagine this being launched from the gallows into eternity. Let us further imagine ourselves to have been tormented all our lives by his fiendish machinations, and after enduring incalculable injuries, to have been finally murdered by his hand. Let us even imagine that from heaven God permits us to feast our eyes on the spectacle of his undying woe. Under such circumstances would it be possible for us ever to feel that he had suffered enough? Let us fix our attention upon his miserable soul. Cut off in a moment from all terrestrial connections, hopes and pleasures, he sinks naked into the abyss of lost spirits. Never again will the pleasures of earthly sense reach him. He sees no pleasant sight, hears no delightful sound, feels no gratifying touch, tastes no delicious substance, smells no grateful odour. Every sight is now a horror, every sound a scream, every touch a sting, every taste a sickening bitter, every scent a stench. He can no longer drown his compunctions with the intoxicating draught—no more surfeit himself into stupidity. His mind unclogged of its fleshy incubus, is tremblingly alive with the memory of the past, and forebodings of the future. His thoughts are quick and nimble as the lightning. He realizes what he has lost of earthly and heavenly enjoyment. His strengthened memory recalls millions of incidents long forgotten. All his aggravated crimes, throng like ravenous vultures around him. They hover over him in clouds. They light down upon his embittered spirit, as if to devour their prey. Not a solitary ray of comfort shines upon the blackness of his fate. Not a friend within the circuit of the universe remains to pity him. He looks upward, and the sight of heaven maddens him. He looks downward, and grows giddy with despair. He looks around, and is amazed at the boundless waste of woe. He blasphemes his Maker, but the curse rolls back upon his soul with ten fold vengeance. He raves with frantic revenge, but it preys only on himself. He would repent, but repentance is vain. He would find some kindred spirit with whom to share his misery, and howl away the age-long hours; but all flee his presence; even the demons hide at his approach. He is a perfect terror to himself. No comfort, no cessation, no mitigation, no rest can he find. He would give

the world for one sweet hour of sleep. Were the solar system his, he would barter away all its planets for a single day of repose. But all is vain—not death itself, the ever willing friend of mortal sufferers, can end his torments. He groans and writhes and begs for annihilation with unavailing cries. Oh, what tremendous, what appalling misery!

We have imagined ourselves in heaven, permitted to look down and feast our eyes on the sufferings of this forlorn wretch. The question has been asked—Would it be possible for us ever to feel that he had suffered enough? Let us consider this solemn question well. Were we to gaze intently upon the scene for one hour, would not that be an hour too dreadful ever to forget? Were we to gaze continually a whole day, would not our souls sicken at the sight, and implore the favor of some far distant remove, or the drop of an impervious veil, to relieve us from the horrid spectacle? But what if obliged to look upon it from month to month, from year to year, from century to century, from one thousand years to another; what to us would be the worth of heaven on such conditions? Its beatific raptures, its seraphic music, its inevitable glories, would they compensate this dire annoyance of the vision? Would heaven be heaven? And if spectators amid the beauties of Paradise could not witness such misery a thousand years, how is the sufferer to endure it to all eternity? What but omnipotence can nerve up, invigorate, and sustain his ever aching, ever agonizing spirit? But there are those who believe he will be continued in being through interminable ages—continued alas! only that he may be miserable!—*Ind Mes.*

CHARITY.

"A friend should bear a friend's infirmities."

There is no virtue, in which men are more deficient, than in the exercise of that spirit of charity, "which beareth all things, and hopeth all things."—Though we never should countenance error, yet we ought to view and reprove with tenderness, the faults of others. The pride of our own hearts, which is ever leading us astray, impels us to detect and expose the errors of our neighbors, and thus triumph in our fancied superiority. We place our own characters as a model, and every difference or deficiency receives our condemnation. Unmindful of the endless diversity of characters; the peculiar constitution of different minds; and the variety of motives which govern human actions, we mark out one path of thought and action for the whole; an attempt as absurd and impracticable, as to prescribe one orbit

for all the planets which glitter in the firmament.

Charity does not require us to excuse the vices or overlook the errors of a friend. One of the best proofs of friendship, is that affectionate censorship, which watches over the actions of another, marks his errors, and sedulously labors for their correction. But it instructs us to bear, with affectionate sympathy, those eccentricities of character, those fluctuations of temper, and those little excesses, either of gaiety or depression, to which all are subject. We should advise a friend with caution and humility, and reprove him with that meekness which would result from a conviction that we ourselves are fallible, and that we frequently require to-day the admonitions which we so frequently parted yesterday. Another important duty is to guard and defend the reputation of a friend. The world are prying and captious, and the shafts of calumny fly too thickly to miss even the most spotless character. We need not point out the numerous occasions which present themselves to silence the calumnious hints, and rectify the equivocal remark. As the depository of his sentiments, and the confidant of his secrets, we ought ever to guard the character of a friend; and without excusing or palliating his errors, we may often throw the mantle of our protection over his foibles.

Meddling minds sometimes make a captious inquiry which "means more than meets the ear," the hint is improved by another; till by constant accession, the trifling innuendo swells into a mountain, and this avalanche of calumny bursts in ruin upon the innocent victim.—The timely presence and interposition of a real friend would have easily prevented the calamity,

QUESTIONS.

1. If God created all men for happiness, what will prevent the completion of his design? as he possesses all wisdom, power and goodness, works all things after the counsel of his own will, and does whatever his soul desires.
2. If he created a part for misery, why does he pretend to offer them felicity? as the wisdom of heaven is without partiality or hypocrisy, and as with God there is no respect of persons.
3. If he created all for heaven, but knows that only a part will enjoy it, why does he involve his conduct in inconsistency, by striving to save those from ruin, whom he knows he can never benefit?

‘Charity rejoiceth in the truth.’

TOLERATION.

“Who art thou, vain mortal, that darest intrude thyself between my God and me? If I have an account to settle with Heaven, am I not competent to effect it myself? Can you be more interested than I am? or, if you are, why insult me, why denounce me—why publish me to the world as the vilest animal in existence? May I not possibly be right as well as you? If so; by what grant, either of heaven or earth, can you be justified in assailing the purity of my motives? The great God of heaven suffers me to enjoy liberty—suffers me to investigate freely, and without any fear, all subjects my mind may chance to pursue, and informs me by the eternal laws of my nature, that I can only believe as my understanding directs me. Yet you—you, dust and ashes of the earth—arrogating to yourself Heaven’s power, would do what Heaven refuses to do—you would stay the progress of my mind—you would end all inquiry which did not exactly suit you—you would prostrate me in the eyes of society, and send me headlong to eternal punishment! Away, from this mad, persecuting spirit! Intolerance! Intolerance!”

BENJAMIN FRANKLIN.

The man who is accustomed to contemplate the kind tokens of our Creator’s benevolence, who habitually feels his obligation to love him in return, for his kindness, and who, is thus led to the exercise of thankfulness and gratitude will seldom fail to feel, acknowledge, and requite the kindness of an *earthly* friend. Such an one, is possessed of sensibility, and the powers of discrimination, and will discover the purity of the motive, and the uprightness of the intentions of his friend; and judging of the favor received, rather by the good intended, than the amount obtained, will never fail to manifest a grateful sense of the obligation, nor will he ever lose an opportunity to return the favor.

EDUCATION is a companion which no misfortune can depress—no crime destroy—no enemy alienate—no despotism enslave. At home a friend—abroad an introduction—in solitude a solace—in society an ornament. It chastens vice—it guards virtue—it gives at once, grace and government to genius.—Without it, what is man? A splendid slave! A reasoning savage! vacillating between the dignity of an intelligence derived from God, and the degradation of passions participated with brutes.

PHILLIPS.

All punishments inflicted by God, for the disobedience of his children is designed for their reformation.

EDITORIAL.

AFFAIRS AT BRUNSWICK.

On Friday evening of last week we attended a religious discussion at Brunswick, in this county, between Br. Le Fevre of this city, and Rev. Mr. Kendal, the orthodox clergyman of the former place. The discussion occupied about four hours, and was chiefly confined to the doctrines of the TRINITY and ENDLESS MISERY. The arguments urged by both parties are to be furnished for the press and will appear in pamphlet form, within a few days.—From the variety of subjects noticed, upon that occasion, together with a somewhat lengthy appendix which will accompany the report of the discussion, the pamphlet will be well adapted for general distribution. We have been induced to publish the forth coming pamphlet at the urgent request of our friends in this vicinity and when it appears we trust their exertion will not be wanting to extend its circulation. G.

Dr. ADAM CLARKE.

We have frequently made mention of the near approach to Universalism, observable in the writings of this justly distinguished commentator upon the scriptures. We were pleased a few evenings since in reflecting upon the consequences which must inevitably follow from the correctness of the Doctor's comment upon Romans v. 18. "*Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.*" Upon this passage the Dr. remarks :

"Now, leaving all particular creeds out of the question ; and taking in the scope of the apostle's reasoning in this and the preceding chapter, is not the sense evidently this?—Through the disobedience of Adam, a sentence of condemnation to death, without any promise or hope of a resurrection, passed upon all men ; so by the obedience of Christ unto death, this one grand righteous act, the sentence was so far reversed, that death shall not finally triumph ; for all shall again be restored to life ; justice must have its due ; and therefore all must die. The mercy of God in Christ Jesus, shall have its due also ; and therefore all shall be put into a salvable state here, and the whole human race shall be raised to life at the great day. Thus, both justice and mercy are magnified ; and neither is exalted at the expense of the other."

It will be obvious to all that the LIFE to which the Dr. admits the whole human race will

be raised, must be viewed as the opposite of that condemnation to which sin had subjected our race, and if as the Dr. believed that condemnation was 'death, temporal, spiritual, and eternal,' it follows of course from the above reasoning, that the whole human race will be delivered from that condemnation, and participate in the eternal enjoyments of that 'free gift' which "came upon ALL MEN unto justification of life."

THE RICH MAN AND LAZARUS.

Universalists have often been accused by their opponents of attaching to this noted parable or forced interpretation, and of distorting its features in order to avoid the argument it is supposed to furnish in favor of the doctrine of misery after death. The following interpretation of the figures employed by our Savior in the parable under remark, and which are in perfect unison with the interpretation given it by universalists, are from that distinguished orthodox commentator. Theophylact.

'But this parable can also be explained in the way of allegory ; so that we may say that by the rich man is signified the Jewish people.—For they were formerly rich, abounding in all divine knowledge, wisdom and instruction, which are more valuable than precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom, and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom, and a priesthood. For the Levites were clothed in sacerdotal vestments of fine linen ; and they fed sumptuously and lived splendidly, every day. Daily did they offer the morning and the evening sacrifice ; which they also called the continual sacrifice. But Lazarus was the Gentile people ; poor in divine grace and wisdom, and lying before the gates ; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution. Thus, in the Acts of the apostles, we read that it was alleged against Paul that he had introduced Gentiles into the temple, and made that holy place common or unclean.—Moreover, those people were full of foetid sores of sin, on which the impudent dogs or devils, fed, who delighted themselves in our sores.—The Gentiles likewise desired even the crumbs which fell from the tables of the rich ; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food ; so that the Canaanite woman (Matt. xv. 27.) when she was a heathen, desired to be fed with the crumbs. In short, the Hebrew people were dead unto God, and their bones which could not be moved to do good, were perished. Lazarus also, I

mean the Gentile people, was dead in sin. And the envious Jews who were dead in sins, did actually burn in a flame of jealousy, as saith the apostle, on account of the Gentiles being received into the faith, and because that those who had before been a despised Gentile race, were now in the bosom of Abraham, the father of nations. And justly, indeed, were they thus revived. For it was while Abraham was yet a Gentile, that he believed God, and turned from the worship of idols to the knowledge of God. Therefore, it was proper that they who were partakers of his conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications to refresh their tongue, that they might confidently say to us that the Law was still efficacious and availing. But it was not. For the Law was only until John. And the Psalmist says, Sacrifice and oblations thou wouldst not, &c.

If those who oppose our views of this parable will first settle the matter with the concessions of their best accredited critics, it might in some degree lessen their confidence in many of their groundless speculations.

H. J. G.

"THE MAGAZINE AND ADVOCATE."

We had intended to have noticed the commencement of the new volume of this valuable journal, at an earlier period, but it inadvertently escaped our remembrance. The 5th volume (new series) commenced on the first of the present month. In the language of its worthy proprietor, we would say;

"This work has been so long and so generally known to the liberal part of community, that a particular and minute description of its character and design will scarcely be necessary at this time. Suffice it to say, that no alteration will be made in the general character and design of the work. It will, as heretofore be devoted to Liberal Christianity, or in other words, to the great, the glorious, yet much abused doctrine of *universal salvation*, and the final holiness and happiness of all the intellectual offspring of God our heavenly Father; a candid exposition of the Scriptures and the practical duties therein enjoined. It will contain Sermons, (one in every other number, making twenty-six in the year,) doctrinals moral, and practical Essays, Illustrations of difficult texts of Scripture, Religious Intelligence, notices of the doings of Associations and Conventions of our order throughout America, the formation of Societies and the erection of Churches, Dedications, Ordinations, and In-

stallations, Hymenial and Obituary notices Poetry and Miscellany. It will also admit articles from opposers as well as the advocates of our faith, provided they are written in the spirit of the Gospel. An interesting Discussion is already in progress, to be continued in our columns, on the great question, "*Will all men be finally holy and happy, or not?*" between Rev. Pitt Morse, (Universalist,) and Rev. Luther Lee, (Methodist.)

We shall steadfastly and perseveringly oppose spiritual tyranny and wickedness in high places, the union of Church and State, or the blending of civil and ecclesiastical power, and all other combinations or conspiracies against liberty of conscience, or the right of all to entertain and profess what religious faith they please, and worship God according to the dictates of conscience; and thus defend, not ours alone, but the rights of all.

Price \$1.50 per annum, *in advance*, or in *three months*; \$1.75 if paid between the expiration of *three and six months*; \$2 if not paid within *six months*; or \$2.50 if not paid *within the year*. Agents or companies paying for 8 copies, will be allowed the *ninth copy gratis*; and so in proportion for a larger number. No subscription recieved for less than one year, unless the money be paid in advance; and none discontinued until all arrearages are paid. *Punctuality will be expected and required.* Letters to be addressed, *post paid*, to

D. SKINNER, PUBLISHER, Utica, N. Y.

LANSINGBURGH.

The new Universalist Meeting-house, recently erected in Lansingburgh, was dedicated to the worship of 'the living God, who is the Savior of all men,' on Thursday last. As our paper went to press at a somewhat earlier period than its date, we were compelled to omit an account of particulars until our next.

TO CORRESPONDENTS.

We must again bespeak the patience of our correspondents, particularly our friend 'G. G.' Their favors will not be forgotten, but as our time, for a week or two to come, will be entirely taken up with other matter, we must, of necessity defer their publication for a short time.

A. C. is received and will be attended to soon.

We should be pleased to hear again from 'C. W.' and 'D. H.' of Albany.

A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

A poor man that oppresseth the poor, is like a sweeping rain which leaveth no food.

"THE UNITARIAN."

We have received the first number of a new religious periodical, entitled 'The Unitarian.' It is to be published monthly, with about 48 pages royal 12 mo. to each number, at two dollars per annum, by James Monroe & Co., Cambridge, Mass. Its editors are Revs. Bernard Whitman, of Waltham, Mass., Jason Whitman, Saco, Me., and George Nichols, Cambridge, Mass.

The number before us presents a neat and respectable appearance, and is well stored with interesting and instructive matter. We cheerfully give place to the following creditable extract from the introductory article, and so far as the future course of its editors, shall be in accordance with the assurances therein given, we shall rejoice in the success of their undertaking:

G.

"A word in regard to our title, THE UNITARIAN. It is objected, as we anticipated it would be, that it savours of sectarianism. We selected this title,—not indeed, we trust, in a sectarian spirit, that is, with the view of exciting divisions and fostering animosities, nor yet to help a party-object,—but simply to show our colors. Unitarians are every day charged with concealing their sentiments, with the desire of smoothing over their peculiarities in religious opinion. Now in order to meet this charge, we want our work to go forth bearing on its front the principles we hold. And besides,—in an age when error is so rife, we conceive it to be all-important to follow closely in the steps of the Apostle, '*glorying in the cross of Christ*;' not '*hiding the light under a bushel*," but setting it forth "*upon a candle-stick*." In common with our brethren, we look longingly for peace; yet we must say we have no sympathy, we cannot sympathize, with those who, for the sake of peace, are willing to consent even to that dishonorable peace which yields the ground to a system of faith of whose corruptness and pernicious effects every day is witness. We feel that Unitarians owe a duty to their faith, a solemn, a weighty duty,—that this cause is the cause of God, of Christ, the hope of the world,—and that we have no right to shrink from it, even seemingly. Believing thus, we would avow this cause openly, unequivocally. If the consequence be war, we shall deplore it, but we cannot think the blame will be ours; even He who came to bring peace on earth brought first a sword. We shall therefore plainly declare that we solemnly believe to be the truth of the gospel; and we shall fearlessly expose what guided by the principles of the gospel, we esteem error. We shall "*speak the truth*,"—we trust it may never be otherwise than 'in

love.' Believing those who differ from us to be no less sincere than ourselves, we shall ever be ready, while we deny their doctrines, to extend to the individuals themselves the right hand of christian fellowship and brotherhood. We believe that there is no necessary connexion between controversy touching matters of faith and that evil spirit of vituperation which would make deadly foes of all who differ from one another; and we trust; that by God's grace, we by our practice may demonstrate it.

"Meantime, we commend our journal to the favor of the public, hoping for indulgence to its faults, and praying God that it may be made an instrument of good in our hands,—in its humble sphere, a light to the church, a herald of the gospel as it is in Christ Jesus,—a means of redemption to many from the sad gloom of false views of religion, on the one hand,—from the fearful, and, as it would seem, the wide yawning gulf of infidelity, on the other.

The following veritable remarks upon the gloomy doctrines of orthodoxy, and their unhappy influence upon society, are worthy of remembrance. They are taken from the writings of Mrs. Anne Letitia Barbauld, of whom a very interesting mention is made in the modern history of Universalism.

"Above all, it would be desirable to separate from religion that idea of gloom, which in this country has but too generally accompanied it. The fact cannot be denied; the cause must be sought, partly in our national character, which I am afraid is not naturally either very cheerful or very social, and which we shall do well to meliorate by every possible attention to our habits of life; and partly to the color of our religious systems. No one who embraces the common idea of future torments, together with the doctrine of election and reprobation, the insufficiency of virtue to escape the wrath of God, and the strange absurdity which, it should seem, through similarity of sound alone, has been admitted as an axiom, that sins committed against an infinite Being do therefore deserve infinite punishment, no one, I will venture to assert can believe such tenets, and have them often in his thoughts, and yet be cheerful."

"Let those who hold such tenets consider, that the invisible Creator has no name, and is identified only by his character; and they will tremble to think *what* Being they are worshipping, when they invoke a power capable of producing existence, in order to continue it in never ending torments. The God of the Assembly's Catechism is not the *same* God with the Deity of Thompson's Seasons, and of

Hutcheson's Ethics. Unity of character, in what we adore, is much more essential than unity of person. We often boast, and with reason, of the purity of our religion, as opposed to the grossness of the theology of the Greeks and Romans; but we should remember that cruelty is as much worse than licentiousness, as a Moloch is worse than a Satyr."

"The mild spirit of Christianity has, no doubt, had its influence in softening the ferocity of the Gothic times; and the increasing humanity of the present period will, in its turn, produce juster ideas of Christianity, and diffuse through the solemnities of our worship, the celebration of our Sabbaths, and every observance connected with religion, the spirit of amenity and sweetness, which is the offspring of literature, and the peaceful intercourse of society. The age which has demolished dungeons, rejected torture, and given so fair a prospect of abolishing the iniquity of the slave trade, cannot long retain among its articles of belief, the gloomy perplexities of Calvinism, and the heart-withering perspective of cruel and never ending punishments."

INTERMEDIATE STATE.

Continued from page 439.

5. "In relation to his departing from this tabernacle, Paul said, 'For me to live, is Christ, and to die, is gain.' 'I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better: nevertheless to abide in the flesh is more needful to you,' Phil. i. 21—24, and Peter speaks of his decease, as the act of his soul in putting off his tabernacle, (see 2 Peter i. 14.) According to your doctrine, he should have spoken of his death, as the action of his body, in putting the mind out of existence.

The language of Paul, quoted above, is probably the most plausible argument in favor, of G. C's. theory of an intermediate state of consciousness between death and the resurrection, which the scriptures furnish. We think however, that a careful examination of the phraseology here used, in connection with the circumstances which called it forth, will satisfy the candid inquirer, of its insufficiency to establish the correctness of a sentiment, so uniformly discountenanced by the general tenor of their testimony. It should be remembered, that the Apostle wrote this epistle at a time when he was a prisoner at Rome, not knowing what might be the issue of his bonds. While under these circumstances, it is by no means, unaccountable, that Paul should have expressed his desire to depart and be with Christ, without admitting his expectation of immediate happiness.

It will be readily acknowledged, that the only argument in favor of G. C's. intermediate state, which can be drawn from the above declaration, consists in the supposition, that Paul's desire to depart, arose from his expectation of immediate happiness. Our correspondent takes it for granted [as usual] that such was the fact, without producing the least shadow of evidence, that his inference is correct. We presume it will not be questioned by our opposing brother, that similar expressions with regard to a departure from the present life, have been made by other scripture writers, which he would not urge as affording any evidence of the truth of the sentiment he advocates. We find Job explicitly declaring, "My soul chooseth strangling and death, rather than my life," but it will not be pretended, by any intelligent reader of his history, that he did so from any expectation of immediate happiness. In chapter xiv. 13. he thus prays, "*Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me.*" It is evident, from the history of Job, that he had no faith in the immortality of the soul, and that all his expectations of a future life, were predicated upon the resurrection of the dead. Agreeably to these expectations, we find him declaring, in verse 12, that "*Man lieth down, and riseth not again: till the heavens and the earth be no more, they shall not awake nor be raised out of their sleep.*"

The same may be said of Solomon. In Eccl. iv. 1—4. he says, "So I returned and considered all the oppressions that are done under the sun: and beheld the tears of such as are oppressed, and they had no comforter; and on the side of their oppressors, there was power; but they had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive. Yea, better is he than both they which have not been, who hath not seen the evil work that is done under the sun." Here it is explicitly affirmed by the wise man, that death was better than life under oppression. And it is certain from the testimony of this individual, that he had no faith in the immortality of the soul. The instances recorded in scripture, in which death is represented as 'better' than life, under distressing circumstances, are numerous and pointed. Jonah says, chap. iv. 3. "O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." It is added, verse 8, "And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted and wished himself to die, and said *it is better for me to die than to live.*"

It will not be pretended, that Jonah made use of this twice repeated assurance, that it was better for him to die than to live, from any other considerations, than his own unhappy situation. A similar expression is found in Paul's first epistle to the Corinthians, chapter 9th. When accused of preaching the gospel from unworthy motives, the apostle affirmed, verse 15, "it were better for me to die, than that any man should make my glorying void." These instances are sufficient to shew that the scripture usage of the language of Paul, quoted by our correspondent, does not authorize the inference which he deducts from it. Scripture facts and declarations render it certain, that the phraseology here used does not of necessity involve the supposition which has been predicated upon it, and consequently, that the doctrine of immediate happiness after death, is not countenanced thereby. That Peter speaks of his decease, as the act of his soul (or mind) in putting off (or being separated from) his earthly tabernacle, we readily admit, but we contend, as we said before, that neither Peter nor any of the scripture writers, have said any thing about an intermediate state of consciousness, between the putting off of this tabernacle, and the being clothed upon, with that 'building of God,' into which we shall be introduced, when 'mortality is swallowed up of life,' which it declared shall take place at the resurrection, (see 1 Cor. 15.) and our introduction into that 'house not made with hands,' which the apostle declared will be ETERNAL in the heavens! Whenever we can believe our readers so destitute of common sense, as to derive any thing but puerility and misrepresentation, in G. C's remarks concerning 'the action of the body in putting the mind out of existence,' or whenever our correspondent has sufficiently neutralized the acknowledged distinction between existence and consciousness, to contend that sound sleep, [the scripture emblem of death] is the putting of the mind 'out of existence,' we shall probably pay some attention to the sophistical assertions by which his articles are characterized. For the present, we are willing that such observations should pass for what they are worth, trusting to the intelligence of our readers, to distinguish between a reasonable argument, and the bold and unjustifiable assertions which too frequently supply their place.

H. J. G.

To be Continued.

NEW PUBLICATION.

We would again remind our readers that a new and highly interesting work from the pen of our venerable Father in Israel Rev. Hosea Ballou, on the subject of future misery, is now

in press and will appear in a few weeks. The work is to be entitled. "*An examination of the doctrine of Future Punishment, on the principles of Morals, Analogy, and the Scriptures.*" and is dedicated to the 'Second Universalist Society in Boston,' of which Mr. Ballou has long been Pastor. The subject of this book, as Br. Whittemore remarks, has engaged the attention of Mr. Ballou for many years—no man probably has thought of it more, perhaps not so much. For the last fifteen years he has given detached thoughts upon the subject to the public. His aim, in the work we now mention, has been to bring the whole into that form in which he will prefer to leave it to the scrutiny of future generations, when his labor on earth is done. He has bestowed a large share of his attention on the argument from analogy, which is put forth with so much assurance in favor of future punishment; and he has given also lucid expositions of the principle texts which are relied on to support that doctrine."

We know not when we have been more gratified by the announcement of a new publication, than we were by the above intelligence. The popular doctrine of 'misery after death,' for the sins of this life, either endless or limited in duration; we regard as a relic of heathenism, totally destitute of any foundation in truth or reality. That it is, in its influence upon the imagination, a curse to mankind, we now religiously believe, and while we retain these opinions, we shall rejoice in every effort to banish from the 'kingdom of heaven,' every vestige of delusion and error.

G.

THE BOOK OF MORMON.

An account written by the hand of Mormon upon plates, taken from the plates of Nephi.—By JOSEPH SMITH JR. Author and proprietor.

This is the title of the far famed Mormon Bible. It is divided into fifteen books, which bear the following names,

1. First Book of Nephi. 2. Second Book of Nephi. 3. Book of Jacob, brother of Nephi. 4. Book of Enos, son of Jacob. 5. Book of Jarom, son of Enos. 6. Book of Omni, son of Jarom. 7. Words of Mormon. 8. Book of Mosiah. 9. Book of Alma. 10. Book of Helaman. 11. Book of Nephi, son of Nephi, son of Helaman. 12. Book of Nephi, son of Nephi, one of the disciples of Christ. 13. Book of Mormon. 14. Book of Ether. 15. Book of Moroni.

The history of the origin of these pretended communications which we extract from the 'Unitarian' is briefly this;

Joseph Smith, Jr., whose name appears on

the title-page as author and proprietor of the work, was directed by the Spirit of God to dig, in a hill in the 'township of Manchester, Ontario county, N. Y.,' for certain golden plates, which were there concealed, and upon which were inscribed sacred records. He obeyed the direction and found the plates. The inscriptions upon them were in an unknown tongue. But, by the special power of the Spirit, Smith was enabled to translate them. This translation is the volume, the title of which is placed at the head of this article. To confirm the truth of this account, the volume contains two certificates, one of which is signed by three and the other by eight witnesses. The three witnesses testify, "We have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken,—and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship."

One Lehi, a devout and holy man, was moved by the threatenings of Jeremiah and other prophets who foretold the destruction of Jerusalem, to flee from that devoted city. He left in the first year of the reign of Zedekiah, king of Judeah. From Jerusalem he went forth into the wilderness. After having travelled for three days, he pitched his tent in a valley, by the side of a river which emptied into the Red Sea. He left behind, in Jerusalem, as he went forth, all his riches, and took with him only his family, which consisted of his wife Sarai and four sons, Laman, Lemuel, Sam, and Nephi. After he had pitched his tent, he sent his sons back to Jerusalem, to obtain the plates which contained the genealogical records of his family, that the remembrance of their origin might be preserved among his descendants. His sons succeeded in obtaining the plates, from which it appeared that Lehi was a descendant of Joseph, the son of Jacob, who was sold into Egypt. Again, Lehi sent his sons back to Jerusalem to seek out for themselves wives, who might go forth with them wherever the Lord should direct. The sons persuade one Ishmael to unite himself unto them, and go forth into the wilderness, with his family, which consisted of daughters. The whole company now journey along the coast of the Red Sea for some days, and then strike off and journey in a direction due east, until they come to the great waters. Here, Nephi was directed by the Lord to construct a vessel; and being assisted by the Spirit, he at length succeeded, notwithstanding his elder brothers laughed him to scorn for his attempt. The vessel is completed, and the whole company now launch forth upon 'the mighty deep.' It is impossible to ascertain, precisely, from

what place they sailed; and, as the direction and length of their voyage are not particularly mentioned, we lose all further geographical traces of them. During the voyage, the elder brothers, Laman and Lemuel, refuse to submit to their younger brother, Nephi. They rise in mutiny, seize Nephi, bind him hand and foot, and beat him with rods. While Nephi lay bound, a tempest arose, and they were driven from their proper course. As Nephi was the only one that had been instructed of the Lord in regard to the management of the vessel, the elder brothers, through fear, released him and restored him to the command. They at length arrive at a land unknown to the rest of the world. After their arrival, Laman and Lemuel revolted from the command of Nephi.— This laid the foundation for two general divisions, called Lamanites and Nephites. These names came, however, in the course of time, to denote distinctions of character, rather than difference of family descent. Those, who disbelieved and disobeyed, were classed with the Lamanites, while the believing and the obedient were ranked with the Nephites. These two general divisions were each divided into various subordinate tribes. They scattered themselves over the land, cultivated the earth, built cities and towns. They enjoyed prosperity or experienced adversity, as the people were obedient or disobedient. There were frequent wars between the Lamanites and Nephites, and victory sided sometimes with one party and sometimes with the other. The history is more directly that of the Nephites, and it is only incidental that we are made acquainted with the affairs of the Lamanites. The Nephites were sometimes governed by kings, and sometimes by judges. After the ascension of our Savior, as recorded in the New Testament, he is represented to have appeared to the Nephites. While among them, he healed the diseased, and gave religious instruction. The religious instructions, which he gave, accords well with what is recorded of his discourses in the new Testament, since it is but a copy, almost word for word, from those discourses. After our Savior had ascended from the Nephites, his gospel was preached and spread rapidly among the Nephites and among a part of the Lamanites. But, at length, the Nephites 'dwindled in unbelief;' the infidel portion of the inhabitants gained the ascendancy, the true believers became extinct, and the plates which contained the records of the nation, were "hid up unto the Lord in the earth, to be brought forth in due time by the hand of the Gentile."

Truth is mighty and will prevail.

The comparative amount of Evidence required by the doctrines of Endless Misery and Universal Salvation.

To produce a firm persuasion of its truth, in a reasonable mind, which requires the most unequivocal, and the greatest amount of evidence, the doctrine of endless misery, or, that of universal salvation? This is a question, to the writer, at least, of very high importance, and one, too, which he does not recollect to have seen particularly discussed. It is a question, he is aware, which demands a more critical and extended examination than he has leisure or ability to give it; but in the hope of being in some degree useful to the readers of the Expositor, we propose to throw out a few hints upon it in the following article.

With respect to the existence of God, a supernatural revelation from him, and the doctrines which it inculcates, we all 'walk by faith, and not by sight.' These are subjects not tangible, nor capable of ocular demonstration. We never saw, nor heard, nor handled God, in whom we believe; and have, therefore, no knowledge of him through the medium of our natural senses. We have had no personal acquaintance with the reputed authors of the Scripture, and do not positively know, therefore, that these books are their productions, or, that there ever were such men in existence.

Neither Moses, nor the prophets, nor the apostles, were seen by us, when engaged in the composition of the works which are attributed to them, respectively; and of course, we have no assurance from actual observation, that the whole are not the forgeries of some unknown period. We have no means of determining by the natural senses, that the peculiar doctrines inculcated by revelation are not all false, or, that the hopes which they awaken, are not visionary and groundless.

We have not made the tour of eternity, nor have any of us seen a map of it, of undisputed authority and accuracy; and therefore, we cannot determine by these means, nor by any ordinary means, that man exists there at all, or, if he does, whether he is happy or miserable, or, whether his condition be changeless or changeable. These things, and many others, relating to this subject, we do not hesitate to acknowledge. In these cases, as in multitudes of others, of a secular character, the nature of the subjects does not admit of this sort of evidence.

But still, in conceding these points, we do not mean to admit, nor does the concession imply, that our faith in the existence of God, of a supernatural revelation, and of a future happy existence, is without competent evidence. Though we have none from actual observation,

and none which is tangible, if I may so express myself, we have proof of another kind, which is as strong, as unequivocal, and as satisfactory, to our minds, and we think to every unprejudiced mind, which has made itself master of the subject, as that which we derive, in ordinary cases, through the medium of the natural senses. Indeed, we have, it is believed, all the proof which the nature of the subject, or of any subject of a similar character, can possibly, or at least, reasonably, admit.

But it is not my present object to go into an examination of the evidence of the divine existence, of the inspiration and truth of the scriptures, nor of the doctrines which they teach: in other words, it is not the design of this article to prove that there is a God, that the Bible is a revelation from him, nor that man will exist, either happy or miserable, in a state after the present. As all christians are agreed on these points, I assume them as true in this discussion.

My inquiries will relate to the amount of evidence necessary to produce, in a reasonable mind, a firm belief in one or the other, of two doctrines, which the believers in its inspiration and truth, suppose the Bible to teach. I allude to the doctrine of endless misery, and that of universal salvation. The latter of these, I firmly believe to be the truth of God plainly revealed in the scriptures. The great body, however, of the Christian world believe, or, profess to believe, the former. Now for the sake of illustration let us permit these opposite systems of faith to stand as hypotheses. Neither of them, we have seen, is susceptible of proof through the medium of the natural senses. They rest, respectively, on evidence cognizable by a different tribunal—by the reason and understanding of man, and by these only.

This tribunal, however, it should be remembered, has not the power, neither is its province, to create the truth of either of these doctrines, nor the evidences by which it is supported; but to decide upon their admissibility and competence.

The truth of any system, or, of any part of a system of faith, and the evidence, or lack of evidence, for its support, are subjects entirely extraneous to the powers of the human mind, and exist wholly independent of them. It is the office of these powers to examine the evidence adduced for the support of any controverted proposition; to judge of its applicableness, and then, to determine whether it is of such a kind, and of such an amount, as to remove all reasonable doubts from the mind. If such be the result, the proposition is proved, and is indisputably proved, so far as the con-

victions of the mind are concerned, as it could be were it susceptible of a mathematical demonstration. We should be as effectually secured against the influence of suspense, or indecision, in the one case as in the other.

Now with respect to the doctrines of interminable misery and universal salvation, the evidence, at least, the main evidence, that without which all other kinds would be utterly inapplicable and incompetent, must be furnished, if furnished at all, by a supernatural revelation from God. The volume of nature, and the book of human reason, afford no indubitable and decisive proofs of the one or the other.—They may, and unquestionably do, exhibit many indications of a very encouraging character; they may awaken many animating, and some very sanguine hopes; but they can decide nothing. They are splendid and masterly productions, and furnish much important information on a vast variety of topics; but they have no chapter particularly devoted to the illustration of man's eternal happiness or misery. By the necessity of the case then, we are driven to the law and testimony of Heaven. By these, the deficiency must be supplied, if supplied at all. It can be derived from no other source.

Let us suppose, then, that the Bible is a revelation from God; that it contains a disclosure of his will and purposes respecting the final destination of man; and, that he designed, in giving it, to furnish us with such evidence of the doctrine of the endless misery of some men, or of the endless happiness of all, as the nature of the cases, respectively, demanded; to which of these doctrines, should we naturally suppose he would attach the greater amount, and the more direct and unequivocal kind of evidence? Is it not a most obvious fact that the less probable doctrine demands the greater amount of evidence, and the more probable doctrine, the less amount? Which then, let us ask, appears to be, under the divine government, the more probable, the truth of endless misery, or of universal salvation? Which of these doctrines is the more in accordance with our natural convictions of the intentions and dealings of the almighty and all-merciful Being who made us, and who has hitherto protected and blessed us?

He is our Father, and the father and friend of all mankind. In nature and providence, at least, he is 'good to all, and his tender mercies are over all his works.' He opened the fountains from which numberless streams of security and comfort flow around us and within us. Is it probable then, that when all these shall cease to flow in death, he will open others of unmingled anguish and woe? Is it not more

probable, from all we know of God, that when the fountains of time dry up, he will open for us as good, or better ones in eternity? These are questions of high importance. They involve a point of doctrine on which, it is believed, christians of all communions are much in the habit of erring. It is an obvious fact, though rarely permitted to have its just influence in discussions of this sort, that if two things are affirmed of God, or of any other being, one of which exactly corresponds with his general character, and the uniform tenor of his conduct, and the other decidedly opposes them, and all we have ever seen or known of him, it necessarily requires a much greater amount of evidence to produce a belief of the latter than of the former. Ordinary proof, and the usual quantity, are sufficient in the one case, but they are obviously insufficient in the other.

Now, is not the doctrine of endless holiness and happiness much more consistent with the acknowledged nature and will of God, and with all we have seen or known of him in his works, than that of endless misery? And are not the final holiness and happiness of all men, much more consistent with our natural convictions of the nature and will, and works, of the great and good God, than the endless sin and misery of the greater part, or, even of one? Nothing presents itself to my mind with greater claims to certainty.

It is admitted on all hands, that all the perfections of God are properly infinite. His wisdom and power and goodness, are without beginning, without limits, and without end. They are inherent properties of his nature, and will remain such, without the least abatement or variation, through interminable ages. Now with this view of God, a proposition which attributes weakness to him, must require a far greater amount of evidence to produce belief in it, than one which ascribes to him the natural effects of omnipotence. The one is natural, the other unnatural. The one is probable, the other improbable, and obviously impossible.

So of his wisdom and goodness; if a proposition, or a doctrine, ascribed to him acts which are plainly foolish and malevolent, it must require very extraordinary proof indeed to make a reasonable mind believe it. A much less amount of evidence would produce, in the same mind, a firm faith in deeds which were the natural results of wisdom and benevolence. Now as God is almighty and infinitely wise, he can make all men holy and happy if he will; and as he is infinitely good, he must, from his own nature, it would seem, be disposed to do it.

From the foregoing remarks, it follows, inevitably, that the doctrine of endless misery

requires for its support a much greater amount of evidence, and evidence, too, of a much more extraordinary character, than that of universal salvation, because the former is contrary to our natural convictions of the divine perfections, and the latter in perfect accordance with them. This is a point of great consequence, and ought to be closely examined, and well understood. It is usually viewed in quite a different, and therefore, erroneous light.

The heresy of eternal damnation has been so long, and so generally, prevalent, that the burden of proof has, by common consent, been thrown on the other side of the question. The doctrine of endless misery is every where assumed as the truth, and the advocate of universal salvation is called upon to marshal an enormous amount of plain, unequivocal proof, or, give up his faith. Now by the foregoing discussion it has been shown clearly, and I think conclusively, that this course is wrong,—that it reverses the natural order of things. It violates a rule, the correctness of which is as obvious as the sun at noon day, and, which is uniformly followed in all other cases, viz., that the more probable side of a proposition should be assumed as true, till the other is indubitably proved. According to this obvious and universal rule, the doctrine of universal salvation ought to be taken for granted, until that of endless misery is shown to be true by an overwhelming amount of the most explicit and irrefragable testimony.

But this has never been done, and never will be done. The great amount of clear and explicit evidence is found, on examination, to be on the side of universal salvation; while the opposite doctrine, which demands a much greater, is found, on proper inquiry, to have much less amount, and that drawn from different and parabolical passages, which, by the fairest rules of construction and interpretation, have been shown to afford it no support at all.

The view I have taken of this subject, will be strengthened and confirmed by a reference to some cases by way of illustration. The history of Napoleon Bonaparte is before the world. The astonishing powers of his mind, especially as a warrior, and the splendor of his military achievements, are acknowledged by all nations. His martial exploits are familiar to our children. Now should a historian rise up and affirm that Napoleon was weak and cowardly; that he had no knowledge of military tactics, and no ambition to know them; that he was frequently repulsed and routed by a handful of raw troops, when at the head of a numerous and well-disciplined army—it would require very extraordinary, and a very uncommon amount of evidence, to make us be-

lieve him, because his assertions would be in direct opposition to the known character and career of the man.

We are acquainted with the character of Howard the Philanthropist. He immortalized his name by deeds of benevolence. His life and his fortune were spent in prisons and dungeons, in unwearied efforts to meliorate the condition of their unfortunate inmates. Now what kind, and what sum, of evidence would be sufficient to produce a firm belief, in a reasonable mind, acquainted with his history, that Howard all along cherished a secret determination to rivet more firmly the chains, and to augment the sufferings, of a majority of those he visited?

But a little time since, the story of a glorious revolution in France reached us. It told us that the illustrious Lafayette instantly ranged himself with the champions of liberty and the rights of man, and we readily believed the account. It was precisely what we should have expected, in such a crisis, from the prince of patriots, and of civil freedom in the old world. But what evidence, kind readers, would have been sufficient to have produced an undoubted belief of an opposite account of him?

Once more and I have done. Suppose some one should write a learned commentary on the life of Washington, the father of his country, and the friend of his race, and attempt to prove, from certain passages in it, that during the whole revolutionary struggle, he was intriguing with the minions of the British king to effect the subjugation of eight out of the thirteen united colonies! What amount of evidence would be necessary to support such an allegation? Would not a vast sum of the most explicit and unequivocal proof be demanded? Indeed, would it not be utterly impossible to produce, in the mind of an American, a belief in an assertion so obviously unfounded and slanderous? It most assuredly would. But let us not forget that the belief of such imputations as I have now supposed, would form but a faint absurdity when compared with that of believing that *endless* misery will be inflicted, or permitted, by that God 'who will have all men to be saved and to come to the knowledge of the truth;' and, 'who doeth according to his own will in the armies of heaven, and among the inhabitants of the earth.'—*Uni. Exp.*

CONVERSION.

The word CONVERSION is used but once in the Scriptures, and denotes the prevalence of Christianity among the Gentiles, 'Declaring the conversion of the Gentiles.' Acts, xv. 3.

OBSERVATIONS.

Here is a case, in which the doctrine of vicarious suffering is strongly displayed, and in which its admirers should rejoice. But it seems amazing that those who believe in substitution should prevent Angelini from imitating Christ, when they suppose he endured the penalty of the law that we might be freed from condemnation. Notwithstanding this belief, they contend that this request is contrary to all *justice* and to all *practice* too, and question the man's sanity, in consequence of his application. If it were unjust for Angelini to die for Fauntleroy if it were impossible for him to become criminal on his account, how was it just that Christ should die for us, or in our stead, or how he could be guilty on our account? If it were both just and possible for Christ to die in our place and to bear our sins, then the Lord Mayor and Ordinary were extremely culpable in refusing Angelini's application, as he urged it from the example of Christ, as they believe in substitution and as the scripture says, Hereby we understand what love is, since he laid down his life for us; and we ought to lay down our *lives* for the brethren." When it is granted in *words* that Christ's example is obligatory, why should it be denied in *deed*?

It is certainly a new fact in the history of our race, that the soundness of a man's understanding should be doubted, because he wished to imitate the conduct of Christ; especially as he and the court viewed that conduct in the same light. Are courts afraid or ashamed to act up to their principles, or do they fear that may be disgraceful or injurious on earth, which, in the plan of God, is the rock of salvation and the ground of his eternal glory? Can they pretend that a holy God has acted *unjustly*; can they pass sentence of condemnation on his scheme, in the matter of substitution, in their public decisions, and then subscribe to this doctrine on the Sabbath and avow their trust in it in their devotions at the altar? If it be totally improper and unjust for men to imitate God, let it be taught from the pulpit in language as plain and as strong as that which has issued from the bench, and let these modern reformers substitute *perfection* in the place of God, that we may copy it with safety and pleasure. When the believers in substitution brand their own sentiments with the name of *injustice*, and refuse to hang the innocent for the crimes of the guilty, how will they prove the sincerity of their conviction, or show the least deference to the authority of Heaven? If they then set aside the example of God and consider it contrary to *all justice*, while they admit the correctness of the principle on which he acts, for the purpose of maintaining their

orthodoxy, we shall hereafter understand that term to mean absurdity. If any person can reconcile the conduct of these good churchmen with their belief in substitution and desire to imitate God, let him undertake the work in good earnest.—*Rel. Inq.*

REMARKABLE ILLUSTRATION OF THE TRINITY.

In a modern periodical work, published in London, called "The Free Thinking Christian's Magazine," No. 7, are found the following paragraphs under the title—

"DOCTRINE OF THE TRINITY."

"Lightfoot, in commenting upon some portions of the Old Testament, says—'Some three months after this, the three persons of the trinity dine with Abraham. The Son and Holy Ghost go down to Sodom, but the first person of the trinity stayeth with Abraham.'"

An "Allegorical Picture of the Battle of Waterloo," by Ward, was recently exhibited in London. In the description which was sold in the exhibition room, occurred the explanation of the '*The Union Jack*.'—'Wellington has his hand on the tricolored cross on the shield of Britannia, expressive of the Christian's emblem;—the three colors of which it is composed, being answerable to the three persons in the trinity.—Red is the first, or fiery principle in the Godhead.—Blue, the second, is the Savior or Mediator.—White, the third, is the Dove of Peace.'

In the first of these paragraphs the Father, Son and Holy Ghost, are represented to be three as distinct beings, as three angels, or three men. In the second, the Father of mercies, the source of love and goodness, is represented as a "*fiery principle in the Godhead*" indeed as an odious character when compared with the Son and Holy Spirit!

To such absurd and debasing views of the Supreme Being, chiefly, have men been led, by departing from the simple language of the gospel, and by adopting, as an article of faith, a form of words unknown to any inspired writer, and unintelligible to the human mind.—*Christian Register.*

ANECDOTE.

A flaming preacher once, after dooming nine tenths of his audience to the shades of woe forever, asked what could have a worse appearance than a sinner in heaven? An attentive hearer replied, "A sinner in a pulpit judging sinners out of the pulpit, to endless misery!"

That man who is best contented with the various vicissitudes of life, is the man who will be most likely to enjoy the most happiness.

POETRY.

ADDRESS TO THE DEITY.

O thou unutterable Potentate !
 Through nature's vast extent sublimely great !
 Thy lovely form the flour-decked field discloses,
 Thy smiles are seen in nature's sunny face :
 Milk-colored lillies and wild blushing roses
 Are bright with Thee :—Thy voice of gentleness
 Speaks in the light-winged zephyrs playing
 Midst the young boughs, or o'er the meadows
 straying ;
 Thy breath gives life to all , below, above,
 And all things revel in thy light and love.
 But here, on these gigantic mountains, here
 Thy greatness, glory, wisdom strength and spirit
 In terrible sublimity appear !
 Thy awe-imposing voice is heard,—we hear
 Th' Almighty's fearful voice, attend it breaks
 The silence, and in solemn warning speaks ;
 His light tones that whisper midst the trees ;
 His, his the whistling of the busy breeze ;
 His, the storm-thunder roaring, rattling round,
 When element with element makes war
 Amidst the echoing mountains : on whose bound,
 Whose highest bound he drives his fiery car
 Glowing like molten iron ; or enshrined
 In robes of darkness, riding on the wind
 Across the clouded vault of heaven :—What eye
 Has not been dazzled by Thy majesty ?
 Where is the ear that has not heard Thee speak ?
 Thou breathest !—forest yokes of centuries
 Turn their uprooted trunks towards the skies.
 Thou thunderest !—adamantine mountains break,
 Tremble, and totter, and apart are riven !
 Thou lightest ! and the rocks inflame ; thy power
 Of fire to their metallic bosom driven,
 Melts and devours them ;—Lo ! they are no more :—
 They pass away like wax in the fierce flame,
 Or the thick mists that frown upon the sun,
 Which he but glances at and they are gone ;
 Or like the sparkling snow upon the hill,
 When noon-tide darts its penetrating dream.
 What do I say ? At God's almighty will,
 The affrighted world falls headlong from its sphere,
 Planets and suns and systems disappear !
 But Thy eternal throne—Thy palace bright,
 Zion—stands steadfast in unchanging night ;
 Zion—Thy own peculiar seat—Thy home !
 But here, O God ! here is thy temple too ;
 Heaven's sapphire arch is its resplendent dome ;
 Its columns—trees that have for ages stood ;
 Its incense is the flower perfumed dew ;
 Its sympathy—the music of the wood ;
 Its ornaments—the fairest gems of spring ;
 Its altar is the stony mountain proud !
 Lord ! from this shrine to Thy abode I bring
 Trembling, devotion's tribute—though not loud,
 Nor thou wilt deign to hear the lowly offering.

Br. S. C. Howe, is appointed our Agent at Swan's Corners and vicinity. Subscribers in that section who are in arrears, would do a favor by making payment to him as soon as convenient.

REV. HOSEA BALLOU.

A few likenesses have been received of the Rev. Hosea Ballou, which may be obtained at the book-store of Messrs. Kemble and Hill, or of the Rev. C. F. Le Fevre,

PAIGE'S NEW WORK.

B. B. MUSSEY, has just published, "Selections from Eminent Commentators, who have believed in punishment after death ; wherein they have agreed with Universalists, in their Interpretation of Scriptures relating to Punishment.—By Lucius R. Paige, Pastor of the first Universalist Society in Cambridge.

Orders addressed to B. B. Mussey, 29 Cornhill, Boston, will receive immediate attention. Jan. 1834.

BALFOUR'S LETTERS TO PROF. STUART.

A few weeks since we noticed the appearance of an interesting little volume from the pen of Br. Balfour, under the above title.—This work is now in this city on sale, and may be obtained of Messrs. Kemble & Hill, No. 3, Washington Square.

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Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, FEBRUARY, 1, 1834.

NO. 31.

HENRY J. GREW, *Editor and Proprietor.*
C. F. LE FEVRE,
I. D. WILLIAMSON, } *Associate Editors.*
R. O. WILLIAMS,

A SERMON.

BY I. D. WILLIAMSON.

Luke-warmness Rebuked.

TEXT.—And unto the angel of the church of the Laodiceans write; these things saith the amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert either cold or hot."—Rev. iii. 14, 15,

It will be my object in the present discourse to lay before you the propriety and necessity of a warm and animated zeal in the cause of religion and truth, and the impropriety and wickedness of a cold hearted indifference upon these important subjects. In all ages, christianity is the same, equally important and imperious in its claims upon the affections and hearts of the children of men. The mighty themes upon which it dwells—the important doctrines that it teaches, and the great object it proposes are well calculated to throw around it an interest, that shall commend it to the warm feelings of the human heart, and engage in its favor the zeal of its professors. The soldier of the cross is ~~not~~ ^{not} allowed to sleep in inactivity upon his post, but is required to be up and doing. He should always feel that he is engaged in propagating no cunningly devised fable to deceive, no pleasing fiction to amuse for an idle hour, but ~~truth~~ solid and substantial truth, in which all men have an interest. He should be zealous, not because christianity has been preached and believed for ages, but because it is true, and there exists an undying necessity that 'all men every where' should be made acquainted with its most glorious principles.—With such views he cannot help feeling an ardent attachment to the cause, and a deliberate determination to do all that lies in his power for its advancement. No man is required to be a ranting enthusiast, but he should feel engaged in the cause of religion according to its relative importance. He should manifest a zeal which no opposition can cool, and a perseverance in well doing, which cowers not at opposition even in its most frowning aspect.

Such a zeal as this I most devoutly wish to witness in all who name the name of Christ, and especially in all who believe in "the Savior of the world." But alas! we have gone out of the way, and of a large portion of the professed followers of Christ, it may be said in truth, they are 'neither cold nor hot.'—There is little of that warmth of feeling, and that strength of attachment to the cause of christianity, which its importance seems most imperiously to demand of rational beings. In politics, in the pursuit of worldly goods, or in the contest for seats of honor, men can feel engaged. They enter into the questions, that are from time to time presented, with their whole souls deeply imbued in the spirit of the cause. But when we come upon the subject of religion, in which all our dearest hopes for time and eternity, nay, our very existence itself, is involved, we discover little or no interest, but like Galileo "care for none of these things." It is regarded as a matter of secondary importance, good for nothing but to engage our attention in an idle hour, or make a subject for meditation when sickness or the infirmities of age have disqualified us for the business of the world. I know not why it should be so, but I am persuaded that there are far too many, who would wish to be devoted to the cause of Christ, and yet, are so much afraid of being enthusiasts, that they are absolutely ashamed to be found advocating the truth of God with any tolerable degree of zeal.

I freely grant that it is a mark of a weak mind to be zealously engaged in trifling matters, or warmly attached to principles that are of no consequence. If it were a fact that the principles of the gospel of Jesus Christ were of no utility or of little importance, whether true or false, I would then admit that the present state of feeling is right. But I shall attempt to show, that the doctrines of the Gospel are important, and the question of their truth or falsity involves such momentous interests that we ought not to remain 'neither cold nor hot.' I will proceed to name some of these doctrines and attempt to show that they are worthy of devout attention.

1. The doctrine of the existence of a God.

This is the foundation on which the whole structure of the Gospel Temple rests. We are taught by our Lord and Master Jesus Christ, that there is one, and but one, supreme

ruler and governor of all worlds and of all beings; a God who rules and reigns among the inhabitants of Heaven above and earth beneath. He assures us that while his government gives laws that guide the spheres, and holds the planets in their course, at the same time it is so minute, that 'not a sparrow falls to the ground without his notice,' and 'even the hairs of our head are all numbered.' He assures us that God directs and controls all events; takes cognizance of the actions of men, rewards the virtuous and punishes the wicked. He informs us that, unto God we are indebted for life and every blessing that renders life comfortable and desirable, and for every hope of future bliss.

Now, I ask, is it of no consequence for us to know whether these things are true or false? Is it no matter whether we are the product of chance and under the direction of nothing but a fortuitous concurrence of events flowing at random, or whether we are the children of a great Creator and under the constant care and protection of his Almighty arm? For myself, I am willing to say that the subject appears like one of some importance. Thus, then, upon the very threshold of the temple of Christ, we meet with a doctrine that ought to engage our most serious attention. I will suppose a case that shall illustrate the point in hand. We are instructed by the precepts of Christianity, as well as by the common rules and feeling of society, to commiserate the condition of the helpless orphan, whose parents are in the grave. This is as it should be. They are left without the guidance of a parent and their situation loudly calls for our tenderest sympathies.

Now suppose you should see a large family of lovely children mourning the loss of a kind and faithful father. He had left them on a journey, and they had learned that he was dead. They now look upon themselves as orphans, cast pennyless and poor upon the cold charity of the world, and condemned, single handed and alone, to grapple with all its toils and dangers. While yet the tear of anguish is swimming in the eye, the welcome news arrives that the father is yet alive, and not only able but willing to take care of his children. Think you the fatherless child would consider this a subject of small moment? Nay. But he would shout for joy. Is there a man among you that would be ashamed of feeling upon the subject, or of zeal to communicate the good news to the children in case it had not reached their ears? I would venture there would be no cold hearts, but all would be alive with joy.

Well, so you feel in other matters. Look at the reality. Behold a world around you,

in sin and wickedness. On every hand the frail children of humanity are exposed to the bleak winds of adversity, and the resistless sweep of the tide of human affairs, is hurrying them onward to the dreamless slumber of death. Never was there a subject of more thrilling interest, than the question of the existence of a God and Guide. Are they all orphans? Or doth their father live? Must they wander, hopeless, and comfortless and godless through the thorny mazes of life? Or have they all a friend and father, who careth for them and whose ear is open to their cries? Tell me, ye who have "heads to reason and hearts to feel," is it beneath the dignity of the most exalted sons of earth, to manifest engagedness and feeling upon such a subject? Is it possible that rational beings can drop a tear over one fatherless child, and yet feel no interest in the question, whether God's existence, is blotted from the human mind, and all the myriads of earth left orphans indeed? Is it nothing that concerns us as parents, whether our children are cheered, when our heads are low, with the consolatory reflections, that they have still a Father in heaven who careth for them; or whether their unsheltered heads are to abide the storm with no rock of defence but the darkness and gloom of atheism? I know not how others may feel. But I think I know how we ought to feel. And for me, and for my children, I say—When these limbs are palsied by the stroke of death—when my children stand around my grave, and weep that their father is gone, Oh! may they be cheered with the reflection, that they have still a *Father*, who lives eternal in the skies, and will never leave or forsake them. To this end may I be faithful in impressing upon their minds this important truth. And when we look abroad in the earth, and see infidelity putting forth her power, to blot out the existence of a God and leave a wretched world of orphans, without a friend, methinks we act not the part of men, to remain neither cold nor hot.

2. The doctrines of Christianity relative to God's character may be denoted.

Among those who admit the existence of God, there have been various opinions in reference to his character. Many worship a God,

"Partial, changeful, passionate, unjust,
Whose attributes are rage, revenge and lust."

The injurious opinion has extensively prevailed, that God is an enemy to some children of men, and that his wrath can be appeased and his favor propitiated by prayers, sacrifices or sufferings. Hence modes of torture, numerous as ingenuity could invent, and

exquisite as human nature could bear, have been employed for appeasing the wrath of an angry God. Thousands on thousands, have been butchered, and the darkness of midnight has been illuminated, with the sacrificial fire, kindled to placate the vengeance of the Almighty. The poor Hindoo can cast his body beneath the wheels of the rolling car, and the widow leap upon the funeral pyre of her husband, to secure the smile of an offended Deity. And if we were to come nearer home, we should find that the influence of such views is felt in every corner of society. Go to the church and you will see an assembled multitude kneeling with abject fear, and awful melancholy before a God whom they dread as a tyrant, instead of loving as a friend. Go into the family circle and you will find 'mothers weeping for their children and refusing to be comforted,' because of the dreadful enmity of God. Go to the chamber of sickness, or the house of mourning, and you will find the most poignant grief rendered doubly oppressive, by fears of the wrath and displeasure of God, which mingle with the sad funeral dirge and the prayers for the sick.—Now, to all who are afflicted and cast down, by such distressing anxieties as these, the gospel comes and speaks the word of peace and comfort. It disrobes the divine being of those terrific garments, that have been thrown around him by the fears of man—tears away the veil of ignorance, and presents the king in his glory, the friend and father, the unwearied and unchanging benefactor of the children of men. To the poor Pagan who kneels before stocks and stones, it comes like the kind angel of light—bids him cast his idols and his temples to the moles and the bats; raises the victim already prostrate before the car, and arrests the widow in her march to the funeral fire. To the trembling mortal, who looks through the mists of superstition, and cringes before a monster in cruelty, it comes a messenger of love and bids his soul rejoice. Softly its music floats upon the balmy breeze that blows from the mountain of Zion, and sweetly hushes the anxious fears and corroding doubts that destroy our peace, by declaring the exhaustless treasures of love, that are stored in the bosom of our Father and our God. It tells us to call on him as our Father, and assures us that the strong cords of affection that entwine around our sinful hearts, and indissolubly binds us to our children, are all feeble and powerless, compared with that golden chain that enircles the pavilion of the Almighty, and binds him to the sons of earth. Let the question now come with its proper force before us. Is it no matter whether these things are true or false? Is it no consequence for us to know, whether

God is a tyrant and all heaven storming with wrath—or a friend, and the earth enlightened with the mild radiance of his love and mercy? To me there seems to be an importance attached to these questions which should command the respect and attention of the world. Could we but see before us in all its vast extent and dreadful reality, the amount of misery caused by wrong views of God's character, which is borne upon the wings of every fleeting moment that passes, I am sure our compassion would be moved and we should be quickened in the way of duty. How many fond parents are this moment, weeping in all the bitterness of grief, for their children—How many mourners' hearts are torn with pangs unutterable by moral tongue—How many souls are harrowed with all the torments of uncontrolled fear—How many widows and orphans are this moment crying for deliverance from the bondage of fear—And how many are half distracted, and rushing with fearful haste to dark insanity no man on earth can tell!! Their name is legion, for they are many. Look at these things as they are.—Behold the deep tide of misery that rolls from one end of the earth to the other, and tell me, if these are subjects of indifference. Contrast the deep miseries that men suffer with the joys that flow from the true knowledge of God, and tell me if there is not enough to call out in vigorous exercise all the best feelings of the human heart? I believe the candid mind can give no other than an affirmative answer to this question; and yet how cold and indifferent are men upon this subject! Why it should be so, I cannot tell; but sure I am, that men who do not feel in this case as they do in others of a similar nature. Tell a man that his earthly father is an enemy, or traduce the character of that father, and you touch him in a tender spot. Let it be said of your father that he is an enemy to his children, and that his character for cruelty is such that he will roast them alive in a furnace. Let this story be circulated, and the people believe it, and it would not be a subject upon which you would remain indifferent. Far from it. The blood would curdle around the heart, and you would not be afraid of enthusiasm, if you discovered some warmth of feeling, and some engagedness in the work of wiping away the foul stain which the tongue of calumny had heaped upon the name and character of a beloved father.

Dear man! God is your Father. To him there is due from you a debt of filial love and gratitude far greater in amount than all you can owe an earthly parent. In all the history of your past life there has not been a day or an

hour in which his kindness has not been around you to bless you. I grieve to say it. But so it is. His character has been traduced, and even now, the tongue of slander is busy, breathing out lies and foul scandal upon the character of our heavenly Father. Is it possible that we are so lost to all sense of gratitude, that we do not care if all the world believe the slanderous report? To defend an earthly parent's perishing name, we would spend all we have: but to defend the character of our best and kindest, our last and only friend, we will not raise a finger. Oh! why are these things so? Tell a man that his father is cruel and will burn his own children, and he will be all alive in that matter; but tell him that the 'universal parent, will torment in liquid fire, world without end, and he will coolly say 'he knows it'—and never dream of speaking in God's behalf. I do maintain that the question, whether God is a cruel tyrant or a kind father, is worthy of a zeal that never tires or faints.

The moral influence that it can exercise, is powerful indeed. Man is the creature of imitation. Children imitate their superiors, and all are in a great degree guided by this principle. All men imitate the God that they worship. The prophet expresses the idea we wish to convey in very forcible language: "All people will walk, every one in the name of the Lord his God." If a man believes in a partial God, he will be partial. If he believes in a cruel God, he will be cruel. If he believes in a God who hates some of his followers, he will hate them: and the more cordially he hates, the more Godlike will he consider himself.—So on the other hand, if a man believes in a kind and merciful God, who loves all his children, his faith will induce him to be kind, and loves his fellows, as God loves them. The more I examine this subject, the more thoroughly am I convinced of this one fact. If this world is ever regenerated, if ever men learn to love God with the whole heart and their neighbors as themselves, it will be done by teaching them, and stamping on the mind, the full conviction that God is their FATHER and man their BROTHER. How important then that we should be warmly and zealously engaged in promulgating correct views of God our Father in heaven.

3. The doctrine of the resurrection will claim our attention.

Man is a frail creature, in a world where many causes conspire to send him down to the abodes of the dead. He stands upon the isthmus of time's contracted span, and as the chill winds beat upon the tenement of the clay, and threaten its overthrow, he looks with an eager

eye to the future and fain would hope that he shall live again. Without such a hope he is poor miserable and blind and naked.

The gospel comes and assures us we shall live again. It gives us good hope, through faith, that through the power of the resurrection from the dead, we shall finally triumph over the monster death, break the fetters of the destroyer, and emerging from the dreary tomb, rejoice in immortal glory. *Certain I am the question of the truth or falsity of the doctrine is one of deep importance. Around it is clustered all that is dear in life, and all that is dark and dreary in annihilation and death.* 'To be or not to be, that's the question,' and no man ought to contemplate it with indifference. Let it once be decided that this doctrine is false, and universal humanity is annihilated; for it is the only redeeming voice that can save a crumbling world from the iron grasp of death. Let it be established as truth and the world may rejoice in the cheering hope of that country where the wicked cease from troubling and the weary are at rest. I ask, is it enthusiasm to be engaged, warmly and feelingly on a subject of this magnitude? If so God grand that I may ever be an enthusiast.

Important as this subject may be, there are nevertheless too many who regard it as a matter of indifference. There is little of that warmth of devotion to the subject which the momentous interest involved authorizes us to expect. In other matters men can feel. Tell a man of the value of gold, and he will dive to the bottom of the sea for its sake. Tell him of the sparkling diamonds of Golconda, and he will dig to the center of the earth, or plunge in the mine and snuff the deadly air, for the sake of gaining the prize. But tell him of the golden treasures of wisdom, and a crown of imperishable glory in heaven, and he feels no interest, no engagedness, to know whether it is his or not. Tell a man of the rich scenery of Italy, and he will leave the home of his youth, launch out into the deep and brave many a tempest and many a storm, to see that delightful land; but when you tell him of the shores of immortality, the land of the blest, he considers it hardly worth hearing. He is afraid it is enthusiasm if he spends a day in learning whether it is true or false. I repeat, men do not thus in other things. When a Columbus crossed the mighty waters and discovered this western continent, he was greeted with one general burst of acclamation, which rung from one end of the hemisphere to the other. All Europe was in commotion, and all the people were alive and in earnest to embark for the new world. So men feel in regard to the things of this perishing world.

But when Jesus the Lord of Life has crossed the proud swelling waters of the stream of death; landed upon the shores of immortality, and brought back the tidings of a city which hath foundations, whose builder and maker is God, we will not even listen to the story. Oh! why is it that men who are trembling upon the brink of the boundless ocean of eternity, will thus cling to the toys of earth, and listen to the bursting of a bubble, and yet remain unmoved and unengaged upon the momentous question of their own eternal existence?—There is nothing else under heaven that men will not follow with eagerness.

There is no question however trifling, no toy however worthless, which cannot engage our hearts. But the unborn riches of eternal life, the momentous question of our own eternal all, we will not consider. It will not always be so. The time is coming with each and all of us when our feelings will be aroused to this subject. Laid upon a bed of sickness, the pale features of the king of terrors will awaken us in earnest to the questions, where are we going and what are our purposes? In that awful moment when the soul floats upon the confines of eternity, the question whether we are to live forever, or lie down in the everlasting darkness of oblivion? will be no matter of cold unfeeling speculation, We shall see what shadows we have been chasing and feel with all the pungency of truth and reality, how culpable we have been in an indifference to the voice of wisdom. I pass on.

4. The doctrine of the final holiness and happiness of all men will receive a brief attention.

Some and by far the greater part of the christian community believe that many of the children of humanity will dwell in misery without mitigation, mercy or end. Others again, and we are happy to be among that number, maintain that all are to be made immortally happy in heaven. It appears to me that the question, which of these doctrines is true, is of sufficient moment to warrant zeal. It is a question which from its very nature is calculated to commend itself to all the holiest and tenderest feelings of the human heart.

Go to the happy circle where parents and children, brothers and sisters meet in love and harmony. Behold the aged sire surrounded with a little band where all his affections are garnered up. With an eye dim with the mists of age, he surveys the lovely group, and thanks God with tears of gratitude that he has given him these cherubs to cheer him here below. Is it not matter with him what becomes of these children? What is there that touches the heart like the question of their eternal destiny?

Oh! what under heaven is there that can come to the heart with such a deep and absorbing interest as the question, whether these children are to mingle their prayers and praises around the throne of God and the Lamb, or howl with devils in eternal pain? It is dear as life itself.

And yet how little is thought upon this subject! and how faint the zeal to decide satisfactorily that most momentous of all questions! Where among you is the parent that will even listen to the voice that pleads for the eternal joy of his children?

I have seen the father who loved his children well, take them to the church, and when the minister dwelt in awful eloquence upon the pit of despair, its infernal apparatus of torture and its groans never ending, he would sit unawed, and though the burning cinders of hell were falling, seething hot around him, and the unsheltered heads of his children were exposed to the fiery storm, not a nerve was moved or an emotion betrayed. Why? oh! why is it that man cannot feel upon the subject of religion as upon other subjects? Tell that parent that one of his children is in danger of being burned in a building, that is on fire, and he would rush with unshaken nerves in the midst of devouring flames to effect his rescue. But tell him that all his children are in danger of the endless fire of hell, and he is cold as Lapland, and frigid as marble.

Then again when men have decided this most important question in their own minds, how cold is their zeal in endeavors to bear the balm of life to our fellows. I will illustrate the point in hand. Suppose the inhabitants of this town are expecting that a horde of merciless savages will demolish our houses, and we suffer in flames. This is really believed; by the mass of the people. You have found that it is not true. We are all safe from any such danger, and may rejoice in safety.—Would you not be engaged in the business of communicating so your trembling fellow citizens the joyful tidings of their safety? Would you excuse yourself if in such a case you should say, I will sit down and take my comfort alone, and smile at the fears of my neighbors? I know we are safe and if they will know it they may get their information as I did. I will say nothing to them, for they will say I am a religious man? Nay. You could not find an excuse for such conduct. Look around you. Behold the whole country trembling not in fear of savages or flames to burn and torture the body; but under the more dreadful apprehensions of evils and endless flames to burn the soul. You profess to believe that these fears are groundless. You profess to believe that

that we are all safe in the hand of God, and that the outstretched arm of the Lord Omnipotent is around us to defend and bless us. Where then is your apology for indifference? Where your excuse for being asleep? I put the question seriously, ought we not to expect a zeal which knows no abatement, and a fervor of devotedness to the cause that yields us no discouragements? Ought we not to feel that every exertion we make is made in the cause of righteousness and suffering humanity?

I think I have sufficiently shown that zeal in such a cause is proper and reasonable. I shall close with a few remarks upon the necessity of zeal among Universalists. The necessity of zeal on our part is greatly enhanced from the fact that the opposers of God's impartial grace are every where on the alert. The wealth, the power, the influence of the world are all against us. The Seminaries of learning are contaminated with error. The foundations of science are all poisoned with doctrines which we believe to be the bane of true religion. Tracts are circulated in every part, until, like the frogs of Egypt, they come up into bed-chambers and kneeding troughs. Meetings are held and churches thronged, from the morning's dawn until the sable curtains of evening have shrouded the earth in darkness. In no corner can you go where the adversary is not busy in endeavors to fasten the chains of slavery upon the people. Brethren we must be engaged. We are a small and feeble band compared with the hosts that oppose us. I repeat we must, we must be engaged. We must make up in zeal what we lack in numbers. For our encouragement we are permitted to know that we have on our side the power of truth. We count it no idolatrous homage which we pay upon the altar of truth when we say, "it is mighty and will prevail." It has been said that money is power, that learning is power, and this dark crazy world shall one day feel that truth is power. Let the fires of persecution be kindled against her, and she will rise from the ashes of the victim, that bleeds upon her altar and soar aloft to her native skies. She has gone forth in the majesty of her power, and she will ride on gloriously, till the idols of the heathen and the temples of superstition shall crumble to the dust, and every high thing that exalteth itself against the knowledge of God shall be brought low. Brethren, think of these things, and may God grant that it may never be said of us, We are neither cold nor hot. AMEN.—*Chr. Preacher.*

A man that flattereth his neighbor, spreadeth a net for his feet.

"PERFECT WILL OF GOD."

Dr. Adam Clarke, in his Commentary on Rom. xii. 1—"That ye may prove what is that good and acceptable and perfect will of God," says—"perfect, i. e. finished and complete; when the mind and the whole life changed, then the will of God is perfectly fulfilled; [in the individual,] *for this is the grand design in reference to EVERY HUMAN BEING.*" What is this but clear, palpable Universalism? The grand design of the will of God is to renew the mind and change the whole life, of every human being; and ~~it~~ is perfect, or will be perfectly fulfilled, only when this design is accomplished. Three fourths of the time, Dr. Clarke wanted nothing but the name, to make him a Universalist: the other fourth, he forgot his independence, and remembered the obligations he was under to the Methodist Church.

QUESTIONS FOR TRINITARIANS.

Our Trinitarian friends who worship in the Episcopal form, after the Church of England, in repeating their Litany, say, they supplicate the mercy of God—by his holy nativity, and circumcision—by his fastings and temptations—by his agony and bloody sweat—by his precious death and burial.

Please to answer—Do you really believe that God was born? Do you believe that God was circumcised? That God fasted, and was tempted? Do you believe that God was in an agony of pain, and sweat blood? Do you believe that God died, and was buried? If you believe these things, you outrage reason, and deny the Scriptures. If you do not believe them, why do you make a solemn mockery of absurdity?

We make this appeal to reasonable beings. Let every rational person ponder well these things, before they shall again address the great JEHOVAH in this unjustifiable and absurd manner.

He that would be truly wise must follow the requirements of him who 'spake as never man spake before.' True wisdom prompts us to be cheerful in the discharge of duty—to trust at all times in the rectitude of God's moral government. Thus will present peace be multiplied to all who obey wisdom's call.

MARRIED.

In Albany, Jan. 25, by Rev. I. D. Williams, Mr. Benjamin Heely, to Miss Julia Risley, all of Albany.

On Wednesday evening by Rev. C. P. Le Fevre, Mr. Luman H. Haskin, to Miss Arabella King, both of Troy.

LANSINGBURGH.

The new Universalist Church in Lansingburgh was dedicated to the service of the one living and true God on Thursday the 23d January. It has seldom been our happiness to be present on a similar occasion, when more interest and apparent satisfaction was manifested than at this dedication. Though the day was severely cold, the church was crowded to overflowing and in the evening many had to go away for want of room. The choir of the Universalist church in Troy kindly lent their services, and their performance was such as to elicit general admiration. Our brethren in Lansingburgh have provided themselves with a neat, commodious and *tasty* edifice. We use the latter expression as truly appropriate; for there is more *taste* displayed in this edifice than in any of the size, with which we are acquainted. We have only to add, that we tender our best wishes to our brethren in that village and hope they will fully realize all the advantages and pleasure which they anticipate, and that abundant success will attend their future proceedings. There were four ministering brethren present on the occasion and the following is the order of services. C. F. L. F.

MORNING.

1. Hymn.
2. Reading of the scriptures by Br. L. Marvin.
3. Hymn.
4. Dedicating prayer by Br. T. J. Whitcomb.
5. Hymn.
6. Sermon by Br. Le Fevre, Text, Ps. c. 4.
7. Hymn.
8. Prayer, by Br. I. D. Williamson.
9. Benediction.

EVENING.

1. Hymn.
2. Prayer by Br. Marvin.
3. Hymn.
4. Sermon by Br. Williamson. Text, John I, 46.
5. Hymn.
6. Benediction.

ANECDOTE.

A Universalist preacher lately preached in a certain village in this state, and following conversation took place, the next day, between an orthodox deacon and a friend to universalism:—

Orthodox. We had a Universalist preacher in town yesterday, did we not?
Friend. Yes.

O. I thought so, for all the groceries were shut, and there was not a drunkard in the street. They all went to the Universalist meeting.

F. If such was the fact, it was rather against you than for you. You have been laboring for years to put a stop to drunkenness, and profanation of the sabbath, without effect. But a Universalist comes, and the very first day, he shuts up the groceries and puts a stop to drunkenness on the sabbath. If such is the effect of Universalism, I think we had better have a Universalist preacher all the time.

I. D. W.

They that have sat in darkness have seen a great light.

Truth is dawning upon the world, chasing the mists of error, dissipating the clouds which envelope the mind, and shroud in darkness the glories of a future heaven. Recently, two clergymen, in this city, of the Episcopal church declared from the pulpit that salvation is *unconditional*, and finished in Christ, who 'tasted death for every man.' May this truth 'take the wings of the morning and fly to the uttermost parts of the earth.' May the time speedily arrive, when they 'shall glory in the Lord.' When the praise of God, and not man, shall fill every heart, be chanted by every tongue; and error, the source of unhappiness, be consigned to an endless oblivion.—*Gos. Her.*

RELIGIOUS NOTICES.

Br. Le Fevre will lecture at the Universalist church in Lansingburgh, on Wednesday evening next. Service to commence at half past 6 o'clock.

Br. Le Fevre will lecture at Schaghticoke Point on Saturday evening, the 8th of February. Services to commence at half past 6 o'clock.

Br. Le Fevre will preach at Schodack, at such place as the friends there may appoint, on Sunday, the 16th of February.

Br. R. O. Williams will supply the desk in this city on the third Sunday, (the 16th) of this month.

Br. R. O. Williams will lecture at McChesney's School-house, in Brunswick on Thursday evening, the 13th of February.

Br. Whitcomb, of Schenectady, will preach at the Universalist church in Lansingburgh, on the third Sunday in this month.

Br. C. Woodhouse of Albany, will preach at Lansingburgh on the second Sunday in the present month.

EDITORIAL.

OUR OWN AFFAIRS.

In a late number (the 4th of the present volume,) of the 'Magazine and Advocate,' we notice a very unjust and unmerited attack, upon the editor of this paper, for having expressed his individual dissent from the doctrine of a *protestant purgatory* in the future immortal state. The objectionable remarks which have professedly given rise to this gratuitous censure were contained in the several notices which we took of Br. S. C. Loveland's proposals for furnishing the Universalist community with a commentary upon the New Testament. That the reader may judge of the enormity of our offences in this matter, and of the high treason against the state of which we have been guilty, we shall here copy the whole of what has been said by us in relation to this subject.

NEW COMMENTARY.

"It will be remembered that we inserted in our last number, the circular letter recently issued by Rev. Samuel C. Loveland, a *Restorationist* clergyman, of Reading, Vt., proposing to furnish the Universalist public with a commentary upon the New Testament. This letter made its appearance in a late number of the 'Impartialist,' prefaced by some remarks from the editor of that paper, expressing the hope that all our Br. Editors would copy the proposition, and as far as practicable, ascertain the feelings of the public upon the subject.' In compliance with this request, and in furtherance of its object, we have done what we could to extend its circulation.

"It will not be denied, we presume, that the value and usefulness of a new Commentary on the New Testament, adapted to the wants of our rapidly increasing denomination, would chiefly consist in the aids it would furnish to a correct understanding of those passages which relate to the *nature and duration of punishment*. Of Br. Loveland's literary qualifications to furnish a Commentary, which would be creditable to himself, and, in many particulars, useful to the Universalist connection, there can be no doubt. It is however, no unpardonable stretch of the fancy to surmise, that whatever our author might furnish, in reference to the interesting subject of PUNISHMENT, would be written in full view of his fabled gulf of *purgatorial sufferings in the future immortal state*—a sentiment which we regard as a relic of heathenism, and one which, instead of subserving the cause of *truth*, has done much to perpetuate ignorance and delusion.

"This is a matter in which every one interested must think and act for himself. For our-

selves we frankly acknowledge our diarelish for a commentary which is intended to perpetuate what we believe to be repugnant to the teachings of christianity. If the advocates of a purgatorial punishment in the future state desire a commentary which will subserve their particular views and purposes, we certainly would not throw a straw in the way of its appearance. We only wish that those who do patronize it may do so understandingly. We have no sympathy for the peculiar views of Br. Loveland in regard to the nature and duration of punishment, and as the chief value of a new commentary, would with us, depend entirely upon the correctness of its comments upon that subject, we cannot with any show of consistency profess an indifference to the character of the work proposed. It cannot be doubted that a commentary of this description which should be adopted as a standard work, would have a very important bearing upon the future character of Universalists as a Religious denomination. Such being our views it is not a matter of indifference with us what the character of a Universalist Commentary shall be."

Such, friendly reader is the sum total of our remarks in regard to the proposed commentary. And what, we would seriously ask, is contained therein, which is deserving of the harsh and uncourteous treatment which has been extended towards us? Has any liberty been taken in either of the above notices which is in any degree inconsistent with the 'rights and prerogatives' of a public Journalist, or with the respect which is due from one individual to another? These are questions which we shall cheerfully leave for your candid consideration. We speak of our author in both instances, under the appellation and feelings of a brother. Not a word has slipped from our pen which (without torture) can betray the least disrespect for his character as a man and a christian. That we have signified our individual dissent from the opinions which he advocates, we readily admit. In doing this, however, we endeavored to 'call things by their right names,' and to make use of no language which was not (so far as the convictions of our own understanding are concerned,) *strictly true*.

In our testimony to Br. Loveland's literary qualifications for furnishing a commentary, &c. we have not been charged with much deficiency, and although we had supposed it no unpardonable stretch of the fancy to surmise, that what he might furnish of doctrinal character, would be written in full view of his own peculiar sentiments, yet it appears that this has been the 'head and front of our offending.' In the circular letter in which Br. Loveland com-

municated his intention to the public, he says :

"My general sentiments are known to the public. If I write, I must write what I BELIEVE to be faithful, just and true."

After this frank and explicit avowal of the character of the proposed work, will any reasonable person pretend that the expression of our 'surmise,' that such would be its character, is in any degree derogatory either to ourselves or to the sentiments which we advocate?

We have spoken of certain prevailing speculations about a HELL in the future world, as a 'fabled gulf of purgatorial sufferings,' and we have yet to learn that we were very far from speaking the truth, or of using appropriate phrases in so doing. In the very number of the 'Anchor' which contained our notice of the new Commentary, we published a communication from Rev. George Campbell, a believer in that sentiment, in which he contends that :

"Christ existed in the time between his death and resurrection; that the antediluvians and others also existed as 'spirits in prison,' and that Christ, in his spiritual state, visited and preached to them."

We presume that it will not be denied that the above fairly expresses the distinguishing sentiment, which has been denominated 'purgatorial suffering.' Let us for a moment cast our eye upon the picture which this fanciful speculation places before us. In the first place we are carried back to a period of the world, two thousand three hundred and forty-eight years previous to the birth of our Savior. We are told that the unnumbered children of humanity that existed at that time, were, with the exception of one small family, swept away by the deluge, into the imaginary regions of a miserable spirituality.

We are to contemplate them, for an inconceivable duration of time, as the wretched inmates of that 'prison of Hell,' which delusion and conjecture have located in the eternal world. After having been confined in this 'prison' for something like two thousand three hundred and eighty years they are at length visited and favored with a sermon from 'the man Christ Jesus,' at a period in which every scripture writer represents the preacher as DEAD. How much longer these 'spirits in prison' were to be retained in their infernal tenement, to expiate the follies of their momentary existence on earth, we have not been informed, but as no intimation was given of their release, by him who is said to have visited and preached to them; we may perhaps infer with safety, that their prospects, even at this late period, are not very flattering.

Whatever others may think of these 'spir-

its in prison,' and of the attending circumstances by which their situation is surrounded, we must be allowed the liberty to think and speak of the extravagant association of ideas at which we have hinted, as a 'fable,' which owes its origin to the wild reveries of heathen fanatics. That a sentiment so ridiculous and visionary is in reality, a relic of heathenism, is rendered certain by the introvertible fact that it cannot be traced to any other origin. That the 'sufferings' which it is contended will there be experienced may with the utmost propriety be denominated 'purgatorial,' is equally certain from the nature and objects which the advocates of that sentiment have themselves attached to that suffering; and from the acknowledged import of that word in all our english dictionaries. We must perceive some more satisfactory evidence of the reasonableness and reality of a protestant purgatory, and of the intellectual existence of ghosts and hobgoblins, before we can believe that a commentary upon the christian records, which is designed to countenance such idle speculations, would do much towards subserving the cause of TRUTH. And so long as we retain our present opinions, we shall take the liberty of expressing our belief that the prevalence of such fancies, has already done much to perpetuate ignorance and delusion.

We have said that this is a matter in which each individual interested, should think and act for himself. What we have said upon this subject has been but the expression of our own individual opinions. We copied the proposals of Br. Loveland at the request of the Br. Editor in whose columns they first appeared.— This request was made of our publishing friends, for the very purpose of ascertaining their feelings on the subject. That we had, as the independent Editor of an untrammelled publication, not only the undoubted right, but where in duty bound to express ourselves freely and without reserve, no man in his sober senses will question. We have yet to learn that we are under any obligation to aid in establishing as a standard work among Universalists a commentary upon the scriptures, which is professedly intended to perpetuate opinions which we regard as a calumny upon christianity, and a curse upon mankind.

If others desire a commentary of the character proposed, let them patronize it. We certainly would not throw a straw in the way of its appearance. We have only desired that the public should act understandingly in this matter. In reviewing the course we have pursued in this particular, we can discover no cause for any apologies. Had we been less decided we should have forfeited the confidence of every lover of sincerity and frankness. H. J. G.

TO BR. DOLPHUS SKINNER,

*Editor and proprietor of the***'MAGAZINE AND ADVOCATE.'**

DEAR SIR.—I have just arisen from the perusal of the disgusting philippic against myself and another, which appears in the last number of your paper. In this tirade of unmerited censure and crimination, you have not only showered upon us an abundance of uncourteous words, but you have taken care to select such from your objectionable vocabulary as were sufficiently explicit and direct. I have been somewhat at a loss, in the attempt to conjecture, what evil star could have led you so far from your duty, in an unprovoked attack upon the freedom of my mind, and the frank expression of my thoughts, through a medium, the liberties and prerogatives of which, you can never invade with impunity. In another article I have noticed the professed cause of your gratuitous interference in the management of this paper. In the present one I will endeavor to reciprocate the individual attention which you have voluntarily bestowed upon me. And if any thing should meet your eye in the perusal of this, to me, unpleasant epistle, which should renew within your bosom that 'poignant and heart-felt regret' which pervaded your own ungenerous allusions to me; remember my brother, that this unpleasantness is *one of your own seeking*, and that the 'ditch' into which you have fallen, is one, which *your own hands* had prepared for another.

After disposing of the Editor of the 'New Haven Examiner,' you commence with myself in the following ungenerous paragraph:

"Another brother Editor, on the banks of the Hudson, if his notice of the proposal is less rude and uncivil, amply makes up for that deficiency, by the bitterness of his sarcasms and the severity of his reflection against all Universalists who may chance to differ from himself in *one* point of doctrine, or diverge in the slightest degree from *his* standard of orthodoxy."

Before you insinuated that my remarks were '*less*' rude and uncivil than those of another Br. Editor, or that I had made up that deficiency by the bitterness of my sarcasms; it would have appeared quite as much to *your* credit to have been in the possession of some remarks from me upon that subject, which were, in *any degree* 'rude and uncivil.' I have copied into the present number, the whole of what has passed from me in relation to the individual and commentary alluded to, and if you (in your sober moments) can discover any improper *rude-ness* or *incivility* towards the person or character of Br. Loveland, I have only to say that

you are influenced by a species of penetration which I neither envy nor respect.

As to my '*bitterness of sarcasm*' and '*severity of expression*' '*against all Universalists who may chance to differ from me*' in sentiment; you well know, that the malignant insinuation, that such has been my course of conduct, is as *false* and unworthy of credence as any statement you could invent. In the language upon which you pretend to *found this charge*, there is not the most slender feature of '*bitterness*' towards any Universalist upon earth. I simply stated in a frank and candid manner the light in which every man of common sense, whose belief is similar to my own, must regard the Restorationist doctrine, of a Hell in the eternal world.

Your *star* in regard to my '*standard of orthodoxy*' is in perfect character with the rest of your article. You have been so unaccustomed yourself to an ingenuous acknowledgment of your opinions on the subject of *future punishment*, that I can easily account for your alarm at the distinctness of what I have written; but if you cannot allow me the liberty to '*diverge in the slightest degree*' from the *evasive* course which you have for a long time pursued upon that subject, without taunting me about '*my standard of orthodoxy*,' I beg you to continue in your favorite employment.

Your next remark which I shall notice is the following:

"He denounces all who believe in a moral and disciplinary chastisement beyond this life, &c."

This is not true. Not a syllable can be found in what I have written concerning the New Commentary, which can be tortured into a resemblance to *denunciation* against any individual in the universe. I have simply spoken of a *speculative opinion*, in the most appropriate phraseology in my estimation, that I could have made use of. Had you in a reasonable manner, endeavored to shew me that the sentiments conveyed in my remarks were not *strictly true*, or that the terms I employed were inappropriate, instead of willingly misrepresenting my purpose and language, your conduct would have been quite as becoming and profitable. Again.

"All who cannot with him introduce instantaneously into heaven, the most polluted wretch as *quickly* and as *fully* as the most virtuous and exemplary christian."

Not quite so fast Br. Skinner. You have rather overshot your '*saddle extreme*' in your adoption of this stale (and to me inapplicable) repetition. During the brief acquaintance you have had with me, I think I have never been employed in the introduction of '*polluted*

wretches' into heaven. On the other hand I have repeatedly desired some better information than I at present possess, that any such characters will exist in the future world. As you appear very desirous to convey the idea that I believe in a *perfect equality* in the circumstances and condition of our race hereafter, I must be allowed the liberty to correct you in this particular also. I believe in no heaven for man, but that into which he will be introduced by a *resurrection from the dead*; and which is to grow out of the *purified* state, and *progressive* nature of the human mind. I believe that each individual will enjoy in the future life, as much as his capacities for enjoyment will admit of. It is with me, however, an inferential opinion that there will be as much *diversity* in the future condition of our race, as it respects their *degrees* of enjoyment, as there is in the intellectual attainments which they make in the present life. I have been thus particular in replying to your last remark, that when you again have occasion to 'introduce the most polluted wretch into heaven, as quickly and as fully as the most virtuous and exemplary christian,' that you may provide some one else to perform this service.

What you have to say concerning the doctrine of future misery having been 'held sacred by all ancient Universalists, nearly to a man,' may pass among our readers for what it is worth. I have never acknowledged those ancient Universalists as the authors or finishers of my faith. If I mistake not, they are, 'nearly to a man,' the advocates of the *Trinity* and *vicarious atonement*, and when I see you believing in either of those doctrines, or speaking of them with *less* 'bitter sarcasm,' 'rudeness,' 'incivility' or 'reproachful language,' than I have made use of in speaking of their purgatory, simply because they believe them, I shall probably follow your example. At present I am contented to leave you and your '*many scores*,' and '*some hundreds*' of 'Universalist preachers in America' (if you can find them) who believe in purgatorial sufferings in the future state, to the uninterrupted enjoyment not only of their present fancies, but also of the *witchcraft* and spiritualized fooleries of Origen. You next remark that

"It is the more surprising and unaccountable to us, that the bitter and reproachful language above noticed should be used by those Editors, and in that quarter, where the pretension has all along been made, that the difference of views among Universalists was but *slight and trifling*, and ought never to produce any division in ranks, nor alienation of feeling among brethren."

It is equally 'surprising and unaccountable

to myself, that among all the slurs, taunts, and rigmarole, which in the plenitude of your charity and moderation you have heaped upon me, you should not have been so fortunate in at least one instance as to have *truth* and propriety upon your side; and when you again feel inclined to issue an edict against the Editor of the 'Anchor,' I would suggest the expediency of stating more fully the '*bitter and reproachful language*' of which he was guilty in his remarks upon the commentary, lest some of our readers should fail to discover its enormity. As to my 'pretensions' about the '*slight and trifling*' differences of sentiment among Universalists, I am perfectly willing to abide by the verdict which a discerning public may render. I own that I have said but little of the '*saving excellencies of faith*' abstractly considered, or of the '*damning sin of unbelief*.' I cheerfully admit that my 'pretensions' have not been very extravagant, that a 'difference in sentiment' should be the cause of 'alienation of feeling' among brethren. To all this I plead guilty, but at the same time I am not aware of advancing the 'pretension' that the *errors* of Universalists are any more worthy of countenance than those of any other denomination. I have not been able to discover any better evidence of the reasonableness and reality of a *protestant* purgatory, than exists for the same sentiment when under the guardianship of the catholic church. I have never been employed, to my knowledge, in reducing an '*inconceivable duration* of human misery' into a 'theological atom' or in neutralizing all distinction between the truths of christianity and the reveries of heathenism.

Your next remark which I shall notice is as follows:

"For the space of between seven and eight years we have stood in the capacity of Editor of a religious journal, during the whole of which time we have striven and toiled, through evil report as well as good report, for the prosperity of the great cause of Universalism—for the spread of this heavenly doctrine; and not less ardently and fervently have we labored and prayed for the *peace of Jerusalem*—union and harmony, charity and co-operation among all who believe in the ultimate 'restitution of all things.'"

It appears to have been your constant aim, through the whole of your lengthy article, to fix the impression upon the public mind, that the columns of *your own paper* have been an inexhaustable fountain of *mildness and forbearance*—moderation and charity towards those with whom you have differed, and that those of the 'Gospel Anchor' are one continued

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SUBJECTS FOR CONTROVERSY.

We frequently hear people express much regret, that there should be so much controversy among different denominations of christians. That the christian world is a scene of controversy, is undoubtedly a fact, but so far from regretting this fact, we rejoice that it is so. It is a sure indication that there is a spirit of investigation abroad, and for ourselves, we frankly express our opinion, and our desire, that this spirit will continue to turn and overturn until truth shall be found. We desire to see the fire burn until the hay, wood and stubble shall be consumed, and the gold and precious stones of truth only remain. We regret the acrimonious spirit, and the angry tone of controversy, which appear in many instances, and we still more deeply lament, that there should be so little judgement manifested in the choice of subjects for discussion. When we behold so much contention, and inquire for the cause, we are met with the humiliating fact, that all, or at least a great part of the noise in the polemical atmosphere, originates in things which have little or no connection with gospel truth, or the welfare of man. There is no lack of zeal in controverting questions which are of no consequence, one way or the other, but matters of importance seem to be neglected. The question concerning the truth or falsity of the mysterious puzzle of the holy trinity, is agitated with much warmth. So also, the subject of foreknowledge and decrees, can enlist the energies of powerful minds; and the question, whether it is best to put a man all over in water, or sprinkle it in his face, is of such momentous interest, that the very mention of it will enlist as much zeal as ever Jehu manifested; but name a question which involves man's very existence, and all its joys, and people will wonder that you think of talking about such a subject.

Take for instance, the doctrine of the resurrection. We all know that we must die, and we are perfectly well aware, that the wheels of time are whirling us with fearful haste down to the abodes of death. In the gospel of Jesus Christ, we are pointed to the resurrection, as the only antidote of death, and the only chance of victory over the grave. There are men around us, who live without hope, and without God in the world, and who have no higher expectations, than to die like the beasts that perish, and lie eternally in the dark and dreamless silence of the grave. But where is the man that considers this as a matter which it is worth his while to agitate? Where are the men that, in seeking out subjects for investigation, will lay hold of this question, which involves the very existence of all the men that

live and breathe? Alas! they are like angels visits, 'few and far between.'

Again, the question which relates to the future state of mankind is entirely and almost totally neglected. Whether men are to live in immortal joy or wail with devils in eternal pain? is a question which men will not agitate as long as they can avoid it. Upon any thing else, there is no lack of a disposition for investigation.

Go into a Methodist church and speak of agency, and the whole church will be about your ears, ready for combat. Go to a Presbyterian church, and introduce the subject of decrees, and from the priest down to the humblest sister, they will all be awake and ready for action. Go into a Baptist church, and speak of infant baptism, and the whole church will take fire, and go off like a rocket. But go to either of these churches, and introduce for consideration, the subject of Universal Salvation, and the tune is changed at once. Present the question which involves the eternal well being of myriads of the human race, and you cannot press them into an investigation. Oh! they don't think these controvercies are useful, and it is not best to spend time in the discussion of such a subject.

Brethren, these things ought not so to be. If there be any virtue, if there be any praise, think of these things, and *when next you wish* a subject for controversy, take something that is worthy your attention. I. D. W.

"FAITH AND REPENTANCE."

It has grown to a kind of proverb among the popular Theologians of the day, that no man can be saved without faith and repentance. It is not our intention in this article, to shew the folly of such an opinion, but we would simply ask those, who so confidently make the assertion, if they are aware of the consequences that will follow such an admission. Infants have no faith, neither have they repented. The whole heathen world have no faith, in the common acceptance of the term, neither have they repented, in our sense of the phrase.

Suppose then, that none are to be saved but those who repent and believe, and it will follow as the inevitable consequence, that all infants, and all the heathen world will be lost. The most curious thing of all, is, that the very men who readily assert that none can be saved without faith and repentance, will condemn, in the most unqualified terms, the doctrine of infant damnation, and many of them will contend, that a large portion of the heathen world will be saved. One of two things must be true. Either there is salvation for some who do not repent and believe in this life, or all infants and heathen must be lost. I. D. W.

"RECOMPENSE UNTO NO MAN EVIL FOR EVIL."

The words above quoted; exhibit the true spirit of the gospel, and bear an harmonious correspondence to the injunction of our Savior. "I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." This command is sanctioned by the highest possible authority, even the example of that God in whom we live, and move, and have our being. We are assured that practice upon this principle will make us like God, who makes his sun to rise on the evil and on the good, and sendeth his rain upon the just and the unjust. We must observe however, that the force and beauty of this precept, is lost in the hands of modern professors, and it becomes like a parable in the mouth of a fool. The man who renders to man good for evil, who blesses those that curse him, and does good to them that hate him, is as unlike the God of Limitarianism as two things can be imagined, and the man who pursues this course, instead of approximating the divine character, actually departs from it, and becomes more and more unlike its image.

Does the Limitarian God recompense to no man evil for evil? Nay, but he recompenses to every man evil for evil, and to render good for evil is a principle to which he is an utter stranger. From all the dealings of God, with the children of men, as represented in the creeds of men, one could not learn that there was such a principle in the universe, as rendering good for evil. Let any man take a Limitarian creed or catechism, and search for an article in which God renders good for evil, and he will rise satisfied of the truth of what we have asserted, that their God is a stranger to this principle. On the other hand, evil for evil, hatred for hatred, and cursing for cursing is the uniform rule of his government.

If a man hates God, what do their creeds say God returns? The answer is, that he returns hatred and will continue so to do world without end. If a man curses God, What do they say God will do with him? Why he will curse him back again, and that too, with a curse endless and intolerable. Now we may ask, with much propriety, if these things are so, why does God require us to render good for evil? He requires us to do that which he will not do himself. Thus, then, the whole sanction of the law is removed, and every thing that can render it obligatory is taken away. All the influence which the divine character and example can exert is thrown into the opposite scale, and made to bear in favor of recompensing evil for evil. With this view of the subject, a man must reverse the rule of the text. If a

man would be God-like, he must return evil for evil, hatred for hatred, and cursing for cursing, and the more perseveringly he follows this course of conduct, the more nearly he approaches the standard presented for his imitation, in the character of that God in whom he believes.

These conclusions necessarily result from the admission of those views of the divine character which are embraced by modern professors. We appeal to the candor and good sense of the reader, whether he can, as a reasonable being, give his assent to principles of doctrine which reverse the commands of God, and take away those holy sanctions which the wisdom of heaven has annexed to the law of love. We believe that every true principle of doctrine is designed and calculated to reform the heart, and induce the hands to fulfil the law. "Hence the prayer, Lord sanctify them by thy truth, thy word is truth." The sanctifying influence of doctrines which stand diametrically opposed to the spirit of the divine law may well be questioned, and we doubt if our Savior would pray for the sanctification of his disciples, through the influence of doctrines which level a death blow at the principle of rendering good for evil. I. D. W.

Rev. N. LEVINGS,

This gentleman is the present preacher in the north Methodist church in this city. (Albany.) He informs us that he intends, as soon as convenient, to deliver a discourse against the doctrine of Universal Salvation. He says he makes a practice of delivering one discourse a year against that doctrine, 'to clear his skirts.' If friend Levings thinks his skirts in danger, we think he would do well to wear a 'round-about,' for we doubt if one sermon a year will save all his flock from Universalism.

We have invited him to occupy our desk, in opposing the doctrine we preach, but he refuses, and even declines, giving us notice of the time when he will make his attack. We shall keep an eye on the gentleman, and quietly wait his onset, and in case he does not answer us, we shall endeavor to let the people see the strength of his arms. 'They love darkness better than light.' I. D. W.

MARRIED.

By Rev. C. F. Le Fevre, on the evening of the 16th, Mr. Elisha M. Sage, of Brunswick, to Miss Mima H. Way, of Lansingburgh.

"She scorned the follies of the age
And so resolved to be a Sage,
He loved her for this wise display,
And took for life, the same good Way."

[Continued from page 491.]

stream of 'rudeness' and 'incivility'—'bitterness' and 'severity'—'denunciation' and 'reproachful language,' not only against *opinions* which it deems erroneous, but also against *all Universalists* who diverge in the slightest degree from its standard of orthodoxy. With what success your efforts have thus far been attended, I am unable to say. I am, however, disposed to render you any assistance you may need, if I can do it by placing this matter before the public in its true and proper light.

Every discerning person will perceive from perusing the brief notices of the new commentary, which have occasioned so much blustering in your columns, that the Alpha and Omega of my offence is confined to the simple expression of my belief, that a certain speculative opinion, which I denominate "a fabled gulf of purgatorial sufferings," is "a relic of heathenism, which has done much to perpetuate ignorance and delusion." That some universalists are in the embrace of that sentiment, is duly acknowledged; a circumstance, however, which does not in my estimation lessen its falsity or avert the unhappy influences it has exerted upon mankind. What then have I done? Have I cast the least disrespectful allusion to any individual on earth? No.—Have I spoken in a manner to any degree inconsistent with my convictions of truth? No. But I have had the unpardonable audacity to acknowledge my dissent from an *opinion* which "has been held *sacred* by all ancient Universalists," and whether I have done this in a less becoming manner than your immaculate self, I am willing should be determined by a recurrence to your own conduct.

The doctrine against which I have spoken, was no more "*sacred*" among ancient Universalists, than the doctrines of the TRINITY and a VICARIOUS ATONEMENT. And although you reject these sentiments yourself, you well know, that both of the doctrines at which I have hinted, are to this day "*held sacred*" by many believers in "the restitution of all things." Under these circumstances, I would press the inquiry whether there is any more criminality in my disrelish for one of their opinions, than there would be in your dissent from another? How has it been with the Editor of the Magazine and Advocate, in this particular? Has he exhibited in his remarks upon those doctrines, that superlative mildness—that inimitable forbearance—that god-like charity—that heavenly spirit of universalism, which we should suppose from his pretences, were concentrated in his own person? Alas! alas! for thee my brother: "*verily happy is he that con-*

denneth not himself in the thing that he alloweth."

Look but for a moment at the ineffable inconsistency between your preaching and practice. When speaking of the 'Trinity;' (a sentiment held sacred by many ancient and modern restorationists,) you exhibit your love of moderation, by denouncing it as a doctrine which was "CONCEIVED IN SIN, AND SHAPEN IN INIQUITY—" "A MERE PHANTOM OF THE IMAGINATION, OF THE INVENTION OF THE CLERGY IN THE DARK AGES OF THE CHURCH."* This, sir, is but a faint specimen of that adorable mildness with which you have labored for the "peace of Jerusalem."

Again. When speaking of a vicarious atonement, (a sentiment which is regarded by many of your restorationist brethren, as the crowning excellence of the gospel,) you speak of it as furnishing a "SALVO FOR THE GUILTY CONSCIENCE," and as "HOLDING OUT ENCOURAGEMENTS OF IMPUNITY TO TRANSGRESSORS."

I might here introduce some very amusing exhibitions of your kind efforts to perpetuate "*union, harmony, and co-operation*" in our ranks, which, for the want of room, I shall omit.

Before I leave this subject, however, I would refresh your memory with an allusion to the "brotherly love" which you manifested above two years since, for another sentiment which is at present quite as palatable to our order as your protestant purgatory. I allude to the subject of Br. Balfour's "Essays." Before you again inform your readers of my "*rudeness, incivility, ridicule, bitterness, sarcasm, and 'reproachful language,'*" I would suggest a reflection upon those qualities as they are shadowed forth in the records of your own conduct. You could then rail with the utmost composure, not merely at an *opinion* which you disrelish, but against all who in that particular, had "diverged in the slightest degree from *your* standard of orthodoxy." You were not contented with attributing to that sentiment the *scepticism* of Abner Kneeland, and the *infidelity* of all future ages, but you descended to some very distinct allusions to the *individuals* who had embraced that sentiment. And after having done this, we heard nothing of your "poignant and heartfelt regret" over your alienation of feeling, "but the very significant assurances that the doctrine was of such a demoralising tendency, "*we cannot desire a general prevalence among Universalists*" and that, "*As an independent Editor, viewing the subject in this light, we are bound to speak our mind freely and without reserve.*"†

* Letters to Aikin—passages, 112, 121, 124.

† Mag. and Adv. vol. 2 [new series,] No. 39.

With these recollections in my mind I think you would appear quite as consistent and reasonable in future, should you moderate in some degree your denunciations of your neighbors. After your laughable threat of *secession* from the order, unless you can have the guidance of of my goose quill, (a circumstance, sir, which should it take place from such a cause, would give rise to no feelings in my mind, to any degree inconsistent with the pity and contempt which your conduct and popery would inspire,) you proceed to inquire :

"For who will willingly sit in communion and fellowship with those who are continually reproaching them with holding the *relics of Heathenism*, and maintaining a *fabled gulf of purgatorial sufferings in a future and immortal state*, and *perpetuating ignorance and delusion* among men ! For one, we must confess such language savors little of brotherly love, little indeed of Universalism as we understand it."

Will you find, sir, a very intelligible answer to this question by substituting a few of your own *modest* phrases in the place of those which you have quoted.

I would ask you, sir, in language of your own selection, "Who will willingly sit in communion and fellowship with those who are continually reproaching them as withholding a doctrine of christianity—" *a mere phantom of imagination, or the invention of the clergy in the dark ages*," !! and maintaining a sentiment which was "*conceived in sin and shapen in iniquity*" (!) "*a salvo for the guilty conscience, and "holding out encouragements of impunity to transgressors*" !! For one, we must confess, that such language savours [as] little of brotherly love, [as] little indeed of the spirit of universalism [as any you can select from the remarks of your incorrigible brother editor]

"'Tis strange such difference shall be,

"*Twixt tweedle dum and tweedle dee.*"

There are several particulars in your concluding paragraphs which I intended to have noticed, but which I am compelled to pass over for the want of room. In your remark concerning Br. Hosea Ballou, 2d. you have made a statement which the *truth* of the case will not justify. You say "In the winter of 1823, Br. Hosea Ballou, 2d, stated distinctly in the (Boston) Universalist Magazine, of which he was one of the Editors, that he had "*never held that all human misery is confined to this life.*" Nor has he to our knowledge, nor do we believe to the knowledge of any one else, publicly avowed any change of sentiment on that subject since that time. But we presume the Editors on whose language we have been compelled reluctantly to animadvert in this article,

were not aware of this fact. For they are yet *young* in this business, &c."

Notwithstanding your affected intelligence and advanced age 'in this business' allow me as one of those who think it no sure mark of ignorance to be 'young' to direct your eyes to the commencement of H. B. 2d's *seventh* letter in reply to "Hawes Reasons for not embracing the doctrine of Universal Salvation." You will there find the following statement from that author.

"I am not a very confident believer in the doctrine of *future* disciplinary punishment, which you attack in the beginning of your Seventh Letter. To me it does not clearly appear that the Scriptures reveal any state of misery whatever, in eternity."

Whatever the opinions of our worthy friend might have been, ten years ago, we presume he reserved to himself the Liberty of changing them whenever he becomes convinced of their erroneousness. And notwithstanding your *sickish adulation* of another I presume there are those among your own readers who are not prepared to believe that all the "learning talents, piety and moral worth" of the Universalist ministry is concentrated in the person of him, who for the last few years has voluntarily abandoned the duties and employments of the minister of Christ, to wallow in the filth and pollution of ~~POLITICAL ANTI-MASONRY~~.

In conclusion, I tender you the assurance, that what I have written in the 'Anchor,' in regard to the commentary (with the exception of this epistle,) was penned in the absence of every unpleasant feeling towards any individual in the universe of God. Since your contemptible philippic against me—an attack upon the temple of my mental liberties, so unreasonable and unprovoked in itself, and so obviously indefensible, I must avail myself of this opportunity to assure you, that if what I have written pleases you, it is well, if not it is *as well*. I have never acknowledged you as my spiritual conservator, nor surrendered to your disgusting omnipotence, my liberty of speech. What I write for the press is amenable to those for whose eyes it is intended. (Yourself, for the present excepted.) I intend to be guided in these matters by the dictates of my own understanding, [not yours,] and if I should be so unfortunate in future as to be deprived of your approving smiles, I will endeavor to make up that deficiency by advocating what I believe to be *truth*, and opposing what I deem *error*, with a *decision of character, which can neither be enticed by your flatteries nor awed by your frowns.*

H. J. GREW.

P O E T R Y .

A MURDERER'S CONSCIENCE.

There is a dark and fearful mystery
Surrounds me. By my couch at night it hangs
A dread and daring looking vision there,
Standing with bloody hands and glassy eyes :
Its drooping eyelids of weary watching tell,
While on its fair and flowing drapery
Bright drops of blood appear, outshining all
The sparkling gems that in its dress are seen.

By day
A phantom, dreary shadow follows me,
Treading in my steps, and hovering o'er
My daily walks. It watches me so close
That I no peace can know. It has the form of earth,
Yet in that care-worn countenance there seems
A shade unearthly ; as if the deep grave
Had given that tint of immortality.

Oh ! when shall my poor, heavy soul be freed
From earthly wanderings ? Alas ! the crime
With which my hands are stained, robs me of all
The peace which this low word can give. Deep, deep
Within my heart the gnawing worm is laid,
Which preys upon my vitals, and wears out
My weary, toil-worn frame.

Of all the horrors that mortal man can feel,
Of all the ills which our poor race can know,
Which on this earth vain man is doom'd to bear,
There's nought which so wears down a human frame,
And brings it nigh unto the yawning grave,
And yet not permit its weary limbs
To rest therein—to take its last cold rest—
As the upbraidings which a murderer feels,
When conscience reprobates the many ills,
Which he has done to man—and causes him
To bow before its stubborn call.

A N E C D O T E .

A preacher not 100 miles from Baltimore, was, not long since, declaiming on the demoralising tendency of Universalism. 'What shall we think,' said he, of that doctrine which declares that all at last will be as well with the sinner as the saint ! which opens the portals of heaven equally to the fratricide Cain, and his murdered brother ?—Now, we do admit, that if any sin deserves endless punishment it is that of fratricide ; and if, as the Rev. gentleman declared, this was included in the punishment pronounced on Cain, will he please inform us of the chapter and verse in which it is expressed ? and also if the punishment of Cain is to be endless, will he please inform us what would have been the punishment of the one who would have murdered Cain ? For 'whosoever slayeth Cain vengeance shall be taken on him seven fold.' Gen. 4 : 15. And of Lamech also, for 'if Cain shall be avenged seven-fold truly Lamech seventy and seven-fold.' Gen. 4 : 34. Will Lamech suffer seventy seven endless punishments ?—*Pioneer*.

Our help is in the name of the LORD, who made heaven and earth.—*Script.*

REV. HOSEA BALLOU.

A few likenesses have been received of the Rev. Hosea Ballou, which may be obtained at the book-store of Messrs. Kemble and Hill, or of the Rev. C. F. Le Fevre,

UNIVERSALIST BOOKS.

Torments of Hell Overthrown.

Lectures on Divine Revelation by Rev. David Pickering.

Six Sermons delivered at the Universalist Convention, held at Concord, N. H. Sept. 19 and 20, 1833.

Latest news from Three Worlds. 2d edition.

A new edition of The Universalist Hymn Book.

Just received and for sale by

KEMBLE & HILL,
At No. 3, Washington Square.

PAIGE'S NEW WORK.

B. B. MUSSEY, has just published, "Selections from Eminent Commentators, who have believed in punishment after death ; wherein they have agreed with Universalists, in their Interpretation of Scriptures relating to Punishment.—By Lucius R. Paige, Pastor of the first Universalist Society in Cambridge.

Orders addressed to B. B. Mussey, 29 Cornhill, Boston, will receive immediate attention. Jan. 1834.

BALFOUR'S LETTERS TO PROF. STUART.

A few weeks since we noticed the appearance of an interesting little volume from the pen of Br. Balfour, under the above title.—This work is now in this city on sale, and may be obtained of Messrs. Kemble & Hill, No. 3, Washington Square.

THE GOSPEL ANCHOR,

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BY HENRY J. GREW.

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THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, FEBRUARY 8, 1834.

NO. 32.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON, } *Associate Editors.*

R. O. WILLIAMS,

For the Anchor.

RECONCILIATION TO GOD.

Extract from an Unpublished Sermon.

By J. M. AUSTIN.

To beings formed and constituted like man—who feel within themselves the seeds of early and unavoidable dissolution—the inquiry—what is truth?—should constitute the deep and all-absorbing question of our lives; and we should deem all others of minor and comparatively small importance, until satisfied that we have found this 'pearl of price.' What are the ordinary occupations and pursuits of life—the speculative inquiries relating to the transitory scenes of this world, in comparison to the soul-absorbing problem—what will be our future condition? what the destiny which awaits the human family in another state of being? Inspiration alone can return a satisfactory answer to these inquiries. A voice is wafted over the dark and surging billows of death, laden with a cheering message of peace and joy, to the listening sons of men. Let us give heed to its instructive counsels—let us hear, understand and believe; and great will be our enjoyment—unbounded our consolation and our hope!

That Deity had some specified and definite object in view in sending Jesus Christ into this world, is a proposition, so perfectly plain and self-evident, that to suppose the contrary, would be to impugn the character of God in the most evident manner. We say—*specified and definite* object—because we cannot suppose a being possessing wisdom and knowledge to an infinite degree, can possibly act with an unspecified or indefinite purpose. Known unto God are all his works from the beginning "of the world" says James. Eternity lies open before his omniscient eye; and consequently, his acts must not only be performed to accomplish a certain, specified object, but he must necessarily be fully aware of even the remotest consequences and result which will accrue from all his acts. We repeat therefore, that our heavenly Father, despatched his Son into our world to accomplish a definite and certain object. And it is of the utmost importance that

we obtain a knowledge of the nature and extent of that object.

For what purpose then did Jesus Christ enter this world? What did he design to accomplish by his mission? Here we need not err. If there can be a single fact obtained from the Bible, that will admit of no dispute, it is the object to be accomplished by the mission of Christ. Listen to his own words—"For God sent his Son into the world; that the world through him might be saved." Here we are most explicitly taught that Christ came to save the world, and nothing less than the world. And this great and valuable truth—dressed in varying language—is kept constantly in view by the Savior and his disciples, in all their teachings. Paul denominates it "*the reconciliation of all things unto God.*" In 2 Cor. 5. 19. he declares, "that God was in Christ, *reconciling the world unto himself;*" In Col. i. 18. 20. he expresses the same sentiment—"For it pleased the Father, that in him should all fulness dwell; and having made peace through the blood of his cross, by him [Christ] *to reconcile all things unto himself;* by him I say, whether they be things in earth or things in heaven." And in his epistle to the Ephesians, he instructs us that Christ had "broken down the middle wall of partition," between Jew and Gentile, and made "in himself of the twain one man, so making peace; and that he might *reconcile both unto God.*"

The object for which our Savior came upon earth, is here so plainly declared, that "the way faring man, though a fool, need not err therein." All christians who receive the above scriptures as the word of God, must necessarily believe, that the express work Christ came to perform was to reconcile the erring family of man to their Father in heaven. And the only question which remains for solution, is simply this—Will he succeed in accomplishing this work? There are but three things of which man can conceive, that can frustrate the completion of this work. 1. An unwillingness in God; 2. An unwillingness in Christ; 3. A lack of power on the part of our Savior. We will consider these propositions.

1. God despatched his Son, as we have seen for the express purpose of reconciling the world of mankind unto himself; and the conclusion is therefore irresistible, that the Creator is not only willing but desirous, that the world should thus be reconciled unto him. If it was the will

or the determination of God, that but a *part* of the world should be saved and reconciled unto him, then this would have formed the whole mission of Christ. And in accordance with this partial salvation the Savior would have said—"For God sent his Son into the world to condemn a great proportion of the world; and that a part of the world through him might be saved." And Paul would have said, "that God was in Christ reconciling a part of the world unto himself." But these are not the words of inspiration although they should have been, if the partial doctrines of the day are true. The willingness of God that the world should be reconciled unto him is plainly implied by the words of our Savior and of Paul above quoted. But we do not stop here—we are not left to inferences to support our position. For in his first epistle to Timothy, Paul expressly instructs us that it is the *will* of God that "all men be saved and come unto a knowledge of the truth."—This scripture must satisfy all that God is willing that the world should be reconciled unto him.

2. Is Christ unwilling to perform the work he was sent to accomplish? Our Savior himself will return a satisfactory answer to this inquiry—"Jesus saith unto them, my meat is to do the *will* of him that sent me, and to *finish* his work." (John iv. 34.) We have seen that this *will* of God is, that all men shall be saved and come unto a knowledge of truth; and the *work* is to complete this salvation by *reconciling* the world unto God. To accomplish this *will* and to *finish* this work, Christ in the passage above quoted, expressed his entire willingness. And yet how can Christ *finish* the work of reconciling the world unto God, if some will remain forever *unreconciled*?

3. Has God bestowed a sufficient degree of power upon Christ to enable him to *finish* his work of reconciling the world unto God? The supposition that our Maker should send his Son into the world to perform a certain specified work, and not give him *power* to accomplish it is of all others the most preposterous—the most dishonorable to the character of Deity. No man will deliberately attribute such an act of folly to that God whose wisdom is infinite. But here again, we are not left to conjecture. The Savior expressly declares that God has given him 'power over all flesh.' And again we hear him exclaim—"All power is given unto me in heaven and in earth."—Here is a fulness and abundance of power bestowed upon the Messiah—sufficient surely to enable him to complete the great work in which he is engaged, in a triumphant and glorious manner.

We have thus seen, that the Father of all mercies, despatched to our earth Jesus Christ his Son, to reconcile unto himself and save the blind and sinful family of man. We have also seen that this great and glorious work is in perfect accordance with the will both of God and the Savior; and that the Deity bestowed upon Christ, abundant, ample power to finish and complete it. Here then all obstacles are removed. God is willing to have the world rec- unto him—Christ is both willing and able to accomplish the work, and consequently, as certain as there is a God and Savior revealed in the scriptures, just so certain will the numerous tribes of Adam, in due proper time become reconciled to God and lovers of his holy character.

Hail! glorious and happy era! hail great jubilee of ransomed myriads! when the whole race of man shall become cleansed and purified from all evil and sinful propensities—when the dark veil of ignorance shall be removed and man shall see God as he is and thus be led by the imperishable influence of love, to serve and obey him forever! Then will the angelic choir of heaven attune anew their golden harps in songs of praise to the great fountain of goodness; and a redeemed and satisfied world join in saying—"Great and marvellous are thy works Lord God Almighty; just and true are thy ways thou King of saints!"

Montpelier Jan. 1834.

MR. EDITOR—It is with diffidence I present myself before the public, but am constrained so to do, by a bold and impertinent attack leveled at me on the evening of the 30th ult., in the Baptist Church, (a respectable denomination of Christians in this place) by a female, under the sacred name of prayer, and in the most humble posture of devotion, which rather augmented the sin of scandal, merely for the honest difference of religious opinion—for this was the front of my offence—who in the most unblushing and ungrateful manner, though in an agitated tone, which appeared either the result of bitter fanaticism, or of extreme modesty (the latter which I never heard her accused of,) informed the Searcher of all hearts, and the people, that I was a worshiper of *Satan*—when, in point of moral reputation, I am ready to compete with my *righteous* sister in the Lord, though not in all the rituals of her religion, nor in the mantle of piety beneath the folds of which, ample as she wears the garment, is perspicuously exhibited that pharisaical spirit, which says, "Stand by, I am holier than thou." No, rather would I manifest the spirit of the humble publican, who, with retiring modesty, not daring to lift up

his eyes to the holiest of holy, and shrinking even within himself, smote upon his breast and exclaimed, "God be merciful to me, a sinner." "But by their fruits ye shall know them"—and let the people judge.

PRAYER.

After a few introductory remarks on the propriety of exhorting sinners to repentance,—“Oh, Lord! if it is our duty to exhort our acquaintances in the common walks of life, how much more ought it to be so in this house—and we have reason to suppose, O, Lord! that there is *one* individual in this assembly who has exerted a most deadly influence in society, by professing *Universal Salvation*, which we know to be *untrue*, and not the word of God, by which she has led many astray; when if she had been labored with years ago, she might be as active in serving God, as she now is in serving *Satan*.”

This is from memory, therefore it may not be verbatim—but it is very near it, and the whole substance.

I deem this notice due to the society to which I have the satisfaction of belonging, and to communitiy, as a sort of *beacon*, not to subject themselves to be distinguished as objects of detestation and crime. Not that I would cast the least odium on the society of which this fanatic is a member—the respect for which not knowing its usages, repressed the expression of the mingled emotions of contempt and disgust which her phillipic excited—and I should not do them justice, did I not declare the services I witnessed were conducted in a becoming manner. The exhortations and prayers seemed dictated by the spirit of Christianity—and many of the sentiments that fell from the lips of their Pastor would accord with the feelings of most christians of all denominations. Perhaps it is well to say, the circumstance adverted to, it was at a protracted meeting.

E. H.

Hudson.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

“According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

In many of our flaming zealots we see a manifest disposition to substitute something in the place of virtue, for religion. In their view a man may perform all the social duties of life with the most persevering humanity and fidelity, and yet be eternally damned for want of that worse than useless trumpery, which is falsely called religion, in their system of dark unmeaning metaphysical mysticism. What can men of reason think of a system of religion which sends good men to hell, and takes the mere dregs of society to heaven, because they have something called religion, and that religion a MYSTERIOUS SOMETHING, which does not consist in virtue or goodness? This mysterious religion must be exposed—the veil must be rent—the world must see it in its proper character—the pure and undefiled religion of the New Testament must be reviewed; that which makes men good—which better the condition of society, and diffuses happiness through the state.

The religion taught by Christ and his disciples, had to do with this world; it respected the interest of man in social state; it was designed to regulate the common practices of life, and have its influence exclusively in this mode of existence. So far from teaching us what religionists now teach, that we must sacrifice all the best and most noble feelings of the human heart, reverse the order of nature, and afflict our souls here, that we may be happy hereafter: it teaches us the art of true happiness in this life, it was sent into the world to assist nature. The law of heaven to man is like the advisory counsel of a kind indulgent parent to his children; it points out that course of conduct which leads to misery and wretchedness in this world, as well as the way of pleasantness and peace; it enjoins the one, and forbids the other, merely because it is our best interest to obey its counsels. Our duty in this life, is to do all that is in the compass of our power to lessen the evils of society, and increase the pleasures of the same, and trust in God for that which is to come. As to a future state of existence, whatever infinite wisdom and goodness designed to be the lot of his creatures, will be affected without any concern of theirs; for that God ‘who worketh all things after the council of his own will,’ is not mutable in his purpose. Our hope of immortality beyond this life, depends exclusively upon the sovereign will and good pleasure of that being who gave us our existence at first, and we neither hope nor expect any thing for ourselves but what we believe will be the common lot of all mankind.

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EDITORIAL.

PROFESSOR STUART.

This gentleman, as appears by the last Trumpet, has made an attack against the doctrine of Universalism, in a sermon lately delivered in the meeting-house in the south parish of Andover. When individuals of inferior talents and limited acquirements think fit to notice us, we pay but little attention to their remarks, unless they offer some arguments which have not before occurred to us, or come within the course of our reading. But when a man like Dr. Moses Stuart, Professor of Theology, in Andover College, and a scholar of the very first order, attacks us, we are disposed to pause and consider the weighty objections which an acute reasoner, with a richly stored mind may offer. In the discourse to which we have referred above, "Mr. Stuart made an analogy between the conduct of a parent, who has a profligate son, whom he is obliged to expel from his family, after vainly endeavoring to reform him; in order that he may not corrupt the rest of his household; and such is the conduct of God with respect to the wicked. Says he, would any person call this parent a malevolent man? On the contrary, would he not be called benevolent? and would he not exhibit the greatest love possible for the rest of his family? Also, with respect to criminals who are confined in our state prisons, in order that they may not corrupt the virtuous and endanger life and property, do the public denounce the Judge who condemned them as malevolent? or are the public malevolent who say amen to the sentence? Also, says he, in the same manner God shews his benevolence and compassion by shutting up the wicked in Hell, the state prison of the universe. But some will contend, 'God has power to convert the wicked;' but God will not use physical means to convert the wicked, because it is inconsistent with the doctrine of *free agency*." The above extract is from the 'Trumpet,' and was communicated to the editor by a gentleman who was present at the delivery of the Sermon.

Let us now take a *logical* survey of the ground passed over by the Professor. The first argument is this—the parent banishes his son from the paternal roof, because he is irreclaimable, and he wishes not his bad example to corrupt the rest of his family. It appears evident, from this statement, that the parent is only justified in the expulsion of his son, from the fact that he does not possess power adequate to reform him. He is not called malevolent, because he has in vain adopted every means which wisdom and affection could suggest, to produce the desired reformation. But

should it be made apparent, that this father did possess a power, by the exercise of which, he could render his profligate son obedient and virtuous, would he not appear in the eyes of the world, highly malevolent not to exert it? Could any man form a reasonable excuse for such conduct?

The same reasoning is employed with respect to criminals in the state prisons. The Judge is not condemned as malevolent for passing sentence, nor the community for acquiescing in the righteous judgment. The reason is obvious. These criminals cannot be reclaimed by other methods, and the public well demands security from the repetition of their crimes. But in what estimation should we hold that Judge, or a hard-hearted community, who should exclaim 'shut them up for life,' when they had within their power the means to restore them to their families and the world, as reformed, virtuous and useful citizens?

Whatever opinion an unprejudiced mind would form of a parent, a judge, or a community who would prefer the *persevering sinfulness* of the offender to his *reformation*, or his *misery* to his *happiness*, just such an opinion will he form of the character of God as exhibited by Dr. Stuart. We are told that God refuses to convert the sinner, when he has the power so to do. But not to do the *Dr. injustice*, we must assign the reason why God will not exercise this power—"it is inconsistent with the doctrine of free agency." That is a most unfortunate doctrine for Dr. Stuart, the sinner and God. It is unfortunate for the Dr. because it is directly at variance with his confession of faith—it is unfortunate for the sinner because it has invested him with a power which eventuates in his eternal misery, and it is unfortunate for God, because it defies his Omnipotence. The kind and benevolent Father of the spirits of all flesh, sees his children encircled in the undying flames of an eternal hell, he longs to rescue them and could easily effect it—but his hands are tied by the doctrine of free agency. What a wretched Father, and how much he is to be pitied!! But let us pursue this subject. Who gave man this mighty power of free agency? It was God. And did not God foresee that he was imparting to his creatures a power that he could not himself control? Most assuredly. What an *unwise* God! And did not God foreknow that he would abuse this power, and make himself eternally wretched? Certainly. What an *unmerciful* God! Oh, Dr. Stuart! Dr. Stuart! Beware of the new divinity, you are playing with edge tools which you have not been accustomed to handle. Go back to Calvin's *Irresistible and unconditional* decrees. You —!!

then only have to defend your God from the charge of *cruelty*; but the God you have portrayed in your illustrations, is wanting in *power*, in *wisdom*, and in *mercy*. The Editor of the *Trumpet* offers to publish the Sermon in which the extract we have copied is found gratuitously, in the pamphlet form, or in his paper, for which purpose he requests a copy from the professor. If the whole is as logical and convincing as what we have quoted, it must be a choice production. We have almost a mind to take back any thing we have said in favor of 'Theological Seminaries,' if such are the fruits.

C. F. L. F.

CHURCH PROPERTY.

In an editorial article that appeared in a late number of the 'Christian Advocate and Journal,' a paper published at New York, and devoted to the interest of the Methodist connection, an attempt was made to refute the charge, that meeting-houses and other property belonging to the Methodist Episcopal church are owned and controlled by the general conference. The writer endeavored to show from the Methodist 'Discipline' that 'the ownership' of church property 'is vested in all cases in trustees in trust for purposes mentioned in the deed;' but at the same time he proves that those purposes are as exclusive in their character as if the property was owned and controlled entirely by the bishops. After making a short extract from the deed laid down in the discipline he observes:—

"Here then are the true elements and proper title to the property of the Methodist Episcopal church. 1. The ownership is vested in trustees. 2. The trustees hold it in trust for the use of the members of the Methodist Episcopal church. 3. The use is to be 'according to the rules and discipline' of said church. 4. A right of use is secured to the ministers of the church, in pursuance of the use for which it was built, simply 'at all times and forever to preach and expound God's holy word therein.'

By this extract it will be seen what is the true state of Methodist church property.—Meeting-houses are indeed placed in the hand of trustees to be held in trust; for the sole use however of the members and clergy of the Methodist connexion. Neither the clergy, the trustees, nor indeed the members themselves, have any legal right to allow any other person except Methodist members and clergy to enter and occupy their churches. No matter how much money has been paid by the people of the world towards defraying the expense of building, those who have paid their money, if they are not members, can have no right to the occupancy of the churches. The true

owners—those who paid their money to build them have no control over them. They are to be exclusively used by the members and clergy, 'according to the rules of the Methodist discipline;' and this discipline requires the preaching of Methodist doctrines, so that members themselves have not the privilege of occupying their own churches to hear any other doctrine preached, even if they should request it.

We offer these remarks that our readers may know the true state of Methodist churches; and beware how they give their money to build such churches, with the expectation of having the privilege of occasionally occupying them without a special written agreement to that effect. They will surely be gulled out of their money, and then kicked out of the churches. Methodists are as proud and despotic, and unaccommodating under the influence of power and popularity, as any other denomination, and they do not hesitate to take advantage in this way whenever they find opportunity.

R. O. W.

RELIGIOUS NOTICES.

Br. R. O. Williams will preach at Amsterdam, the 4th Sunday (the 23d) of the present month.

Br. Le Fevre will preach at Schodack, at such place as the friends there may appoint, on Sunday, the 16th of February.

Br. R. O. Williams will supply the desk in this city on the third Sunday, (the 16th) of this month.

Br. R. O. Williams will lecture at McCheeny's School-house, in Brunswick on Thursday evening, the 13th of February.

Br. C. Woodhouse of Albany, will preach at Lansingburgh on the second Sunday (to-morrow) in the present month.

Br. Whitcomb of Schenectady, will preach to the Universalist church in Lansingburgh, on the third Sunday in this month.

TO CORRESPONDENTS.

Br. J. M. Austin's letter, with the remittance has been duly received. Our thanks for his favor.

J. M. of Amherst has renewed our former obligation to his pen by the welcome communication which appears in the present number. It will afford us much pleasure to comply with the request mentioned in his letter.

Our good friends at Albany, Hudson and Brunswick are assured that a continuance of their favors would be very agreeable.

LETTERS TO A FRIEND—No. 1.

Dear Sir—The subject embraced in your epistle is important; and as you solicit a discussion, I proceed, without a formal introduction, to "show mine opinion."

You say "salvation is offered to us upon conditions; these conditions are Faith Repentance and Obedience; if we comply with these conditions we shall be saved; if not, we shall be damned." As the "conditionality of salvation" is a subject on which you chiefly rely as affording proof that some men will never be saved, you will not object to my giving it a tolerably full examination.

The first question to be settled is, What is Salvation? Your opinion may be understood from the following expression: "Jesus Christ came into the world to save men from everlasting misery, to which they were exposed by the breach of divine law." Here you take for granted two disputed points: 1. That endless misery is the penalty of the law; and 2d. That Jesus Christ came to save men from enduring this penalty. When you will prove the truth of these points, they shall receive notice. At present it is sufficient to remark—

1. The penalty which God did attach to the law was either just or unjust. If unjust, then God does not possess the attribute of justice. If just, then transgressors must suffer it, if God treat them according to the principles of justice. If then the penalty be endless misery all men will suffer it, because all have transgressed the law.

2. If men have incurred the penalty of endless misery, and it be just that they should endure it,—and Christ came to save them from it,—then he came to hinder the execution of justice.

3. If God determined to inflict on men endless torment, as a punishment for their sins, and Christ came to save them from that punishment, then he came to hinder the accomplishment of God's designs; and therefore the design of God and the design of Christ are different and opposite. You will then ask me what I understand by Salvation. I reply, *a deliverance from sin and sinful propensities, and the implantation of holy affections.* Matt. 1: 21, "He shall save his people from their sins." John 1: 29, "Behold the Lamb of God, which taketh away the sin of the world." Acts 3: 26, "Unto you first, God having raised up his son Jesus, sent him to bless you in turning away every one of you from his iniquities."—Hence we learn that salvation is a deliverance from sin itself—not from the punishment justly due for sins already committed.

Perhaps you will say I wander from the subject, since I speak of salvation, while you un-

ly mentioned the *conditions* of salvation. You will discover the propriety of the course I have taken, when you consider that if the definition here given of salvation be correct, (and it is certainly scripture) then those things which you call "conditions of salvation," are, in truth, *constituent parts of salvation.* Holiness and salvation, when applied to men, imply precisely the same thing; to wit, the absence of sin and the presence of holiness; the two terms are nearly synonymous. But holiness, in men, implies or includes faith, repentance and obedience. All these assist in forming holiness, and are parts of holiness. But if these are parts of holiness or salvation, how can they be considered *conditions* of salvation? You might with just as much propriety call salvation a condition of holiness, as to call holiness a condition of salvation; for both imply the same thing in regard to men. And since holiness includes faith, repentance and obedience, (when applied to men) you might as well call salvation a condition of faith, of repentance, or of obedience, as to call either or all of these a condition of salvation.

In my next, I purpose to commence an argument of another kind against your favorite theory of the "conditionality of salvation."—As the argument may fill three or four letters, I would now bespeak your patience.

Yours, &c.

Rel. Ing.

LETTERS TO A FRIEND.—NO. II.

Dear Sir,—You will recollect you stated that you considered the doctrine of free agency to be the most certain proof that salvation is conditional. I shall attempt to show you that men are not free agents, in the sense, in which you use the term. The proposition I shall attempt to establish, in opposition to your views, is this: That man is an agent,—free to do that which God may choose, and no more; that he is free to act in accordance with the will of God,—but not free to frustrate his purposes.

If this be established, your doctrine of "conditions" must be given up as untenable.

In support of my proposition, I offer the following reasons: the scriptural evidence we shall see presently.

1. If God be omniscient, (which all admit,) then he not only has a perfect knowledge of events past, and present, but also foreknows future events with equal certainty. (I use the term "foreknow" that we may understand each other, although I am sensible it is not strictly proper.) But he could not foreknow future events, unless they were certain of accomplishment. Hence such events as he foreknows must infallibly be accomplished, occur-

ding to such foreknowledge. If so, then man is free to do that which God knows he will do, —but is not free, nor able to do that which God knows he will not do.

2. Whatever God knows is certain. A future event cannot be known, unless that event be certain. But who, from eternity, could establish the certainty of events, except that Being, who created the world and its inhabitants? If then God established the certainty of all events,—by which I here mean human actions, or events depending on human agency,—did he not establish their certainty according to his pleasure or choice? If so, and if man be not free to do that which God knows he will not do, then he is not free to do that which God does not choose.

3. God is acknowledged to be Omnipotent. Will he then permit his children to do that which is contrary to his choice? He has abundant power to cause them to conduct according to his choice: will he then suffer them to pursue a contrary course?

4. Man has no power or faculties except such as God has given him. Would God give him power to go counter to his will? God has purposes. Would he give man power to frustrate those purposes? If you believe he would, you believe he destroys with one hand what he builds with the other, on purpose to disappoint himself.

5. God is infinitely happy. But could he enjoy infinite happiness, if men were constantly performing actions contrary to his choice? If he have a choice or a purpose, in which he feels the least interest, would he not be unhappy in the same proportion in which men disappointed his desires and frustrated his purposes?

All these reasons have a tendency to show us that man is free only to act in accordance with the will of God, but is by no means free to frustrate his purposes.

The following arguments are drawn from the scriptures.

1. God, by his prophets, foretold certain events, depending on human agency for their accomplishment. The supposition that men can act contrary to the will of God, destroys all faith in prophecy; because in such case God could not know with certainty whether the events foretold would be accomplished.

2. God has made promises to mankind. But if man have power to frustrate his purposes, he may not be able to perform the things he has promised; and we might just as safely trust in man, as trust in God.

In truth this notion of uncontrolled agency seems to destroy all faith in Revelation, in regard to things future. For if man be free to

do that which God does not choose, and to frustrate the purposes of God, then there is no certainty that God will be able to accomplish one of his designs concerning us, or to perform one of his promises. He has said it; but he may not be able to make it good.

In my next, I shall offer more direct proof from the scriptures in support of the position I have taken. In the mean time I request that you will offer no objections touching the tendency of the doctrine, until I shall close my argument. Such objections as you may then offer shall receive suitable attention.—Yours &c.—lb.

INFALLIBILITY.

Extract from Dr. Chalmers' sermon, "on the doctrine of christian charity applied to the case of Religious difference."

"It is said of the Papists, that they ascribe an infallibility to the Pope, so that if he were to say one thing, and the Bible another, his authority would carry it over the authority of God. And, think you, my brethren, that there is no such Popery among you? You all have, or ought to have Bibles; and how often is it repeated there, 'Hearken diligently unto me.' Now, do you obey this requirement, by making the reading of your Bible a distinct and earnest exercise? Do you ever dare to bring your favorite minister to this tribunal of the word, or would you tremble at the presumption of such an attempt, so that the hearing of the word carries a greater authority over your mind than the reading of the word? Now this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine is just calling another man master; it is putting the authority of a man over the authority of God; it is throwing yourself into a prostrate attitude at the footstool of infallibility; it is not just kissing the toe of reverence, but it is the profound degradation of the mind and of all its faculties; and without the name of Popery—that your bosoms, your souls may be infected with the substantial poison, and your conscience weighed down by the oppressive shackles of Popery. And all this, in the noon day effulgence of a Protestant country, where the Bible, in your mother tongue, circulates among all your families,—where it may be met with on almost every shelf, and is ever soliciting you to look to the wisdom that is inscribed upon its pages.

Nothing is more noble, nothing more venerable, than fidelity. Faithfulness and truth are the most sacred excellences and endowments of the human mind.

EPISTOLARY.

Williamsville, Vt., Jan. 21, 1834.

BROTHER GREW,—

As the publication of editorial tours has become somewhat common, with many of the religious journals in the Universalist connection, a few remarks of a similar character from my pen, may not be inappropriate nor unacceptable to the generality of our readers. I do not intend, however, to give a detailed account of every event and circumstance which I have met with, since I left the 'empire state' to visit the green hills of Vermont. It need not be expected that I should pause to tell minutely *how* I travelled, whether by stage or on foot, nor with whom I fell in company, nor where I dined, or supped, or lodged. A detail of these things, though it might serve to fill my sheet and the columns of the Anchor, would be of but little interest to the great majority of our readers. In narration, the mind is much better pleased with a rapid transit from one place to another, than with a long account of the manner of travelling, companions and entertainment, an account that would occupy about as much time in reading, as in the actual performance of the journey it narrates. While then, it must be supposed that I found some means of conveyance to this place, I shall not, as some of our editorial tourists have done, spend time in telling *how* I came, but leave the reader to *guess* out the matter at his leisure. It may suffice to say, that the evening of the next day after I left your residence in Troy, saw me safe at the home of my childhood, amid parental smiles and the gratulations of my youthful friends.

My visit to this place, however, is attended with feelings of no ordinary interest. You have had sufficient experience in the world, to know the feelings occasioned by a return, after a few years absence, to that consecrated spot which formed the theatre of youthful merriment. You know the peculiar emotions awakened by a recollection of all the gay scenes of early life, when such recollection is set in strong contrast with an actual survey, in maturer years, of the changes and delapidations wrought by the ruthless hand of time. There are loves, and friendships to be remembered, the remembrance of which, however, throw a deep gloom over the heart, because the objects of them are either transferred to other places, or else so changed in their appearance as hardly to be recognized as the same individuals with whom we associated in all the buoyancy of youth. The playfulness and vivacity of youth have disappeared, and the sterner aspect of manhood assumes their place. And the

changes thus wrought, during a few fleeting years, in almost every object with which we were once familiar, and with which is associated some gay, or pensive, or tender recollection, are calculated to impress deeply upon our minds the solemn truth that 'we must all be changed,' that the warm current of life which flows so freely in our veins, must soon cease to flow, and become cold as the clods of the valley.

When thus meditating upon the ruin of former pleasure, and the wreck of former friendship, I know of nothing more effectual in removing the oppressive heaviness of soul, and allaying the rising apprehensions of the heart, than a firm belief in the doctrine of Universalism. A belief in any other system of religion, or a disbelief of all religion, only serves to heighten the melancholy, and increase the depression occasioned by viewing the ravages of time. Take the very best of all the gross systems of infidelity, and it throws a paralyzing influence, a blasting mildew over all the affections of the heart; for it sets forth the fleet departure of a few social joys which we so much lament, as but a mere prelude to another and more extensive ruin, wide as creation, dark as the black night of death, and enduring as eternity, towards which all created intelligencies are treading with a most sure and rapid step. Infidelity indeed sets forth the idea that man was formed, or rather accidentally come into existence, merely to propagate his kind and die. It shuts out all hope, and holds up the cheerless prospect of a few brief years of joy and grief given to man only to mock his appetite for longer life, and then to close with the dreamless sleep of unremediable annihilation. If then, it occasions melancholy to witness the ruin and decay of earthly things, this dark result; this dismal end, can only serve to increase the sadness of the heart.

And if such is the influence of infidelity upon a heart lamenting the desolations of time, how much worse, in similar circumstances, must be the effect of a belief in those systems of religion with which the notion of unceasing misery is incorporated. These have no redeeming qualities. Whether future life is held out as the result of contingencies, or as depending upon unconditional decrees, it is all the same thing; there is the same uncertainty, as it respects individual happiness, resting over the fate of man, so far at least as his own knowledge is concerned. In his own mind he has no certainty of a happy eternity. Whatever may be his faith, or hope, or daily walk, the same tartarean gulf opens its many jaws in strong relief before, threatening him with swift destruction. And he feels, in the present

emotions occasioned by a view of the contrast between youth and age, between the same paternal home, as it appeared in the gayety of youth, and as it appears in more advanced life—he feels in this, but a feeble foretaste of that awful misery which he dreads, and is in fearful expectation of enduring through eternity. And if he reflects, if he has a heart of flesh, a heart of sensibility, it must sink down in far deeper gloom, in consequence of surveying the sad changes wrought by the hand of time, in connection with the apprehended danger of a long eternity of unmitigated woe.

Nothing, then, can effectually relieve the mind, under such circumstances, except Universalism. Nothing but this can impart that efficacious wine and oil which have power to heal the wounded heart. It is a positive hope, the hope of pure and uninterrupted enjoyment, which, amid all the events of life, the versatility of human affairs, and the depredations of time, is alone able, not merely to remove the weight of occasional sorrow, but give a settled serenity to the whole tenor of our lives: It is this that comes into the heart with a soft and soothing influence, not in the strong wind, the earthquake and the fire, but in the sweet and silent whisperings of the still small voice. This, and this alone, has power to calm the soul, and tranquilize the feelings of man, even when he is lamenting the prodigality of time, and regretting that by its desolating influence, the home of his youth has become so changed as to be no longer home to him. For he has the confident assurance that how transient soever may be all things on earth, yet the fleet passage of mankind over the foaming sea of life, and through the narrow straits of death, does but waft them to a more enduring home, immutable as the rock of ages, and unsusceptible of decay.

"There let my native plank shift me to land
And I'll be happy; thus I'll leap ashore,
Joyful and fearless, on the immortal coast,
Since all I leave is mortal, and it must be lost."

Perhaps I ought to intreat your forgiveness, since, absorbed in these reflections, I have been led astray, in some measure, from my original design. I commenced this article for the purpose of giving an account of my journey, but had almost forgotten the object of my writing. I am happy to say, however, that I have found Universalism, which is so happy in its influence, prevailing to some extent in this region. In point of respectability it stands behind no other denomination. Great exertions have been made by our young brethren in the ministry in this section for its advancement. On Wednesday and Thursday (15th and 16th

inst.) I had the pleasure of attending a conference in this town; where I had an interview with Brs. Bugbee, H. F. Ballou, Loring, Pet-tee, and Moses Ballou, a young man who has just commenced his labors in the ministry of reconciliation. This was the regular meeting of quarterly conferences, established by our brethren in Windham county, and designed to promote the cause of truth. The subject of circuit preaching was had in consideration, and so far as I was able to learn, it was designed to establish circuits throughout the county, if such were agreeable to the wishes of the societies. And those societies, whose views of the subject were reported at the conference, were favorable to the plan; and the activity and perseverance of our brethren in this region, I think will ultimately bring it into effect—a circumstance which cannot fail to be highly beneficial to the cause of truth:

There are other things which I ought to mention to perfect my *journal*, but which I must omit for the present.

I remain

Yours affectionately,
R. O. WILLIAMS.

THE BIBLE—ITS RELIGION.

Let us be zealous of the reputation of the sacred volume. Let us assure ourselves that it contains nothing which in any way authorizes, or even allows a belief that its divine Author is less benevolent, less just, less merciful or less faithful, than he has required his creatures to be. Let us look to it, that by an overweening credulity or a slavish bondage to old opinions, we do not hold it up stained with the foul reproach of self-contradiction' desecrated with the still deeper disgrace of ravishing from the infinite Father, the glory of being the best as well as the greatest of intelligences. Let us remember that there can be no greater impiety, than that which robs the Most High of his amiable and venerable attributes; that religion cannot be more dangerously subverted than by ascribing to its Author a moral character which cannot be imitated without reversing the standard of holiness; that there is no acceptable worship of God, but that which recognizes him as infinitely glorious in holiness and finally that there is no true religion in human practice, which does not resemble the creature to the Creator. With these just and expansive views, let us look up out of a deep felt adoration, and while we worship the Father in spirit and in truth, labor with the whole strength of our souls to purify ourselves even as he is pure; to be holy as he is holy; to be perfect as he is perfect. *And thus*

AN EXTRACT.

I am not ashamed of the gospel of Christ ; for it is true. It is true ; and its truth is to break forth more and more gloriously. Of this I have not a doubt. I know indeed that our religion has been questioned even by intelligent and good men ; but this does not shake my faith in its divine original or in its ultimate triumphs. Such men have questioned it, because they have known it chiefly by its corruptions. In proportion as its original simplicity shall be restored, the doubts of the well disposed will yield. I have no fears from infidelity ; especially from that form of it, which some are at this moment laboring to spread through our country ; I mean, that insane, desperate unbelief, which strives to quench the light of nature as well as of revelation, and to leave us, not only without Christ, but without God. This I dread no more, than I should fear the efforts of men to pluck the sun from his sphere, or to storm the skies with the artillery of the earth. We were made for religion unshaken. The human soul was created to look above material nature. It wants a Deity for its love and trust, an immortality for its hope. It wants consolations not found in philosophy, wants strength in temptation, sorrow, and death, which human wisdom cannot minister ; and knowing as I do, that Christianity meets these deep wants of men, I have no fear or doubt as to its triumphs. Men cannot long live without religion. In France there is a spreading dissatisfaction with the sceptical spirit of the past generation. A philosopher in that country would now blush to quote Voltaire as an authority in religion. Already Atheism is dumb where once it seemed to bear sway. The greatest minds in France are working back their way to the light of truth. Many of them indeed cannot yet be called Christians ; but their path, like that of the wise men of old who came star-guided from the East, is towards Christ. I am not ashamed of the gospel of Christ. It has an immortal life, and will gather strength from the violence of its foes. It is equal to all the wants of men. The greatest minds have found in it the light which they most anxiously desired. The most sorrowful and broken spirits have found in it a healing balm for their woes. It has inspired the sublimest virtues and the loftiest hopes. For the corruptions of such a religion I weep, and I should blush to be their advocate ; but of the Gospel itself I can never be ashamed.

—Channing's discourses.

The following is to good to be lost. Passages from European writers, on theological subjects, especially such as our eye, that can-

not be excelled in truth or beauty. Let the religious world conduct upon the maxim, that no acts can be acceptable to a Being of perfect wisdom and goodness but such as serve to increase the happiness of sensitive beings, and religion would recommend itself to every heart by the practical excellency of its professors. Quarrels and persecutions for religion's sake ; would then be found to arise in causes really opposed to religion. When religion is made to consist in any thing but *being good*, it is miserably degraded—it is shockingly abused.—*Christian Intelligencer*.

THE RESURRECTION.

A solemn silence reigns. The guards, in steady watch, stand around the tomb of Jesus. The universe, hung in sable curtains, seems to mourn ! Creation is shrouded in all the gloominess of dreary night ! at the door of the sepulchre, the ponderous stone shuts up the entrance to that hallowed spot. All heaven stands on tiptoe—the angels, bending over their golden harps, wait with anxious expectation, when the tomb, bursting the rocky cavern shall yield its captive ; and Jesus, being ushered in through the glittering portals of heaven, shall take his seat above.

The scene arrives—the earth seems to groan ; mountains, rocks, and hills, all tottering, seem to stand on the verge of dissolution !—But lo—Jesus the dead comes forth crowned with glory. Triumphant over sin and death, he lives, the conqueror of the tomb, and Savior of a dying world ! Now we can anticipate a complete end to the reign of death, since immortality blooms afresh upon the son of God.

Ye ransomed millions, shout aloud for joy. Let gratitude glow in every breast. Shout, ye favored mortals, with raised hands and uplifted voices in extactic paeans to the praise of your Redeemer. Let all the earth conspire to sing his glory, while angels' notes shall swell the ceaseless song. Eternal life, the best gift of heaven, is given to a dying world, in Christ the son of God, who, through his death and resurrection, hath brought life and immortality to light.

We sincerely believe, however long "superstition may brood over all her fears," that pure religion, the religion of Universal Love, and God's impartiality to the creatures he has made, will finally prevail:—

"Should the forms of servile custom cramp her generous powers ; should sordid policies, the barbarous growth of ignorance and rapine, bow her down to tame pursuits,—to indolence and fear—lo ! she'd appeal to nature ; to the winds and rolling waves, the sun's unwearied course, the elements and seasons ;—all declare

for what the eternal Maker has ordained the powers of man! we feel within ourselves his divine energy! He tells the heart he made, he made it to behold and love what he beholds and loves. The general orb of life and being; to be great like him, beneficent and active!"

"Where their worm dieth not and their fire is not quenched."—Mark ix. 45.

These words are thought by many to represent the never ending miseries which await a large part of mankind in another world.

But in order to understand what Jesus intended in the use of them it is importance to consider the following things.

1. Who did Jesus address? From the connexion it appears that Jesus spake to John his beloved, and his other disciples. Could Jesus suppose them exposed to never ending misery? Those who suppose that Jesus referred to another world, do not suppose that believers or true christians are exposed to such a doom. But Jesus warned his dear disciples of real dangers. Hence it would be natural to conclude that Jesus warned them to escape evils in this world.

2. What did Jesus mean by the worm and fire? Jesus would most naturally use language with which his disciples were best acquainted when speaking upon important subjects. He had taught them to search the Scriptures.—

The Old Testament contained all the scriptures at that time; the New not having been written. In searching the Scriptures to find the meaning of Christ, when he speaks of a worm and fire, we meet with the following.—Isaiah lxi. 24. "They shall go forth and look upon the carcases of men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched." By attending to the connexion it appears plain that the prophet was describing events of time. It was from one new moon to another, and from one Sabbath to another, that all were to come to Jerusalem to worship, and to go forth and look upon the carcases, &c. In immediate connexion we have account of new heavens and new earth, which God should create, which are generally understood to mean the gospel kingdom. Now when Jesus uses similar language with the prophet did? If the prophet described things of this world, why should Jesus describe things of another world when he makes use of the same words?

Mr. Parkhurst says, "Our Lord seems to allude to the worms which continually preyed on the dead carcases that were cast out into the valley of Hinnom, and to the perpetual fire there kept up to consume them."

None then is a place where the worm dieth

not and the fire is not quenched. This valley of Hinnom is made an emblem of the miseries which were coming on the unbelieving Jews. So Jeremiah seems to teach, vii. 20. "Thus saith the Lord God, behold mine anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the fruits of the ground: and it shall burn, and shall not be quenched."

Again, 17. "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

Those who would not part with what was dear as a hand or foot for Christ's sake, would be exposed to the tremendous judgements which were soon to come upon Jerusalem.—The rejecters of Jesus were serpents and a generation of vipers, who could not escape the damnation of hell. They must be cast into a furnace of fire, where there should be wailing and gnashing of teeth. This furnace was in Jerusalem. So the prophets expressly teach us. Hence those who apply such passages as our text to another state of existence, evidently misapply them. There is a worm of a guilty conscience now, and a fire that burns continually in the hearts of the ungodly.—*Chr. Intel.*

Anecdote of the Rev. Wm. Farewell.—A few years since, while this venerable patriarch in our Israel was yet living and itinerating in the state of Vermont, he fell in company, and rode about a day's journey, with a strenuous opposer of the benevolent doctrine which he embraced. In the course of their conversation and arguments, Mr Farewell frequently bestowed the appellation of *brother* upon his religious opponent. The latter, whose feelings were not of the most friendly and fraternal that could be imagined, was rather offended at this liberty, and hence arose the following dialogue: "Why do you call me brother, Mr. F." "Why do I call you brother?" said Mr. F., "because you are my brother, and you cannot in truth deny the relationship."

"No I ain't your brother, neither—I don't believe as you do; and I say I am not your brother." "Do you know the Lord's prayer?"

"Know the Lord's prayer? yes. Do you think I should be a preacher of the gospel and not know the Lord's prayer?"

"I very seriously doubt whether you know it or not. Will you be so good as to repeat it?" He accordingly began—"Our Father who.

"Stop," said Mr. F. "you need not proceed any farther. *Our Father,* why then am I not your brother, if we both address the same being as our father." The paragon was at a loss.—*Chr. Intel.*

ORIGINAL COMMUNICATION.

LACONISMS, CHAPTER IV.

1. The *mercy* of God is often spoken of as being opposed to His *justice*; and we often hear ministers and exhorters represent the stern justice of God, as demanding the eternal damnation of all men, while gentle mercy pleads for the remission of the demand:—thus while *Justice* would damn all, *Mercy* would save all. And thus are these attributes of God represented as being at war with themselves. Now we contend that God's attributes harmonize. And that all the punishment which *Justice* demands, *Mercy* would inflict; for the Psalmist says, '*Also unto thee, O Lord belongeth mercy; for thou renderest to every man according to his work.*'

2. If then, *Mercy* and *Justice* demand a just recompence of reward for sin, what is the object of this punishment? Is it to gratify a revengeful God, or is it to benefit the punished? Let Paul answer:—Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, *afterwards* it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.' *Question:* Can there be any *afterwards* to ENDLESS punishment?

3. The existence of *moral evil*, has been a problem in Theology, which has puzzled the heads and troubled the hearts of many. Is the Supreme Being the author of evil? is a question often asked, and God answers, '*I make peace, and create evil.*' He is the author of all things. Now it must be evident that He 'who worketh all things after the counsel of His own will,' suffers nothing to exist which shall not eventuate in good; therefore it is safe to infer, that evil is a means of promoting good ends. Can there be any such thing as *ultimate evil*?

4. The story of Joseph and his brethren, furnishes an *illustrative defence* of the doctrine, that partial evil is final good. In this case, hate and envy predominated over brotherly affection and filial duty. The consequence was, Joseph was sold like merchandize, and a fond father deceived, with a deception so complete and poignant that 'he refused to be comforted.' But what was the result of the conduct of Joseph's brethren? 'But as for you,' says Joseph, '*ye thought evil against me, but God meant it unto good, &c.*' Truly God reigns!

5. I shall close this chapter by noticing some objections to the sentiment which teaches that God is the author of all things. It is said that this doctrine makes God the author of sin. Admitted. Again, it is said that this

doctrine represents the character of God as being impure and unholy. Denied. For God is pure; and 'unto the pure all things are pure.' Sin is evil, (so called) and evil must have had an origin. That origin is the GREAT ORIGINAL. Now God works by means, and although we may not be able, with our narrow visions, to scan the 'ways of God to man,' still we can vindicate them, assured, as we are, that He guides and governs all events for a glorious result—a brilliant and happy consummation! 'For of Him, and THROUGH Him, and to Him are all things, to whom be glory forever. Amen.

C. W.

Albany.

For the Anchor.

MR. EDITOR.—Sir, by giving publicity to the following, you may possibly subserve the cause of philanthropy, and, gratify a friend to fair investigation.

Subsequent to a controversy in this place of which mention was made in the '*Anchor*' I attended a lecture, delivered by the 'orthodox' opponent from 'Matt. 7. 15. 'Beware of false prophets which shall come to you in sheeps clothing but inwardly they are ravening wolves.' From this text he said that it was evident there were, and should be 'false prophets' wolves in sheeps clothing, and he would endeavor to define whom these were, It was evident that his late opponent (Rev. C. F. L. F.) was the very personage that he was promulgating false doctrines, bringing in 'damnable heresies' &c. &c. He slandered his opponent with the name of Infidel, Heretic &c. Had this Rev. Sir cast a wayward glance at the first verse of the Chapt, from which he made a selection, he would have discoursed words to this effect, "Judge not lest ye be judged, for with the same judgment ye judge ye shall be judged—" The context declares that 'by their fruit ye shall know them.' The benevolent mind, the generous heart, the searching eye, the noble and patriotic soul, that dares to soar above the creeds and catechisms of men, to analyze and judge for himself, is to be stamped with the name of Infidel Heretic &c. as the vilest of wretches; if these are the appellations that we henceforth are to ascribe to the generous heart.

Then farewell freedom

Though free as air before.

Must man be stamped with the name of Infidel, because he will not subscribe to all the 'traditions of heathenism' transmitted thus far to posterity or with the name of 'Heretic,' because the light of 'sacred truth' dictates to him a more noble path; shall we give credence to creeds that would blight the fairest pros-

pects of mortals, and render man worse than a blank in the page of creation, or permit an 'aspiring priesthood to sit as empire over man and conscience. Thankful am I, that the dark mist of error and superstition, that has long obscured one mental vision, is vanishing like the morning dew before the summer sun. It appears that misrepresentation and sarcasm are primeval traits of this 'orthodox divine.' The name of Heretic is with him very familiar. Let this Rev. Sir, cast a retrospective look on the 'dark past' when the faggots were gathering, and the agonies of a mortal ascending, in the flames of the 'funeral pile,' petitioning mercy—but ah, the heart of (the would be) pious Calvin, is inexorable, un pitying, unmoved—a fit emblem of the god he worshipped. Let him view for a moment the rivers of blood that have flown from those 'denominated Heretics,' to make way for the usurped power of an aspiring priesthood. Let schemes like these flash thick and fast in the memory of him who would renew or recall such usurpation.—Thanks be to my country, that those chains of superstitious slavery are not yet forged, those manacles that would bind to earth our fairest freedom not yet imposed. They may preach up terror, or impose their craft upon the credulous. It is the viliating slave that stoops beneath the rod, or bows in fearful submission at the tyrants feet. Something more than a mere shadow is requisite to convince an enquiring mind and especially when reason and revelation, combine to urge him onward. The glad tidings of a Savior have been proclaimed which shall ransom a lost world, who shall gather together in one all things whether they be things in heaven—or things on earth, even in Christ.

Brunswick.

SERENO.

THE REMINISCENCE.

Men who travel are possessed of peculiar advantages for storing up a variety of novel incidents and facts which when called to mind afterwards are a source of both instruction and pleasure. Nor is the profit and gratification necessarily restricted to himself; he may easily communicate the same in a degree to others—thus enabling them to derive instruction from the experience of another.

The following will serve as an example. It is a fragment selected from the 'Reminiscences of *—*—*'

"Having spent in Palestine a sufficient time for visiting the places of principal note in this indeed ill-fated country, witnessed the oppression and degradation of its inhabitants, and familiarized myself with the scenes so calculated to excite a melanchol interest in the

christian beholder, I began to make arrangements for my departure, previous to which however, I determined upon spending a few days at Damascus, the field of Paul's first labors as a Christian. During my stay at this still distinguished place and the vicinity, which from its beauty and fertility is often styled the paradise of the East, I occasionally indulged in excursions without the suburbs. In one of them overcome by heat and fatigue I betook myself to a cluster of palm trees, where I expected to enjoy a comfortable repose and recover from my exhaustion.

Above, not a solitary cloud obscured the clear horizon; all about me was perfect stillness, except at intervals a slight breeze flitted along over the luxuriant grass, bringing with it the rich fragrance of the rose and the lily.

Reclining upon a bed of thick matted grass I began to felicitate myself in prospect of the intended repose. Soon however, my thoughts reverted to the scenes which I had lately witnessed, and to the degraded and miserable condition of a people once prosperous and happy. Various associations rushed upon my mind, and opposite emotions filled my breast. The beautiful scene around, upon which I gazed, tended by the contrast only to aggravate my mind: at length my reflections became intensely painful. Under this agitation of feeling a frame already predisposed by fatigue could not long bear up. Sinking under the load I was about to exclaim as Jonah did over Nineveh, (though from a different cause) 'it is better for me to die than to live:' here a sudden sleep came over me, (which commences a new era of particulars) but sleep with her leaden sceptre could not put to rest the current of thought, that before had been wrought up to a tempest; imagination still roamed in pursuit of the image—human wretchedness.

Thus, (in the absence of reason)—I exclaimed, 'why all this evil which I behold, and under which human nature is made to groan and suffer! Oh Milton, illustrious poet; you have said what 'brought death into the world, and all our woe,' that task indeed was easy, but why did thy towering genius neglect to sing *wherefore* heaven permitted so great an outrage of universal harmony? Did you indeed 'assert eternal providence, and justify the ways of God to man?' herein must 'mene tekel' be forever inscribed upon your efforts. Alas! could heaven see what humanity in reality endures, me thinks one kind look would frown it from existence. While tormenting myself with this train of reflection, if reflection it may be called, there seemed something suddenly to interrupt me; on looking round I perceived an aged and venerable looking

approach; the staff of age was in his hand, and the deep furrow marked upon his brow, but still the bright image of cheerfulness rested upon his countenance and his limbs seemed possessed of unwonted strength and firmness; his locks were of a silvery white, his eye penetrating yet expressive of mildness, and each feature and expression of countenance ingenuous and benignant: with a voice slightly tremulous yet not wanting in melody he spoke.

Awed by his unexpected appearance, and confused, I advanced; and recovering possession of myself, saluted him in the Eastern manner, adopting the language and custom of the country. Sir, said I, permit a stranger to offer you his services and invite you to the coolness of the shade. He accepted, and having selected a place and seated himself, thus began.

'My young friend, you seem from your appearance to have suffered some disquietude, perhaps you will not consider me too officious in asking if it is not so?' You have judged truly, said I, I have indeed been much agitated, to think how much evil and suffering prevail in the world, and at the same time not be able to account for its existence. Here the venerable man drew from under his robe a book, and with this before him, thus addressed me:

'Young man, it is not strange that this subject should so perplex and distress you; it indeed presents a picture dark and desolate, unless illumined by the light of revelation; *this* shows us that whatever is permitted, is *ordained and predetermined* for wise purposes and benevolent ends; neglecting to consult this, thousands in every age of the world have vainly attempted to solve the enigma to their minds; it has occupied alike the attention of the theologian, the moralist, and philosopher, and called forth from them volume upon volume, and treatise after treatise, in order to make their respective theories and doctrines harmonize with its existence; and all to no purpose, because they have sought not so much to arrive at truth as to give plausibility to their own systems. You are, my friend, by profession a christian, and there can be but little difficulty in your perceiving the truth of these remarks: it is truly lamentable, that the people who, of all mankind, are most provided with the sources of truth, should be most inclined to such a practice; but such is the fact: and it is full time that the christian world, while exhibiting so much zeal for circulating the invaluable reward of life among mankind, were as ready to study its truths, and give to it a preeminence or preference of authority.

The book which you see me have are *sacred scriptures—not traditions of men—not the*

productions of Milton! *In one*, the orb of truth shines glorious and cheering, imparting, wherever its rays are unobstructed, life, and health, and vigour, and joy.

The other exhibits the glare of fiction; and like an ignis fatuus coming from the infections of the bog, and appearing only when night has spread around the mantle of her darkness, excites wonder in the benighted and credulous beholder, and deceys the unsuspecting admirer into the fens of moral pestilence and heathen vagaries. The one is the mirror of truth, and exhibits the same in all her loveliness and beauty. The other is a picture of fancy, an offspring of the unnatural union of christian revelation and the demonology of pagans, and artfully embellished by classic and scripture allusions.

One opens and spreads out before us its delightful prospect, Jehovah supreme *unhindered*, directing *all* the affairs of the material universe, ordaining *all the laws and results* of nature, physical and intellectual, 'doing according to his will in the armies of heaven, and among the inhabitants of earth. *Accomplishing* 'in due time,' all his infinitely wise, paternal and beneficent purposes.

The other *professing* to 'assert eternal providence, and justify the ways of God,' represent him, who *universal* praise to himself, and *universal* good to the creature, has spoken into being myriads of intelligences,—*as defeated* in the benevolent design!—Be brought to the necessity of crusing about his own throne an *angelic revolt in heaven!*—As not willing, or or not able to control the event, so as effectually to accomplish his purpose in their creation, and obliged, contrary to it to doom his 'sons of heaven' to a condition, that must render their existence, *to them*. instead of good, an endless evil; and *to him*, instead of praise, a curse of incessant execration.

In short,—*as sacrificing every other attribute 'to the praise of his vindictive.'* Nor does the groes picture end here: *heaven purified of its inhabitants*, must in the result of its counsels, *again* be insulted:—'man must be created,' 'that he and an innumerable progeny may fulfil the purposes of Jehovah, and glorify him forever.' Good counsel truly;—but see the result! No sooner had the execution of it began, than one of the fallen angels, *as free agency would have it*, entered into conspiracy against Jehovah's plan, and in the snake's form, or else *commissioning* this reptile for the service, *succeeded!* succeeded in ruining man, and *again* defeating the designs of Deity—succeeded too, in escaping destruction himself, and bringing upon the poor serpent, the curse, 'Upon thy belly shalt thou go all the days of thy life.'

Another stage of the picture is *equally pagan*—absurd—and degrading to Deity;—it represents him again adopting measures which were to prove abortive:—as desiring and *endeavoring* to appease 'his vindictive' anger by *vicarious justice*, and thus induce rebellious humanity to return to his allegiance and accept the terms of mercy:—that, to effect this, *Deity* humbled himself to the condition of 'God-man,' and in this two fold character, led a life of prayer and devotion, suffered on the cross, died, and was buried, and being raised from the dead, is at length seated *on the right hand of God!*

So much for the strangeness of the method resorted to, and the absurdities which (*prima facie*) it involves.

Here too Deity was unsuccessful, a part only being benefited by what he had done for the whole. He desired to *save all*, and to bring them all back to him, and reconcile them to himself. But '*free agency*' would have it otherwise! So that in the creation of intelligencies, his designs were twice defeated by a perverse angel, and twice by a perverse free agency.

Such is the Miltonian theology in its principal features, and so manifestly is it opposed to the contents of this Book; but (opening the book) *in this*, we are continually taught, that nothing can frustrate the benevolent intentions of our heavenly father; that nothing can defeat his purposes; that with him there is neither variableness or shadow of turning; from whose love neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, can ever separate any of his creatures.

It informs us that 'God is love;' that 'his ways are all equal,' and 'without partiality.' It teaches the children of men to trust in him with *filial* confidence, and to submit with humble acquiescence in all the dealings of his providence, believing with Job, that whatever we suffer or enjoy, '*is from the Lord.*' It teaches them that, the existence of evil (so called, is *not a derangement* of Jehovah's purposes. The language of divine truth is, 'I form the light, and create darkness: I make peace and create evil; I THE LORD *do all these things.*' The same *truth is implied* in the language of Job, 'What! (says he,) shall we receive good at the hand of the Lord and shall we not receive evil?' the language is explicit and from it we learn, that God not only permitteth, but has ordained its existence. In connection with this truth stands another, (then reads) 'The Lord will not cast off forever, but though he cause grief yet will he have compassion, according to the multitude

of his mercies; for he doth not afflict willingly, nor grieve the children of men;—in proof of love, he chastens; 'not for his pleasure, but for our profit,' and '*afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby.*'

Such are the revelations of Scripture; such the plain declarations of one whose ways are not as man's, and who seeth not as man seeth, and who doeth all things after the counsel of his own will.

My young friend (continued he) let these important truths console you; make them subjects of meditation; and in life's often dreary pilgrimage, you will find them a source of joy and transporting gratitude; as the physician and balm of Gilead, so will be to you their companionship; nor will you ever after make the existence of the evil, which God for wise and benevolent purposes has ordained, cause either of murmuring or disquietude, but you will rejoice rather, and be prepared to say with the afflicted of old, "Though He slay me, yet will I trust in him."

Here the old man ceased; the burden forsook me; the storm, which before looked so black and dismal, had now dispersed before the art of truth; the calm of tranquility had succeeded to a mind which a little before seemed like a bark driven upon the ocean wave, or *Ætna* shook by the hideous murmurings of the contending elements within her: while listening with deep interest to his remarks, emotions of gratitude and joy had gradually taken place of sadness. I endeavored to express my gratitude to the venerable benefactor, emotion however denied me utterance, and looking up to heaven I ejaculated, 'Lord I believe—thy rod and staff shall comfort me; help thou mine unbelief.' Here I awoke,—it was a vision! immediately rising up refreshed and rejoicing (*not doubting* what this vision should mean,) I returned to the city. J. M.

Amherst College, Jan. 1834.

"We cannot avoid the belief that the heathen are exposed to eternal misery."

This is from a sermon of Rev. Francis Wayland, the Baptist President of Brown College, in Providence. The mere statement of such a doctrine, true as it may be on the calvinistic scheme, is enough to make sensible and benevolent men reject it. The poor, ignorant heathen, then are to be made eternally miserable for not believing in Him of whom they never heard? for not embracing a religion they know nothing about! Abominable.—*Chr. Intel.*

The gospel was designed to save sinners from sin, not from endless misery.

P O E T R Y .

For the Anchor.

REFLECTIONS AT THE GRAVE OF A YOUNG FEMALE FRIEND.

A CLAVELACK, COLUMBIA CO.

Might thy spirit lifeless maiden,
Now address this mourning train;
In what language wouldst thou picture
Thine abode, or in what strain?

Sleeping fair one, something tells me
Thou wouldst joyful tidings bring,
Shouldst thou now address the mourners
Thus me thinks thou'dst sweetly sing.

"Plaintive parents, weeping sisters,
Mourning brothers, all adieu;
He who gave you me hath taken,
Justly taken me from you.

Each of you when God shall call you,
Must approach his holy seat;
Be it so, beloved brothers
Sisters, parents there we'll meet.

Exsiccate your tears dear mourners.
Jesus bids me rise and come,
Lo, his guardian angels waiting
Safe to guide my spirit home.

All my friends, farewell, forever,
I shall never see you more,
Till our Savior sounds the trumpet
And we meet on Canaan's shore.

Then—our sins and sorrows ended,
Pain and sickness done away;
In the Courts of our Creator
We will pass an endless day.

Now, to virtue I commend you;—
Soon we'll meet again above,—
God be with you—farewell kindred,
Dwell in harmony and love.

Albany.

T.

"The worst of mad men is a saint run mad."

So say we, When a saint runs mad he neglects his business, and leaves his domestic duties to attend meeting and intercede for the restoration of souls at large. He may be seen tracing with solemn pace the street, with eye straight forward as if to look down all obstacles, intent on what he shall say, if perchance at an inquiry meeting the officiating brother shall kindly say—"brethren! there is room for remarks." His remarks are made—he tells of terrors which are to be in the next world, and from which to warn his poor fellow men, he has relinquished his own duties without money and without price—preaches to them of what concerns their eternal interests—and then notes in passing that *he will receive any contributions* for the redemption of souls remaining in heathen darkness. The old women, and silly men give their money, and, go home saying "*that man's a saint!*"

Our help is in the name of the LORD, who made heaven and earth.—*Script.*

REV. HOSEA BALLOU.

A few likenesses have been received of the Rev. Hosea Ballou, which may be obtained at the book-store of Messrs. Kemble and Hill, or of the Rev. C. F. Le Fevre,

UNIVERSALIST BOOKS.

Torments of Hell Overthrown.

Lectures on Divine Revelation by Rev. David Pickering.

Six Sermons delivered at the Universalist Convention, held at Concord, N. H. Sept. 19 and 20, 1833.

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B. B. MUSSEY, has just published, "Selections from Eminent Commentators," who have believed in punishment after death; wherein they have agreed with Universalists, in their Interpretation of Scriptures relating to Punishment.—By Lucius R. Paige, Pastor of the first Universalist Society in Cambridge.

Orders addressed to B. B. Mussey, 29 Cornhill, Boston, will receive immediate attention. Jan. 1834.

BALFOUR'S LETTERS TO PROF. STUART.

A few weeks since we noticed the appearance of an interesting little volume from the pen of Br. Balfour, under the above title.—This work is now in this city on sale, and may be obtained of Messrs. Kemble & Hill, No. 3, Washington Square.

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THE GOSPEL ANCHOR.

Dedicated to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON, } *Associate Editors.*

R. O. WILLIAMS, }

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep one's self unspotted from the world."—James i. 27.

Whoever takes a view of the world will find, that what the greatest part of mankind have agreed to call religion, has been only some outward exercise, esteemed sufficient to work a reconciliation with God. It has moved them to build temples, slay victims, offer up sacrifices ; to fast and feast ; to petition and thank ; to laugh and cry ; to sing and sigh by turns ; but it has not yet been found sufficient to induce them to break off an amour, to make restitution of ill-gotten wealth, or bring the passions and appetites to a reasonable subjection. Differ as much as they may in opinion concerning what they ought to believe, or after what manner they are to serve God, as they call it, yet they all agree in gratifying their appetites. The same passions reign in all countries, and in all ages ; Jew and Mahometans the Christian and the Pagan, the Tartar and the Indian, all kinds of men, who differ in almost every thing else, universally agree with regard to their passions ;—if there be any difference among them, it is this, that the more superstitious they are, they are always the most vicious ; and the more they believe, the less they practice.—This is a melancholy consideration to a good mind ; it is a most terrible truth ; and certainly above all things, worth our while to inquire into. We will therefore, probe the wound, and search it to the bottom ; we will lay the axe to the root of the tree ; and show the true reason why men go on in sinning and repenting, and sinning again, through the whole of their lives ; and the reason is, because they have been taught, most wickedly taught that Religion and Virtue are two things absolutely distinct ; that the deficiency of the one might be supplied by the sufficiency of the other ; and that what you want in Virtue, you must make up in religion. But this religion, so dishonorable to God, and so pernicious to men is worse than Atheism ; for Atheism, though it takes away one great motive to support virtue in distress, yet it furnishes no man with arguments

to be vicious ; but superstition is the greatest possible encouragement to vice, by setting up something as religion, which shall atone and commute for the want of virtue. This is establishing iniquity by a law, the highest law ; by authority, the highest authority ; that of God himself. We complain of the vices of the world and the wickedness of men, without searching into the true cause. It is not because they are wicked by nature, for that is both false and impious ; but because, to serve the purposes of their pretended soul-savers, they have been carefully taught that they are wicked by nature, and cannot help continuing so. It would have been impossible for men to have been both religious and vicious, had religion been made to consist in virtue, and had they always been taught that true religion is the practice of virtue and obedience to the will of God who presides over all things, and will finally make every man happy.

This single opinion in religion, that things are so well made by the Deity that virtue is its own reward, and that happiness will ever arise from acting according to reason of things ; or that God, ever wise and good will provide some extraordinary happiness of those who suffer for virtue's sake ; is enough to support a man under all difficulties, to keep him steady to his duty, and to enable him to stand as firm as a rock, amidst all the charms of pleasure, profit and honor. But this religion which all men are capable of, has been neglected and condemned, and another set up, the natural consequences of which have puzzled men's understandings, and debauched their morals more than all the lewd poets and atheistical philosophers that ever infested the world : for, instead of being taught that religion consists in action, or obedience to the eternal moral law of God, we have been most gravely and venerably told that it consists in the belief of certain opinions, which we could form no ideas of, or which were contrary to the clear perception of our minds, or which had no tendency to make us either wiser or better ; or, which is much worse, had a manifest tendency to make us wicked and immoral. And this belief, this impious unbelief, arising from imposition on one side, and from want of examination on the other, has been called by the sacred name of religion ; whereas real genuine religion consists in knowledge and obedience. We know there is a God, and we know his will, which is, that

we should do all the good we can ; and we are assured, from his perfection, that we shall find our own good in so doing. And what would we have more ? Are we, *after* so much inquiry, and in an age full of liberty, children still ?—And cannot we be quiet, unless we have holy romances, sacred fables, and traditional tales, to amuse us in an idle hour, and give rest to our souls, when our follies and vices will not suffer us to rest.

You have been taught, indeed, that your belief, or orthodoxy, will like charity, cover a multitude of sins : but be not deceived ; belief of, or merely assent to the truth of propositions upon evidence is not a virtue, nor unbelief a vice ; faith is not a voluntary act ; it does not depend upon the will ; every man must believe or disbelieve, whether he will or not, accordingly as evidence appears to him. If therefore men however dignified or distinguished, command us to believe, and annex reward to belief and severe penalties to unbelief, then they are the most wicked and immoral, because they annex rewards and punishments to what is involuntary, and therefore neither rewardable nor punishable. It appears then very plainly unreasonable and unjust to command us to believe any doctrine, good or bad, wise or unwise but when men command us to believe opinions which have not only no tendency to promote virtue, but which are allowed to commute or atone for the want of it, then are they arrived at the utmost reach of impiety ; then is their iniquity full ; then have they finished the misery and completed the destruction of poor mortal men ; by *betraying the interest of virtue*, they have undermined and sapped the foundations of all *human happiness* ; and how treacherously and dreadfully have they betrayed it !—A gift well applied ; the chattering of some unintelligible sounds called creeds ; an unfeigned assent and consent to whatever the church enjoins ; religious worships and consecrated feasts ; repenting on a death-bed ; pardons rightly sued out, and absolutions authoritatively given ; have done more towards making and continuing men vicious than all their natural passions and infidelity put together ; for infidelity can only take away the supernatural rewards of virtue, but these *superstitious opinions and practices* have not only turned the *scene* and made men lose sight of the natural rewards of it, but have induced them to think, that were there no hereafter, vice, would be preferable to virtue, and that they still increase in happiness as they increase in wickedness ; and this they have been taught in several religious discourses and sermons, delivered by men whose orthodoxy was never doubted ; particularly by a late reverend pre-

late, I mean Bishop Atterbury, in his sermon on these words : “ If in this life only we have hope, then are we of all men most miserable,” where vice and faith ride most lovingly and triumphantly together. But these doctrines of the natural excellency of vice, the efficacy of a right belief, the dignity of atonements and propitiations have, *besides depriving us of our native beauty and charms of honesty, and thus cruelly stabbing virtue to the heart*, raised and diffused among men a certain unnatural passion, which we shall call religious hatred ; a hatred, constant, deep-rooted and lasting. All other passions rise and fall, die and revive again ; but this sort of religious and pious hatred rises and grows every day stronger upon the mind as we grow more religious ; because we hate for God’s sake, for our soul’s sake, and for the sake of these poor souls too, who have the misfortune not to believe as we do. And can we in so good a cause, hate too much ? The more thoroughly we hate, the better we are ; and the more mischief we do to the bodies and estates of those infidels and heretics, the more do we show our love to God. This is religious zeal, and this has been called divinity ; *but remember—the only true divinity is humanity.*—Wm. Pitt.

RELIGION.

This term is frequently used, by all sects and denominations ; yet its signification is different in the estimation of different sects. With some, it means external duties ; with others, the modes of worship are intended : great stress by others, is laid on names—and that these names constitute religion ; and to procure or accumulate property, by doing no good, seems to be religion with others. But what is religion ? Ans. It is good morals, flowing from a good intention, or from an upright heart.—It is the love which a man exercises towards his God and his neighbor, which love excites him to adore God as the supreme object of love, and to exercise friendship and good will to men, accompanied with acts of justice and kindness. The ignorant man, as well as the man of letters, may have religion : the heathen nations, equally with those who are more enlightened, may exercise love to God and man, according to their knowledge ; they may do good as they have ability or opportunity. If religion consisted in some refined speculation, very few could attain it ; but so far from this is true or pure religion, that to do good and to communicate ; to do justly, to love mercy and and to walk humbly ; to visit the fatherless and widows in their afflictions, and to keep unspotted from the world ; to fear God and keep his commandments, is that in which religion consists.

A SHORT SERMON.

Text, 1 Kings, xviii. 21. If the Lord be God, follow him; but if Baal then follow him.

There is a kind of moral indecision among men, which is detrimental to the cause of Christ. A thousand causes unite to produce it, and to such an alarming degree does it prevail, that much useful talent lies buried in the field, which, if put to some use, might produce much good to mankind. The fear of man, the love of popularity, the prejudices of education, together with many other things conspire to render us insensible, if not indifferent, to those great concerns, which alone are worthy of our attention. Although the spirit of inquiry has gone abroad into the earth, and thousands are searching to see if these things be so, yet a large proportion of our population, are virtually saying, "yet a little sleep, a little slumber, a little folding of the hands to sleep!" Much of this evil will be charged to the account of those who endeavor to prevent investigation; "your souls are in danger," says one—"certain pernicious doctrines are inculcated in our land—heresy threatens to undermine the foundations of our holy religion—schisms are creeping into the sanctuary of God—you must not read—you must not hear—let them alone, I pray you!" Now why all this? Let candor decide; says another, "our religion is popular, and if you cannot conscientiously subscribe to it in every instance, you had better unite with us, and share the honors, privileges and profits of our church;"—says another, "keep your real views a secret, and publicly avow the doctrines of our church and we will take you into our arms and call you blessed; says another, "it can make but little difference in the end, what faith we embrace, providing we do as well as we can;"—and says another, "it matters little or nothing what a man's religion is, if he is fully persuaded in his own mind of its correctness."

But this age may well be denominated the age of enquiry. The great matter of difference between truth and error is freely discussed, and men of talents, piety, and learning, are taking sides. One great party tenaciously hold the opinion, that God will curse to all eternity a great proportion of his offspring; while another party, the minority, maintain, that the God of Israel will save, with an everlasting salvation from sin, all the ends of the earth. These doctrines are as opposite to each other as light and darkness. The God of one party is as essentially different from that of the other, as the image of Baal was from the God of ancient Israel. Now both of these theories cannot be true. One of necessity is absolutely and emphatically false. Is it of

little or no consequence, then, which of these two doctrines we adopt? Is error as valuable as truth if we honestly believe it? No. Our religious opinions will ever have an effect upon our conduct in life. We cannot avoid being governed in a great measure by the doctrines we embrace. And if we declare, in order to avoid censure from either party, that we have no fixed principles of religion, the confession will not screen us from reproof. For to have no fixed religious opinions, is to have no principles at all.

Hence, then, I apply my text in view of this subject—considering the importance of the religion of Christ—its salutary effects on society—its comforts—its joys—its rewards—its punishments and its glories;—when I contrast all this with its opposite, the pains—the woes—the fears—the torments of error, and consider that one is the religion of God, and the other that of the adversary, I am led to exclaim "*if the Lord be God, follow him, but if Baal, then follow him.*"

But perhaps the reader is ready to rejoin, "if your doctrine is true it will catch me at last, and I will not trouble myself about the matter." But will this excuse answer for the bed of sickness, pain and death? Will a reflection that you have not taken a sufficient interest in this great subject to pay it any attention, allay your fears and console your feelings in the trying hour? If so, be quiet and avoid an inquiry into the subject. But unless you are assured, that ignorance of God, inattention to religion, and a disregard of its requirements, will sustain you in times of trouble, be persuaded to satisfy your mind before the evil day cometh. Examine this subject for yourself, and "*if the Lord be God, follow him; but if Baal, then follow him.*"

The most excellent and honorable character which can adorn a man and a Christian, is acquired by resisting the torrent of vice, and adhering to the cause of God and virtue, against a corrupted multitude. It will be found to hold in general, that they, who, in any of the great lines of life, have distinguished themselves for thinking profoundly, and acting nobly, have dispised popular prejudices, and departed, in several things, from the common ways of the world.

Though no condition of human life is free from uneasiness, yet it must be allowed, that the uneasiness belonging to a sinful course, is far greater, than what attends a course of well doing. If we are weary of the labors of virtue, we may be assured that the world, whenever we try the exchange will lay upon us a much heavier load.

EDITORIAL.

AFFAIRS AT BRUNSWICK.

Since the public discussion which took place in Brunswick, between the Rev. Mr. Kendall and ourself, disappointment has ripened into rage. We have been held up as a mark on which the Rev. gentleman might expend his arrows, even bitter words. 'Infidel,' 'wolf in sheeps clothing,' and other similar mild and christian epithets have been applied to us with an unsparing hand. How brave some people are, when they are out of danger! Our worthy opponent 'waxes valient in fight,' and like Alexander at the feast.

"Fight all his battles o'er again,
And thrice he slays the slain."

When we closed the controversy with Mr. Kendall, an offer was made to him at our office, both by Br. Grew and ourself, to open the columns of the 'Anchor,' or to discuss verbally and publicly with him, any point connected with the doctrines of Unitarianism or Universalism; but he utterly refused to engage any more in controversial warfare. How little generosity or magnanimity of soul that man must possess, who, receiving from his antagonist every honorable opportunity of redeeming his lost ground, refuses to avail himself of it, but seeks to injure his character as a christian and a minister, by assailing him with opprobrious epithets, *behind his back*. As we cannot descend to the use of such weapons, Mr. Kendall has a manifest advantage over us. We hesitate not to measure swords with a brave and honorable antagonist, but we cannot defend ourselves against the cowardly assassin, who plunges his stiletto into us when our back is turned. If Mr. Kendall can disprove our doctrine, let him betake himself to the task, and like a man meet us face to face, but if he feels his inability, he had better be quiet. The more he *flutters*, the more evidence he gives that he has been *wounded*. If we were to bring him forth in our pulpit, week after week, and hold him up in that memorable light in which he has placed us, the people of Troy would come to the conclusion, that we were seeking to gain through their *prejudices* that ground which we had lost by the *weakness and imbecility* of our arguments. We can assure Mr. Kendall that people in Brunswick, can see and reason as well as people in Troy; and if he thinks to retrieve his character as a theological disputant by such measures as he has lately adopted, he is taking a far more injudicious step, than when his 'unlucky stars' first led him into the arena of public debate, and placed him in this situation, which his conscious weakness

forced him publicly to confess as being 'very uncomfortable.' Let not Mr. Kendall imagine that we are blowing the trumpet of victory over him. We never have coveted the name of victor in a contest, when the enemy surrendered so much at discretion. While during the debate *he* expressed his surprise some dozen times, that we should offer arguments beneath the capacity of his Sunday School scholars, *we* regretted that he had not some of those *smart* children at his hand to dictate a reply for him, and afford him that assistance of which he stood so much in need. We bear no ill will to the gentleman; at the time of the discussion the *universal* expression of the public was, that he would have done himself more honor, had he exercised towards us that courtesy and consideration for ability which we permitted him ostensibly to possess. We have never assailed his religious character, or impugned his motives, and all we ask in return, is not to meddle with us, especially when we have no opportunity for self-defence. If, however, he is determined to persevere in his indiscriminate censure against us, our doctrine, and our friends, let him beware, lest he fall into the pit which his hands have digged for another, and the mischief which he hath designed for us, descend on his own head. We would recommend to him as *his safest and wisest course—a profound silence*.

We regret that we have now to record an instance of that intolerent and persecuting spirit, which, unrestrained by the wholesome laws of our country, would lead to bloodshed and to death. One of our brethren of the faith, who had long lingered under the consumption, departed this life a few days since. We had frequently visited him during his sickness, and his last request, when conscious of his departure, was that we should attend his funeral. He was in limited circumstances, and occupied a small tenement, and therefore a request was made to the trustees of Mr. Kendall's church to permit the funeral service to be performed there. To their lasting disgrace, it was refused, and for no other assignable cause, than that of his selecting one of his own faith to address the mourners on that occasion. Thus did the *infallible* Presbyterian church in Brunswick manifest its utter detestation towards the corpse of a *heretic*, and not suffer it to defile the sanctity of their temple. Thus did the spirit of relentless bigotry and cruel intolerance triumph over every christian and humane feeling, and a circle of weeping friends and sympathising neighbors, were refused that compliance with their wishes, which the most barbarous savage that roams the wilderness would have blushed to refuse his most

inveterate foe. How desperately savage is that spirit, which spits its venom on the very corpse that is prostrate at its feet. It was a dismal spectacle to see a large concourse of people sitting in their wagons, or standing in the door-yard, or returning back disappointed, because the asylum of the sanctuary was withheld from those who did not pronounce their *shibboleth*. And shall it continue thus to be? shall the feelings of the mourner be outraged, and the community be insulted, by a church which makes such high pretensions to *evangelical* religion? If this is a specimen of *their* religion, we would say "O my soul, come thou not into their secret, unto their assembly, mine honor be thou not united." We trust, however, that these things will work their own cure. When the atmosphere is surcharged, it will burst, and when such abomination is set up, it will prove to those who have countenanced it, to be the "abomination that maketh desolate," and they will be overwhelmed in the ruin thereof. C. F. L. F.

"FREE AGENCY."

Although no such phrase as "free agency" can be found in the bible, yet the doctrine is considered sacred, and to deny it, is esteemed a heresy of the worst and most dangerous character. It is not our purpose in this article to discuss the doctrine at large, but merely to compare it with an important doctrine of the bible. The universal government of God is taught in scripture too plainly to be denied or confuted. "God doeth his pleasure in the armies of heaven above, and among the inhabitants of the earth beneath." The Savior assures us that his government is so universal and at the same time so particular, that not even a "sparrow falls to the ground without his notice, and even the very hairs of our heads are all numbered." Now all the agency that that man can have consistently with this government of God we are willing to allow him, but no more.

It is our opinion, however, that the common view of free agency, so far as people can be said to have any definite views upon the subject, stand directly opposed to the scripture doctrine of the divine government.

Strictly speaking, there neither is, nor can be, but one "free agent" in the universe, and that is God. He only is free, for none can say unto God what doest thou. It is evident that man possesses no such freedom as this. The freedom of his actions is restricted by ten thousand circumstances absolutely beyond his control. His passions, his errors, his weakness and all his imperfections, are so many boundaries set to the sphere of his action, and

of course he cannot be free. Besides this, all which you put in the scale of God's government must be elected, from the free agency of man, for no being who is governed by another can be said to be free. We think then that we must dethrone the Almighty, and take from his hand the sceptre of control, and make man the sole and supreme lord of all, as we must reject the idea of freedom, in feeble worms of the dust. We hold no sentiment more self-evident than this, if the Lord rules and reigns, and if his councils must stand, and be executed, then there is an end to man's free agency. On the other hand, if man acts independently of the divine control, and is the sole originator and governor of all his actions, then there is an end of divine government. That man is an actor, or if you please an agent, we do not feel disposed to dispute, but that he is free, we cannot allow, without denying at the same time the ruling power of God. Talk about freedom, and at the same time tell us of a God that governs!! We know his service is liberty, but it is God that makes it so, and guides the feet of those that walk. For ourselves we are willing that God should reign, and while the reins of government are in his hands, we feel sure that no other being in the wide universe can be free from control. We caution the reader to be cautious how he exalts the creature above the creator. When we believe that there is no God, and that man owes no allegiance to a higher power, and is beyond the reach of an omniscient and omnipresent God, then we shall believe man is free. But as long as our faith teaches us that there is a God who rules and governs all things, we shall consider the doctrine of free agency, as an airy vision of the human brain. While there is a God in heaven, no man ever will possess the liberty or power to raise his puny arm and resist his purposes.

If it be meant by free agency, that man has power, and is free to walk in the path which is marked by the finger of God for his feet, then we believe that man is a free agent. But if you mean that man can go contrary to God's purposes, we know of no such agency which man possesses, or indeed any other being in the universe. I. D. W.

RELIGIOUS NOTICES.

Br. R. O. Williams will supply the desk in this city next Sunday, to-morrow.

Br. R. O. Williams will preach at Amsterdam on the 4th Sunday (the 23d) of the present month.

Br. Whitcomb of Schedectady, will preach at the Universalist church in Lansingburgh, next Sunday, to-morrow.

"EXCLUSIVENESS."

The above title stands at the head of an article that appeared, over the signature of O. A. B. in the columns of the "Independent Inquirer," a publication issued at Brattleboro, Vt. and devoted to the interests of Unitarianism. This signature, our readers, and especially the readers of the Magazine and Advocate, will easily recognize as being the initials of their quondam friend, Orestes A. Brownson, the somewhat *twistical* gentleman who of late has been not very sparing of his abuse of Universalism. The article in question contains many broad and singular sentiments, which, to be sure, are quite characteristic of the man, and may serve to show the nature and character of his present religious belief. He seems to be somewhat "grieved at the alienation of heart, and bitterness of feeling occasioned by religious controversy"—in which, by the way, he himself has been a very bitter participant—and endeavors to account for it in the ignorance and "*exclusive views*" of mankind. Truth, he thinks, has many sides, and the views taken of it from different positions occasion disagreement. This circumstance ought to have taught him a little more moderation and a little less asperity of feeling against a denomination of christians with which he once was connected. His abuse comes with an ill grace, and especially, as he considers that "all are right and all are wrong." It may be therefore, that he himself is wrong on the very points on which he pretends to differ in opinion with Universalists. If, indeed, according to his own reasoning, he "pretends to have the whole truth, that moment he is wrong." Yet still he does not hesitate to be "angry with his brother, for that unintentional offence of a mere difference of opinion;" thus evincing that notwithstanding he has "collected the views of all sects and from the whole made up the body" of his creed, yet he has connected with it at least a small portion of error. It were well then, if the veil were removed from his own mind. "It would save him from many a foolish blunder, and from many an uncharitable thought, and from many a bitter feeling."

It would be with some men a broad and remarkable assertion that "all sects are right as far as they go;" but O. A. B. evinces no hesitation in expressing this as his opinion. Accordingly he must suppose the Trinitarian is right, for in his opinion he certainly advances *three* steps beyond the Unitarian—he considers that three Gods are so mysteriously united as to constitute but one. And the heathen is still more correct; his creed

embraces a great number of deities—"gods many and lords many"—comprising "a vast multitude which no man can number." And many other sects might be mentioned whose errors carry them a great distance beyond the truth into the visionary fields of error. In our opinion, therefore, there is sometimes danger of going too far, of overstepping the bounds of truth and entering the fields of imagination. And it is quite possible that the "point," from which O. A. B. took his *last view* of truth, has deceived him, and that, in endeavouring to go just far enough, he has taken the wrong road, and missed a great portion of truth.

But the following sentiment contains the very quintessence of the whole article. He expresses it as his opinion that no system of philosophy or religion is worthy to be followed in all things. "Yet," says he, "from the various sects I can easily select a religious belief *good enough for me*. I take the leading views of all sects and put them together, by throwing off all that is not essential. I find no difficulty in making them *coalesce* and with the *compound I am satisfied*."

This extract clearly shows the character of his present faith. It is a '*compound*' made up of all the jarring and conflicting sentiments the world affords, both orthodox and heterodox, christian and infidel, jewish and heathen. He takes a little Universalism, a little Arminianism, a little Calvinism, a little Owenism, a little Judaism and a little Paganism; and putting them all together in one motley combination, it makes out a religion *good enough for him*. And his mind is so constructed that he finds no difficulty in grouping together all these conflicting elements, and making them *coalesce*, and the mingled mass constitutes his *present creed*—his Unitarianism, a *compound* with which *he is satisfied*. Truly he has made a noble acquisition in his passage through the arms of Frances Wright to the absorbing bosom of modern Unitarianism! He has learned enough to *pick and choose* for his religious belief; while poor deluded Universalists are obliged to believe according to the weight of evidence presented to their understanding. We hope he will "go on unto perfection" with his *compound creed*, and with all his *getting get sufficient wisdom* to speak of Universalists without bitterness and misrepresentation.

R. O. W.

ATONEMENT.

The common doctrine of atonement divests our heavenly Father of all claims to the love, and gratitude, and devotion of the human heart. At the same time, it is effectually cal-

culated to transfer all our best affections, as it does our hopes, to Jesus Christ, to whom, alone, it supposes us indebted for the salvation of the soul. And it does this, by continually holding up the character of the Father to our contemplation, as utterly destitute of any of those kind and endearing perfections calculated to inspire our love and veneration. It represents him as wanting any kindness, or love, or mercy for us, until it is purchased in a way and at a price the most foreign to all our ideas of goodness; and least calculated to excite our praise. Indeed, it does more than this—it represents him as fostering purposes of unutterable misery for his own offspring, from which he is only diverted by the anguish, and tears, and blood of his immaculate Son. At the same time it presents the Son of God to our affections, in all the loveliness of unoffending purity—his whole name replete with mercy, and that mercy pleading for us before the throne of God.

Such representations are not only common when treating on this subject, but they are calculated to lessen our proper respect for our great and gracious Father, in the same ratio that they lead us to appropriate undue reverence to the Son. For the mind that is not sensibly touched with its supposed obligations to a benefactor so generous, and who has suffered so much for us, must be lost to gratitude. And though great praise and thanksgiving are due to our beneficent Savior—still, in rendering it, we should be exceedingly careful not to detract from what is due to that great and holy Being who “loved us,” and sent his Son to die for us.

It can never be matter of surprise that so few persons love God, while men are led to view his character in this light. The wonder is, that any should ever think they love him! They do not love him because they can do any thing acceptable to him—nor because he has any goodness or mercy for them—nor because he had no purpose of wrath towards them—but because he merely condescends to accept of them for the sake of his Son!

To suppose that a system can be true which robs the Deity of his perfections, which presents nothing lovely in his nature and every thing offensive in his character, and which is beset with objections that can neither be evaded nor surmounted, is to set reason and revelation at defiance. It is to persist in maintaining a doctrine that originated in an age of great darkness, and which admits of no better apology than this—that it has been believed for ages.—*S. R. Smith.*

Truth is mighty and will prevail.

THE BRUNSWICK DISCUSSION.

The Report of the Discussion recently held at Brunswick, in this county, between Br. Le Fevre and Rev. John P. Kendall, accompanied by a friendly letter to the latter individual, (we regret that we cannot call him a *gentleman*,) just published at this office, is now ready for delivery. The pamphlet may be obtained at the low price of 6 cents *single* of Messrs. Kemble and Hill; L. Cadwell Esq., or at our office in this city—of S. Van Schaack Esq., 392 South Market st. Albany—Col. H. Clum at Brunswick—Br. Whitcomb at Schenectady—Br. W. Fish at Lansingburgh, and of Br. R. O. Williams at Amsterdam. We intend to send a package to several of our neighbouring offices as soon as practicable.

It has been eloquently and truly said, that “if Christianity were compelled to flee from the mansions of the great, academies of philosophers, the halls of legislators, or the throng of busy men, we should find her last retreat with woman at the fireside; her last altar would be the female heart; her last audience would be the children gathered around the knees of a mother; her last sacrifice, the secret prayer, escaping in silence from her lips; and heard, perhaps, only at the throne of God.”

RELIGIOUS NOTICES.

Br. Le Fevre will preach at Millville school-house on Tuesday evening 25th; the following evening at McChesney's school-house and the next evening at the school-house near Mr. Burdick's.

Br C. Woodhouse will preach at Lansingburgh on the fourth Sunday inst., afternoon and evening

DIED.

At Brunswick, Feb. 8, after a protracted and distressing sickness, Mr. Joseph Brown, lately a resident of this city. Though he felt his outward man perishing, his inward man was renewed day by day; and he was borne up through all his sufferings by the indulgence of that bright hope of immortality, which is an ‘anchor of the soul both sure and stedfast.’ The funeral services, according to his dying request, were attended by the author of this obituary, and the consolations of the gospel of peace and love administered to his widow, who with one little child is all the family which he left. May He who is the friend of the widow and the Father of the fatherless impart to them the abundant riches of his grace and enable them to bear with calmness and resignation this dispensation of his will. C. F. L. F.

"He that believeth and is baptised shall be saved: but he that believeth not shall be damned." Mark xvi. 16.

We have received a communication from a young friend, requesting our views of the above passage of scripture. Although we have heretofore preached and written upon the subject, still we feel disposed to gratify our unknown friend, by throwing out a few hints, which may be serviceable to him and to others, who have not examined the subject as understood by us.

The passage is found in what may properly be denominated the Savior's farewell address to his disciples. It was addressed particularly to them, and, in our view, cannot extend in its application, beyond the apostolic days. Our reasons for restricting the text to the immediate disciples are these:

1. It was addressed to them under peculiar circumstances. Christ had been crucified, and though the event had been foretold, yet the disciples were fearful and had given up all hope. "They thought it had been him that should redeem Israel, but the Jews had nailed him to the cross, and they had seen his lifeless corpse, lowered into the tomb of Joseph, and supposed all was lost. Under these gloomy circumstances Mary Magdalene, Mary the mother of Jesus, and Salome went to the sepulchre in which he was laid, and when they found him not they were informed by a messenger, that he had risen from the dead. Soon after this Mary Magdalene and two of the disciples saw him, and they brought the news to the eleven, who believed not what they said. Then Christ appeared unto the eleven as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not those that had seen him, and he said unto them 'go ye into all the world and preach the gospel to every creature, he that believeth and is baptised shall be saved, but he that believeth not shall be damned.'"

If the reader has looked at the connection, he has seen that the *disciples* were the unbelieving ones, who doubted the fact of Christ's resurrection. Though two of their number had actually seen him, yet the remainder would not believe. Then Christ came to them in person, and upbraided them for their unbelief, and the text is a statement of the consequences of that unbelief if persisted in.

2. The following context clearly shows that the passage was intended for the disciples, and them alone.

The next verse proceeds to relate the signs that should follow those that believe. "In my name shall they cast out devils, and if ye

drink any deadly thing, it shall not hurt you, ye shall lay hands on the sick, and they shall recover."

Now upon the supposition that the passage is universal in its application, it is evident that there is not a believer on the footstool, for there are none that can do these wonderful works. These signs were given as the evidence of faith, and we regard the simple fact that none but the immediate apostles could work these wonders, as evidence that the passage cannot be applied to any but them. "The disciples went forth and preached. Three thousand believed in one day. But did they work these miracles? No such thing is recorded. Why then shall we be told that the passage is equally applicable to all who hear the gospel preached?

It is evident that those who believe as contemplated in the text, can perform the miracles, for these are given as evidence of faith. Suppose then we set it down as a fact, that none can be saved, but those who are contemplated as believers in the passage? It will follow as an unavoidable conclusion, that there is not a soul living, who can be saved, nor has such an one lived in seventeen hundred years. Not one can give this evidence of faith. We presume this is a conclusion which no sophistry can evade, flowing legitimately from the position that the text should be applied to all who hear the gospel proclaimed.

The truth in our estimation is, that the text applies to the disciples and them alone. It was the *disciples* who were unbelieving, it was *them* that he upbraided, and *them* that he threatened with damnation, if they continued to doubt, and lastly it was *them* that he enabled to cast out devils and heal the sick, &c.

Having endeavored briefly to show that the text originally applied only to the disciples, we will proceed to inquire what it was for them to be saved and what to be damned?

The reader should recollect that the disciples were Jews. They were chosen out from a nation against whom the voice of the prophets had long since pronounced the sentence of condemnation. They were threatened with the sword, and famine, and pestilence, and Jesus himself had declared, that upon that evil and adulterous generation, should come all the righteous blood shed upon the face of the earth, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias, whom they slew between the temple and the altar.

The dark storm of judgment was already gathering around the heads of that ill fated people, and Jesus was sent to make the last overture of mercy. If they heeded his voice

they should be safe, but if not they must fall in the general ruin of that nation. To this we suppose Christ refers in the text. He that believed should be saved from destruction by sword, and famine, and pestilence, and he that believed not should fall under the full weight of that condemnatory sentence which was out, and soon to be executed upon that people. We are aware that these views may differ from those which are usually entertained upon the subject, but this is no concern of ours. We give them as what we suppose the divine teacher intended to convey when he spoke the words.

We doubt not that there is a sense in which the passage, without violence, may be applied to those who here the gospel in all ages. No doubt the man who believes the gospel in sincerity and truth is saved from sin, by its purifying influence, from doubts, and fears, and miseries by its joyous hopes. This always has been the case, and it always will be so. Paul says, 'we that have believed, do enter into rest, and again, 'he hath saved us and called us with a holy calling. So on the other hand, those who believe not will live in sin and condemnation. So says the apostle, 'He that believeth not is condemned already, and he that doubteth is damned if he eat.' We see no propriety in carrying either the salvation or the damnation here mentioned, forward to another world. We are perfectly willing, if it will be any comfort to our opposers to admit that the unbeliever will be damned just as long as he continues an unbeliever, but when all shall *know* the Lord from the least to the greatest, we know not where the unbeliever will be to be damned.

We close this article, already protracted, with an extract from the life of the venerable John Murray. He was a member of Mr. Whitfield's church at the time, and went, in company with some of his brethren, to convince a young lady of her error, who had embraced the doctrine of universal salvation. He thus describes his interview.

"After the first ceremonies, we sat for some time silent; at length I drew up a heavy sigh, and uttered a pathetic sentiment, relating to the deplorable condition of those who live and die in unbelief; and I concluded a violent declamation, by pronouncing with great correctness, '*He that believeth not shall be damned.*'"

"And pray sir," said the young lady, with great sweetness, "pray sir, what is the unbeliever damned for not believing?"

"What is he damned for not believing? Why, he is damned for not believing."

"But my dear sir, I asked what was that which he did not believe, for which he was damned?"

"Why, for not believing in Christ to be sure."

"Do you mean to say that unbelievers are damned for not believing there was such a person as Jesus Christ?"

"No, I do not. A man may believe there was such a person, and yet be damned."

"What then, sir, must he believe, in order to avoid damnation?"

"Why, he must believe that Jesus Christ is a complete Savior."

"Well, suppose he should believe that Christ was the complete Savior of others, would this belief save him?"

"No. He must believe that Jesus Christ is his complete Savior. Every individual must believe for himself, that Jesus Christ is his complete Savior."

"Why, sir, is Jesus Christ the Savior of any unbeliever?"

"No. Madam."

"Why then should any unbeliever, believe that Jesus Christ is his Savior, if he is not his Savior?"

"I say he is not the Savior of any one until he believes."

"Then, if Jesus is not the Savior of the unbeliever, till he believes, the unbeliever is called upon to believe a lie. It appears to me sir, that Jesus Christ is the complete Savior of unbelievers, and that unbelievers are called upon to believe the truth; and that by believing they are saved in their own apprehension, saved from all those dreadful fears, which are consequent upon a state of conscious condemnation."

"No Madam, you are dreadfully, I trust not fatally misled. Jesus never was, nor never will be the Savior of any unbeliever."

"Do you think Jesus is your Savior, sir?"

"I hope he is."

"Were you always a believer, sir?"

"No, Madam."

"Then you were once an unbeliever, that is, you once believed that Jesus Christ was not your Savior. Now as you say he never was, nor never will be, the Savior of any unbeliever, he can never be your Savior."

"He never was my Savior till I believed."

"Did he never die for you till you believed, sir?"

"Here I was extremely embarrassed and most devoutly wished myself out of her habitation. I sighed bitterly, expressed deep commiseration for those souls, who had nothing but head knowledge, drew out my watch, discovered it was late; and, recollecting an engagement, observed it was time to take leave."

We have occupied so much room with this extract, not because we agree in the applica-

tion of the passage with the personages there introduced, but because we wish to show the reader, that it fails of proving what our opponents would have us believe, even allowing that it applies to all who hear the gospel.

I. D. W.

ORTHODOX HONESTY.

A communication in the "Connecticut Observer," (an orthodox missionary journal) under the title of "The Expositor," appeared not long since, in which the writer attempts to show the propriety of praying to God for the destruction and misery of unbelievers. Such desires he considers perfectly reconcilable with the merciful examples of our great Redeemer, and the most benevolent feelings of the Christian heart. We are glad to learn, that an article so entirely consistent with the orthodox faith, and no doubt, with the *real* orthodox feelings, has been published to the world.—Liberal and discerning Christians have ever looked upon it as totally absurd, for Calvinists to pretend to pray for the salvation of reprobates. Such pretensions are not prayers; for how can they seriously pray to God for those, whom He created to be objects of his infinite hatred, and to suffer the endless vengeance of his unpacifiable wrath?

QUESTION ANSWERED.

My respected friend at Saco, Me. desires an answer to the following question; "*In what sense is Christ the Savior of those who lived and died before he came upon earth?*"

In replying to this question, I am inclined to believe that very little need be said, and that little only to present divine testimony directly to the subject.

1. That Jesus Christ is not the Saviour of any, only as he manifests the power and wisdom of God, is evident from the following testimony: John v. 19, "Then answered Jesus, and said unto them, verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also do the Son likewise." Chap. xiv. 10, "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself: but the father that dwelleth in me, he doeth the works." Such testimony clearly shows that the Son of Mary, of whom St. Peter spake as follows, Acts ii. 22, "Jesus of Nazareth, a man approved of God, among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know," taught the people to look to his Father and their Father, who is in heaven, for all needed mercies.

2. Why was Jesus Christ called a Savior more than any other man whom God appointed to minister to the people? Because the divine power and wisdom were more fully manifested through him than through any other agent. See John iii. 34, "For God giveth not the spirit by measure unto him." On account of the divine fullness being manifested in Jesus, St. Paul calls him the power and wisdom of God. See 1 Cor. i. 23, 24, "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—The Christ whom Paul preached, was the power and wisdom of God.

3. We may now state the question thus; In what sense were the power and wisdom of God the Saviour of those who lived and died before this wisdom and power were manifested thro' Jesus Christ the son of Mary? The answer seems easy. The power and wisdom of God save in one age of the world as they do in another; but in different ages and among different people, may employ different means; but the sense in which men are saved, in different ages, may be the same.

For further illustration, see John xiv. 6, 'Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me.' Now the truth is from everlasting; the truth was always, in all ages and among all people, the right way, and in its nature all the salvation ever needed by man. John viii. 32, "And ye shall know the truth, and the truth shall make you free." Verse 36, "If the Son therefore shall make you free, ye shall be free indeed." Here we see that by truth and by Son the same thing is meant. The truth is that "true light which lighteth every man that cometh into the world," John i. 9. This truth Jesus relied on for the sanctification of his disciples. John xvii. 17, "Sanctify them through thy truth, thy word is truth." Jesus calls himself this truth because he is, in a most eminent degree, the medium through which it is revealed.—*Uni. Mag.*

Endless Punishment the Penalty of the Law.

It is a favorite argument with our orthodox brethren, that "a law without a penalty, is a bug-bear—a mere nullity;" Hence they contend, that to remedy the evil of sin, and attach honor to the character of God, as a Law-giver, it was reasonable and just that he should enact a law to punish the impenitent in an endless hell. This is taking for granted that which ought to be proved. We deny that it was either reasonable or just, that God should enact any such a law. God, as a Law-giver, is as

much bound by the nature and fitness of things, as human legislators. Nothing is right, merely because God has commanded it; but he commands it, because it is right. All penalties, considered in themselves, are evil; and can only be justified where they are intended to remedy a greater evil. Neither reason nor justice could sanction a penalty which would produce a greater evil than that it was intended to remedy. And we ask, what greater evil than endless damnation could be remedied by affixing that as a penalty to the law of God?

As to the assertion, that "such a penalty is necessary, to attach honor to God, as a Law-giver," we answer, it is a base prostitution of the word *honor*, to connect it with any such idea. Nothing could be more dishonorable in human legislators, than to enact a penal law, the execution of which, would produce more wretchedness and misery in society, than the evil intended to be remedied. The honor of human legislators consists in tempering their laws with mercy, and attaching such penalties as are calculated to produce order, harmony, and happiness, among the subjects of law; and any thing vindictive, cruel, or needlessly severe, would brand them with infamy and disgrace. It is really something unaccountable to us, that Christians should clothe God in a character that would disgrace any other being, and yet call him "The Lord God *merciful*!"

Star in the West.

ORTHODOXY PICTURED TO THE LIFE.

"With no design to exaggerate or color too highly, I have, in the preceding numbers, given a sketch of the incessant strain of preaching pursued in many congregations of this city. I have not misrepresented, neither have I withheld the truth. As I said, I have no controversy with any man: and am willing to give full credit to the learning and talents of many who teach these doctrines. Indeed, I have a charitable hope that some of them imagine they are laboring in the cause of truth. But truth will one day instruct them that, as 'they have sown the wind, they shall reap the whirlwind.'"

"I will not undertake to say that all the vices of the city are chargeable to their errors; far from it; but I will undertake to say that their doctrines are calculated, and tend, to drive men to scepticism, deism, atheism, libertinism; nay, to madness. The rash and unwary man that enters their assembly is amazed to hear his assent challenged to propositions from which his understanding revolts with horror, assertions are arrogantly, as it were, crammed down his throat, which insult his reason. He is told he can do nothing, yet

threatened with endless perdition for his neglect. He is condemned for a sin he never committed; commanded to do what he is told he cannot do; and exhorted to believe in a Savior who never died for him.

"The muddiness, the confusion, the arrogance with which these sentiments are hurled forth in a storm of popular eloquence, or shall I say vociferation, precludes all possibility of conviction. One man sits and hears it with that kind of stupid amazement with which we hear a hail storm rattling upon the roof, and thunder rolling over our heads, till he is stunned into a kind of thoughtless reverie, and gathers as much from it as Cush did from the defeat of Absalom: 'I saw a great tumult, my lord, O king, but knew not what it was.' Another hears it with contempt and secret indignation, and as he retires, musing, says to himself, 'are these the boasted principles and doctrines of religion, said to be so luminous, so simple, so rational, so intelligible, so convincing?' But these teachers will tell him, for his consolation, 'No wonder you don't understand these truths, for they are evangelical truths, and you are a *natural man*; therefore you cannot understand them.' Wretched subterfuge! As wise and as profound as if a man should say to me that 'two and two are fifteen, and it is only because you want mathematical skill that you can't perceive it.' Alas! what huge masses of flummery, falsehood, false doctrine; what immense cargoes of wood, hay, and stubble, the lumber and trash of speculation and fanaticism, are vended as evangelical truth, which the *natural man* cannot understand!"

If, as some affirm, that fear of future misery for ourselves, or the belief of its infliction on our neighbours, is the hinge on which morality turns, and the corner stone of religion, how much longer will the human race be under its influence, ere its beneficial results shall be demonstrated? Has the experience of centuries sanctioned a continuous experiment—or can the keenest optics discover its usefulness? If not, plain common sense dictates, that it should be abandoned as a forlorn hope. The effect of any other tenet, if different, must be *better*—*worse* it cannot be.—*Gospel Herald*.

MARRIED.

At Saratoga Springs, on Wednesday, the 5th inst., by Rev. Mr. Fletcher, Mr. Ezra Hall, Merchant, formerly of Westmoreland, N. H., to Miss Martha Crawford, of the former place.

PROBABLE CAUSES OF ERROR RELATING TO THE
ATONEMENT.

The following passages are taken from the 28th chapter of Dr. Worcester's excellent work on the Atonement.—*Chr. Reg.*

The popular views of the atonement have unquestionably impressed the minds of many millions of people with the ideas, that God was originally a very stern, vindictive sovereign : that the Son was of a disposition very different from the Father, far more tender and compassionate in his feeling towards sinners, and that his name is emphatically the

"Dearest of all the names above :"

that this Son, perceiving our miserable condition on account of God's anger, kindly interposed in our behalf, and engaged to obey the law, and suffer its penalty as our substitute, and our representative.

As it will not be without pain to myself that the following queries will be proposed, I hope they will be received, and considered with candor. With this hope, I proceed to ask,—Has it not been a common thing with Christians to impute to Jehovah a character too nearly resembling that of a pagan Deity, whose anger could not be appeased but by sufferings and blood? Has not the gospel atonement been too commonly regarded as a sacrifice made for a similar purpose to that for which the pagans offered human sacrifices? Has not the general practice of the pagans, in offering sacrifices to propitiate their gods, been often urged by christian writers as a proof, that there was nothing in the atonement made by the death of Christ, contrary to the light of nature, or the dictates of reason! Has not this, too, been done, without adverting to the fact, that the gospel sacrifice was made on a principle, the reverse of that on which the pagan sacrifices were offered? There surely is not only a conceivable, but a very important difference in the two cases,—a difference which should not be lost sight of by Christians. For when they so lose sight of this distinction, as to represent that the gospel sacrifice and the heathen sacrifices were offered on the same general principle, it seems to me difficult if not impossible, that any clear views of the love of God, in not sparing his own Son, should be entertained.

I willingly concede, that the word *atonement* would be applicable to this sacrifice, whether the purposes were to reconcile God to us, or us to God; but the two purposes are very different. The former was the purpose of heathen sacrifices; the latter, the purpose of that made by the Son of God. Let us listen to the language of the Apostle:—"For if, when we

were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life." Rom v. 10. 'All things are of God who hath reconciled us to himself by Jesus Christ.' 'God was in Christ reconciling the world unto himself.' 2. Cor. v. 18, 16. How different, and how lamentable are the following ideas, expressed by so good a man as Dr. Watts.

"Well the redeemer's gone,
T' appear before our God;
To sprinkle o'er his burning throne,
With his atoning blood!"

No fiery vengeance now,
No burning wrath comes down;
If Justice calls for sinner's blood,
The Savior shows his own."

"And quench'd the Father's flaming sword
In his own vital blood."

"The Father lays his vengeance by,
And smiles upon his Son."

"Come let us lift our joyful eyes
Up to the courts above.
And smile to see our Father there,
Upon a throne of love.

Once 'twas a seat of dreadful wrath,
And shot devouring flame;
Our God appeared consuming fire,
And vengeance was his name.

Rich were the drops of Jesus' blood,
That calmed his frowning face,
That sprinkled o'er that burning throne,
And turned the wrath to grace."

What Christian can be aware of the implication in these poetical effusions, and not weep that such sentiments are circulated through the land, and impressed on the minds of millions, by all the weight of a character so deservedly esteemed as that of Dr. Watts! Do not some of these sentiments bear a shocking resemblance to those entertained by pagans in sacrificing to their vindictive deities? Is not the gospel atonement here represented as having its principle effect not on minds of sinners who need a mortal change, but on the mind of God, who was always love, and with whom there is no variableness nor even a shadow of turning? The change in his mind, by the application of atoning blood, is indeed represented as having been very great,—so great, as to 'quench the Father's flaming sword,' and 'turn his wrath to grace! Did Paul on his way to Damascus, experience a greater change than this? If the representation be just, what must have been the moral character of God prior to this wonderful conversion? And if the views of Dr. Watts, as represented in these extracts, are correct, does it not follow, that the Lamb of God came rather to take away his father's anger, than 'the sins of the world?' I can hardly forbear shuddering while I write such ques-

tions; and I should certainly erase them, were it not deeply impressed on my mind, that the popular views are in a high degree reproachful to God; ought they not to exert their influence to have them excluded from the hymn-books which have their patronage? It surely cannot be a matter of indifference, what views of God we entertain, nor what views we occasion to be entertained in the minds of others.

THOUGHTS UPON IMMORTALITY.

The desire of immortality is common to all mankind, that the soul is incessantly looking forward to the enjoyment of some future good and that this desire has been the spring of actions the most beneficent, and heroic, on what principle is it accounted for? Whence proceeds the want we feel amidst the variety of objects which surround us? Whence arises the disgust that so frequently succeeds every enjoyment? Wherefore can we never cease from wishing for something more exquisite than we have ever yet possessed? No satisfactory answer can be given to such questions, if our duration be circumscribed within the limits of time; and if we shall be blotted out of creation when our earthly tabernacles are laid in the dust. The desires to which I now refer appear to be an essential part of the human constitution, and, consequently, were implanted in our nature by the hand of our Creator;—and, therefore, we must suppose, either that the desire of immortality will be gratified, or that the creator takes delight in tantalizing his creatures with hopes and expectations which end in eternal disappointment. To admit the latter supposition, would be inconsistent with every rational idea we can form of the moral attributes of the Divinity. It would be inconsistent with his *veracity*, for to encourage hopes and desires which are never intended to be gratified, is the characteristic of a deceiver; and therefore contrary to every conception we can form of the conduct of 'a God of truth.' It would be inconsistent with his *wisdom*; for it would imply that he had no other means of governing the intelligent creation, than those which have a tendency to prove fallacious hopes and fears in the minds of his rational offspring. It would be inconsistent with his *benevolence*; for as 'the desire accomplished is sweet to the soul, so disappointed hopes uniformly tend to produce misery. Yet the benevolence of the Deity, in every other point of view, is most strikingly displayed in all his arrangements in the material universe, and towards every species of sensitive existence.

The gospel was designed to save sinners from sin, not from endless misery.

PREDESTINATION:

The ways of God are impartial; and in the end will be found to be equally and universally good to all his creatures; if not to the same degree, that is, if his goodness is not equally manifested to all, and to the same extent, it is the like in *kind*. Hence, if all moral beings; as man, are destined to an eternal existence, in which they will be susceptible of pain or pleasure, whatever he has done for one, in relation to this eternal state, we may rest assured he has done for all. A contrary supposition would suppose him capable of infinite and eternal *crudelty*! With this view of the divine character, the following testimony of the apostles, must give the greatest comfort and consolation to all. Eph. i. 2—12 inclusive.

"Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

"According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace;

"Wherein he hath abounded toward us in all wisdom and prudence:

"Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; &c."

Let us be assured of the truth of the above testimony, and it must be perceived that it makes no difference to us whether we are gathered in as the "*first* or *last* fruits of his creatures."

Predestination does not depend in the least degree on *man*, but on the "wisdom which is from above," which is "without partiality." To apply such testimony therefore, to a part of mankind, is very improper. It is in this way that the scriptures are often wrested to our own destruction—to the destruction of that peace and comfort there is in believing.—*Olive Branch*.

Why does the devil concern himself with the elect—not *one* of them can be lost? or with the reprobate—he is sure of them—not *one* can be saved—Why trouble himself at all, if God had done his work for him?

LETTERS TO A FRIEND.—NO. III.

Dear Sir,—I am now to exhibit some of the direct proof that "man is an agent, free to do that which God may choose, and no more: free to act in accordance with the will of God, but not free to frustrate his purposes."

Isaiah 46 : 10, "My counsel shall stand, and I will do all my pleasure." Isaiah 55 : 11, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Dan. 4 : 35, "He doeth according to his will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" Would you conclude from these testimonies that man has power to act contrary to the choice of God, or to frustrate his purposes?

But you will say, men commit sin; and this certainly cannot be according to the choice of God. I shall notice only two cases in point, which may serve as a reply to this objection. Joseph's brethren sold him into Egypt. Their motive was malicious, and as you will agree, their act was sinful. But was it contrary to the choice of God? Joseph says to his brethren, Gen. 45 : 7—8, "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now, it was not you that sent me hither, but God." Again, Gen. 50 : 20, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Will you say that the selling of Joseph into Egypt, however sinful the action might be, was contrary to the choice of God,—when we are assured he "meant it unto good"?

Our Lord Jesus Christ was crucified by the Jews. They were actuated by malicious motives; and you will agree that the deed was sinful. But was it contrary to the choice of God? Peter says to the Jews, Acts 2 : 23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 4 : 27—28, "For a truth, against thy Holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." If this sinful act of the Jews was according to the "determinate counsel and foreknowledge of God,"—if it was what he had "determined before to be done,"—will you say it was contrary to his choice, and a frustration of his purpose?

It is not necessary to cite more cases. On these two I observe,

1. It will be admitted that Joseph's brethren, and the Jews, committed sin in the instances I have named. They did not conduct thus, with the intention of complying with the purpose of God,—but solely for the gratification of their own envy and malice.

2. Notwithstanding this, it clearly appears that their actions were in accordance with the will of God, and were the means by which good was accomplished.

3. If this be the fact in regard to their actions, is it not also the fact in regard to all other actions? God has said by his Prophet, "I will do all my pleasure."

4. If in every instance, the actions of man are according to the determinate counsel and foreknowledge of God, what reason have we to believe that man is free to do that which God does not choose, or to frustrate his purposes?

This is a brief outline of the proof afforded by the Scripture in favor of my proposition, (stated in the commencement of this letter,) and opposed to your theory of the free, unlimited agency of men. In my next, I shall apply what has already been proved, (as I think,) to the main subject in discussion—to wit: the conditionality of salvation.

Yours, &c.

Rel. Inq.

LETTERS TO A FRIEND.—NO. IV.

Dear Sir,—My object in this letter is to show you that if the doctrine I have labored to establish is true, your doctrine of the conditionality of salvation must be false.

1. If God knows that man will invariably pursue a certain course, in given circumstances, it is contrary to our ideas of his justice to suppose he would make salvation conditional,—and at the same time place men in such circumstances, that he certainly knows they will never perform the conditions of salvation.

2. If God determines all events, he of course determines what every man shall do, and what he shall not do. We cannot reasonably suppose that the God of infinite goodness would make salvation conditional, and at the same time make such a determination concerning men, as to render it impossible for them to perform the conditions.

3. Since God determines all events, it is absurd to suppose he will inflict endless misery on men for doing precisely those things which he "determined before to be done." You will say he punishes men in this life for these things: why not in the next, and endlessly? Because chastisement of temporary duration may profit the sufferer, by making

him a "partaker of holiness," and enabling him to enjoy the "peaceable fruits of righteousness." But endless punishment can afford no profit to such as are "exercised thereby." For this reason, temporary chastisement is consistent with the goodness of God; but endless punishment is inconsistent with that goodness. Hence the infliction of the former affords no proof that the latter can be justly inflicted.

4. If God determines all events, he determines the final state of every man. How can salvation be conditional, when the event is made certain by the determination of that God, who has said, "My counsel shall stand, and I will do all my pleasure"? How can any event be conditional, when both the event, and all the means for its accomplishment are as certain as they can be made by the determination of an Almighty and unchangeable God?

In view of these considerations, you will judge whether your doctrine, that salvation is conditional, can be reconciled with reason and the scriptures.

Yours &c.

Ib.

SCATTERING THOUGHTS—No. 1.

THE RESURRECTION OF THE DEAD:—What subject is fraught with more interest? What theme is so eminently calculated to inspire the soul with inexpressible delight, with unspeakable joy? In the language of another—"Man is a frail creature, in a world where many causes conspire to send him down to the abodes of the dead. He stands upon the isthmus of time's contracted span, and as the chill winds beat upon the tenement of the clay, and threaten its overthrow, he looks with an eager eye to the future, and fain would hope that he shall live again. Without such a hope he is poor, miserable, and blind, and naked."

'The gospel comes and assures us we shall live again. It gives us good hope, through faith, that through the power of the resurrection from the dead, we shall finally triumph over the monster death, break the fetters of the destroyer, and emerging from the dreary tomb, rejoice in immortal glory. Certain I am that the question of the truth or falsity of this doctrine is one of deep importance. Around it is clustered all that is dear in life, and all that is dark and dreary in annihilation and death. 'To be or not to be, that's the question,' and no man ought to contemplate it with indifference. Let it once be decided that this doctrine is false, and universal humanity is annihilated; for it is the only redeeming voice that can save a crumbling world from the iron grasp of Death. Let it be established as truth, and the world may rejoice in the cheering hope

of that country, where the wicked cease from troubling and the weary are at rest. I ask, is it enthusiasm to be engaged, warmly and feelingly on a subject of this magnitude? If so, God grant that I may ever be an enthusiast.'

Who can be contented to meditate upon the ravages of death—the horrors of the grave, with no hope of coming immortality? Man is so constituted, that he cannot rest satisfied with suspense. He must have some decided, some definite knowledge. But the thought of eternal death! the idea of an everlasting sleep, O, how dreadful! Who can endure it? Blessed be the God and Father of our Lord and Saviour Jesus Christ, no such alternative awaits the frail though noble creature man.

The Almighty Father of our spirits, has sent his Son—he has dispersed the darkness of the tomb—he has given us the blissful assurance, that we shall live again, and live too, forever. In the language of Buckminster, with a little variation, 'Mothers may receive their daughters—fathers their sons—husbands their wives—wives their husbands—children their parents, for they are by faith alive.'

'A hope so much divine

May trials well endure,

May purge our hearts from sin and guile,
As Christ the Lord is pure.'

Universalist.

D. A.

PROBLEM.

Extract.—Let the philosopher inquire, and if he can, determine why it is, that while military and political eminence impress the world with profound respect, nay with a sort of reverential affection, the virtues which endear a man to friendship, which are the sources of domestic happiness, which elevate, purify and adorn our nature; which flow in a constant but tranquil stream of genral utility, obtain but a feeble applause and reluctant praise. The destroyer of the human race erects for himself a reputation extensive, lasting, splendid; and, if no sinister misfortune arrests his career; if he prosecutes his sanguinary course to the end without stumbling he becomes a hero by universal consent, and his life is gazed at as a blaze of glory—and *this from man*; from the very beings he has tormented. If devils were the dispensers of fame, we would not wonder that murderers should stand first on the list; but that man should decree honor to the destroyer of man, is a caprice in our nature not easily explained. It is at least peculiar to our race; and in the search that has been made for a decisive distinguishing line between the human and the brute creation, it might have been resorted to, and man defined to be an animal which worships its destroyer.

P O E T R Y .

For the Anchor.

THE MOTHER.

If there is an earthly name more hallowed,
Sacred, and more fitting to be revered
Than all the rest—'tis the name of Mother !
E're its mention,
Awakes in our breasts a thousand thoughts,
Which roll in quick succession on, and on,
'Till mingling like the bright converging rays,
Of the refulgent sun, from our full hearts
Draw forth this short yet deep meaning sentence
"My mother's in my mind."

In darkness thick and dreary,
As that which once veiled Egypt's fertile lands,
Must be that mind which is not fired with love,
When mem'ry takes a retrospective view
Of helpless infancy and erring youth.
There are the Mother's ceaseless care and counsel
In marks of living light exhibited !
'Twas none but she that watches over varied wants
To all those numerous wants supply.
'Twas she that led us with a tender hand
From errors path, (and oft we erred,) to that
Where nought but richest, gayest flowers
That seemed to bloom more beautiful and fair
As on we passed, were known to thrive and grow.—
'Twas virtues path !
'Tis this that makes her name to be embalmed
With sweetest odors of pure gratitude ;—
This gives her name its sacred excellence ;—
This, nought but this, makes her the mother !

A PALPABLE HIT

"Some time since an Arminian circuit-rider,
by the name of S——, travelling through the
county of B——, called upon Mrs.——a mem-
ber of the Presbyterian Church, and after the
usual compliments of 'how do you do, sister,'
took his seat. The Rev. Gentleman, after tak-
ing a little breath, began to deal out the most
bitter reproaches against those doctrines com-
monly called Calvinistic ; and boldly affirmed,
"If I could believe those doctrines, I would
take my fill of sin."—"Pray sir," said the Lady,
"how much sin would fill a christian ?"—Bos-
ton Recorder, Nov. 25.

A most Palpable hit ! The poor Methodist
must have agonized marvellously with this
dagger sticking in his vitals. It may seem
strange to some that the Calvinistic Lady could
be so cruel as to make this deadly thrust at the
circuit rider when it is well known that the
Calvinists and Methodists are sworn brethren,
especially when a wicked Universalist thrusts
his unwelcome and detested person into pious
company. But all cause for surprise will be
removed, when it is considered that the very
best of friends will sometimes

"Give each other plaguy knocks,
With all the love and kindness of a brother."

Open thy mouth. judge righteously, and
plead the cause of the poor and needy.

PAIGE'S NEW WORK.

B. B. MUSSEY, has just published, "Selec-
tions from Eminent Commentators, who have
believed in punishment after death ; wherein
they have agreed with Universalists, in their
Interpretation of Scriptures relating to Punish-
ment.—By Lucius R. Paige, Pastor of the
first Universalist Society in Cambridge.

Orders addressed to B. B. Mussey, 29 Corn-
hill, Boston, will receive immediate attention.
Jan. 1834.

UNIVERSALIST BOOKS.

Torments of Hell Overthrown.

Lectures on Divine Revelation by Rev. Da-
vid Pickering.

Six Sermons delivered at the Universalist
Convention, held at Concord, N. H. Sept. 19
and 20, 1833.

Latest news from Three Worlds. 2d edition.

A new edition of The Universalist Hymn
Book.

Just received and for sale by

KEMBLE & HILL,

At No. 3, Washington Square.

REV. HOSEA BALLOU.

A few likenesses have been received of the
Rev. Hosea Ballou, which may be obtained at
the book-store of Messrs. Kemble and Hill, or
of Rev. C. F. Le Fevre,

BALFOUR'S LETTERS TO PROF. STUART.

A few weeks since we noticed the appear-
ance of an interesting little volume from the
pen of Br. Balfour, under the above title.—
This work is now in this city on sale, and may
be obtained of Messrs. Kemble & Hill, No. 3,
Washington Square.

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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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HENRY J. GREW, *Editor and Proprietor.*

C. F. LEFEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

"Neither death nor life shall be able to separate us from the Love of God."—Rom. viii. 38, 39.

How excessively painful and distressing—how dark and comfortless would be our situation when about to be deprived by death of one we held most dear, and in whom were concentrated all our hopes—all our affections and desires, were it not for the consolations afforded by religion. 'Tis she alone, that renders the bereavement supportable, by assuring us that our parting shall not be forever. Every religion, however, is not equally calculated to afford consolation in this afflicting hour. The orthodox doctrines of the day, instead of soothing our affliction, and "binding up the broken heart," add to it another and more bitter pang. They leave the mind in horrid doubt as to the final state of the object we mourn—though to our sight, all fair and beautiful, he may be a reprobate under the malediction of an angry God, and should we again meet, it may be in those pictured regions of woe and misery, where our own eternal torments will be augmented by witnessing the agonies of the object of our affection, without the possibility of our rendering to him any, the least assistance. But should our lot be a more happy one than his—should we be destined for heaven, our joys will be alloyed by a recollection of the heart rending condition to which he is eternally consigned; for that heaven, the inhabitants of which will be taught to exult in the damnation of their sinful fellow creatures, where the joys of the father are increased by the torments of the son—of the son by those of the father—of the husband by those of the beloved wife of his bosom—the fond partaker, in time, of all his joys and pains, is the mere fiction of some cruel mind; such beings on earth would be infamous, and we have no warrant from scripture for believing that what constitutes our *vices* in time, will in eternity become *virtues*.

How, I ask, can any one derive from such religion any solid hope by which to alleviate the afflictions of that hour, when we are called upon to mourn at the bed of death, where

lies a relation, or a friend—"a favored bridegroom or a beautiful bride."

The doctrine of *Universal Benevolence*, is the only one calculated, at that hour to mingle "the balsams and balms" of comfort, and pour "the wine and the oil" on every bleeding heart; it wipes from the eye of the mourner, the streaming tear, and pointing to the mansions of eternal day, whispers to his wounded spirit, that after a few more years shall have rolled their way onward towards eternity, he shall again meet the object of his grief in the midst of joy, never to part again; and should he mourn the loss of one whose life had been a life of sin, this religion comforts him by the assurance, that on that morn when this mortal shall have put on immortality, this corruptible, incorruption—he shall be re-united to him, not as the vile object with which he parted in time, but purged from all unholiness, and rendered pure by the blood of the everlasting covenant; though his sins were as scarlet, they shall be white as snow—though they were red like crimson, they shall be as wool.

The believer in this, the religion of Christ, when it is his Maker's will, willingly resigns all he holds most dear, to the cold embrace of the king of terrors, in full assurance that they are exchanging the pains and temptations of a life of sorrow, for an eternity of joy, to the enjoyment of which, he himself is hourly hastening, for he knows that "neither life nor death shall be able to separate him from the love of God," and that when "the earthly house of this tabernacle," shall be destroyed, he has "a building of God, an house not made with hands, eternal in the heavens."

Is not that system the best which results in the greatest happiness of those whom it affects?

If the Devil and his works will both be destroyed agreeably to scripture, what *cause* will produce such an *effect* as an *endless hell*? Is it not better to say that the suffering ceases, when the cause, sin, ceases; and that then, as there shall be *no more pain*, all will either be saved from their sins, agreeably to *Mat. iii. 21*, or that they will be annihilated?

Eternal misery is framed by the Church, like a turnpike on the high road, and none can pass but such as pay toll.

"For we know that if our earthly house of this tabernacle, were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—St. Paul.

The doctrines of the religion of Jesus, under every vicissitude of an early nature, afford a consolation which we can derive from no other source—even the perfect assurance that these tribulations which are but for a moment—will work out for us a far more exceeding and eternal weight of glory in the world to come. That Jesus Christ was a just man; that he wrought miracles; and that he was the identical person foretold by the ancient prophets does not leave room for a shadow of a doubt. We discover in him all the characteristics which were prophesied, would distinguish the messenger of God. It is but mere evasion, to assert, by way of attempting to justify our credulity, that those truths from which we ought to derive our only consolation, are not mathematically demonstrated. The united testimony of numberless witnesses, who were never suspected of a combination, and who never retraced what they said; the proof which preceded the coming of our Savior; those which accompanied it, and those which followed; such as the miracles of the apostles are so many concurrent testimonies of truth that it is impossible they should all have met exactly at the same period, and formed as it were, a mass of evidence, for no other purpose than to give to falsehood the appearance of truth. If then, there are proofs, sufficient to convince us, to believe that Jesus was a teacher sent from God, we are necessarily bound to believe what he has said. For if he has not deceived the world, nor been the agent of any impostor, ought we not to conclude that his word is the word of truth? That being who can neither lie nor deceive, that being who surpasses our comprehension, who is infinite in goodness and in mercy, has expressly informed us that Jesus of Nazareth was a man, the Son of David, born of Mary, brought up as other men; subject to the infirmities of human nature; that he sensibly felt the weight of his sufferings; that he was ever affected by the anticipation of them; and at last closed his career by an ignominious and shameful death—even the death of the cross!—He alone is the way, the truth and the life, and he that believeth in him has everlasting life. The Father hath put all things into his possession—and he will draw all things unto himself. Jesus Christ declared, before his death, that he should lay down his life for his sheep. 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should have everlasting life.' And

John says, 'he is the propitiation for our sins; and not for ours only, but for the sins of the WHOLE WORLD! He gave himself a ransom for ALL, that he might redeem us from ALL INIQUITY.—*Uni. Mag.*

EXCELLENCE OF THE HOLY SCRIPTURES.

It is bigotry to believe the sublime truths of the gospel, with full assurances of faith? I glory in such bigotry. I would not part with it for a thousand worlds. I congratulate the man who is possessed of it: for, amidst all the vicissitudes and calamities of the present state, that man enjoys an inexhaustible fund of consolation, of which it is not in the power of fortune to deprive him.

There is not a book on earth, so favorable to all the kind, and all the sublime affections; or so unfriendly to hatred and persecution, to tyranny, to injustice, and every sort of malevolence, as the gospel. It breathes nothing throughout, but mercy, benevolence and peace.

Poetry is sublime, when it awakens in the mind any great and good affection, as piety, or patriotism. This is one of the noblest effects of the art. The Psalms are remarkable, beyond all other writings, for their power of inspiring devout emotions. But it is not in this respect only that they are sublime. Of the divine nature, they contain the most magnificent description, that the soul of man can comprehend. The hundred and fourth Psalm, in particular, displays the power and goodness of providence, in creating and preserving the world, and the various tribes of animals in it, with such majestic brevity and beauty, as it is vain to look for in any human composition.

Such of the doctrines of the gospel as are level to human capacity, appear to be agreeable to the purest truth, and the soundest morality. All the genius and learning of the heathen world; all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of moral duty, and so rational an account of Providence and of man, as are to be found in the New Testament.

"THE ONE WAY."

There is but *one way* in which a man can pass through this life with peace and comfort, and look forward without dismay to the life which is to come, and *that way* is simply this: sincerely and constantly to aim to do *what is right*. While this is the governing principle of all our actions; we need fear no event, nor be troubled at whatever may take place; for we can receive no injury, but all things will work together for our good.—*Phila. Reformer.*

CONFESSION OF FAITH, &c.

"Of God's Eternal Decree."

"1. God, from all eternity, did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

"2. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass, upon such conditions. "

"3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

"4. These angels are men, thus predestinated and fore-ordained are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

"5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

SUPERSTITION DEFINED.

The mind of man is subject to certain unaccountable terrors and apprehensions, proceeding either from the unhappy situation of public or private affairs—from ill health—from a gloomy or melancholy disposition—or from the concurrence of all the circumstances. In such a state of mind, infinite unknown evils are dreaded from unknown agents; and, where real objects of terror are wanting to the soul, active to its own prejudice, and fostering its predominant inclination, finds imaginary ones; to whose power and malevolence it sets no limits.

As these enemies are entirely invisible and unknown, the methods to appease them are equally unaccountable, and consist in ceremonies, observancies, mortifications, sacrifices, presents, or in any practice, however absurd and frivolous, which either folly or knavery recommends to a blind and terrified credulity. Weakness, fear, melancholy, together with ignorance, are therefore the true sources of superstition.

JEFFERSON.

(The following is extracted from letters of Mr. Jefferson, to a literary gentleman of eminence in the vicinity of Boston.

"Their blasphemies, [the corruptors of Christianity] have driven thinking men into infidelity; who have, too hastily, rejected the supposed author HIMSELF, with the errors so falsely imputed to Him. Had the doctrines of Jesus been preached always as purely as they came from his lips, the whole civilized world would now have been Christians. I rejoice that in this blessed country of free inquiry and belief, which has surrendered its creed and conscience to neither kings nor priests, the genuine doctrine of ONE GOD is reviving. But much I fear that when this great truth shall be established, its votaries will fall into the fatal errors of fabricating formulas of creed and confessions of faith, the engines which so soon destroyed the religion of Jesus, and made of Christendom a mere aceldama."

The letters (says the Boston Patriot,) are in Mr. Jefferson's happiest style, and amply refute the calumnies of his political enemies respecting his opinion of the Christian religion and its immaculate author.

MIQUON, OR WILLIAM PENN.

One of the prettiest touches of feeling of which we have ever heard, was witnessed in the conduct of certain Indians from the interior, who some years ago visited our city.—When the statue in the Hospital yard was pointed out to them as the figure of Miquon, or WILLIAM PENN, they all, with one consent, fell down on their knees before it—thus testifying in the strongest manner in their power, their reverence for the character of one of the few white men, who have treated their race with humanity. It was not an exhibition got up for effect—it was the result of a burst of feeling—of a deeply implanted feeling which neither time nor distance had been able to eradicate. It had descended from father to son, had been cherished in the western wilds, and evinced itself in the midst of civilized society, by the strongest of natural signs of reverence.

Phila. Gaz.

"If any one sin is infinite, and deserves infinite punishment, the Deity can never punish more than one sin, in any one man; for one sin deserves by the supposition all the punishment God can inflict, for nothing short is infinite punishment. The punishment of one sin, therefore, must exhaust all the resources of divine wrath and none can remain for the punishment of any other sin."—E. Stiles Ely, D. D.

EDITORIAL.

ETERNITY.

The following view of eternity is from the eloquent Saurin in an attempt to describe the process of his mind in endeavouring to form an idea of its duration. "I avail myself, (says he), of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives which all wish and some attain. I observe those old men, who live four or five generations, and who alone make the history of an age. I do more; I turn to ancient chronicles, I go back to the patriarchal age, and consider life extending through a thousand years; and I say to myself, all this is not eternity—all this is but a point compared with eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age to the time of publishing the gospel—from thence to the publication of the law—from the law to the flood—from the flood to the creation—I join this epoch to the present time and imagine Adam still living. Had Adam lived till now, and he lived in misery, had he passed all his time in fire or on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious were it to be followed by so much woe? Yet this is not eternity, all this is nothing compared with eternity! I go further still. I proceed from imagination to imagination—from one supposition to another. I take the greatest number of years that can be imagined. I form of all these one fixed number, and stay my imagination. After this, I suppose God to create a world like this which we inhabit; I suppose him creating it by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned. What numberless ages would the creation of such a world in such a manner require! Then, I suppose the Creator to arrange these atoms, and to pursue the same plan in arranging them as creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, and observe the same method in this dissolution, as he observed in the creation and disposition of the whole. What an immense duration would be consumed. Yet this not eternity! All this is but a speck compared to eternity!"

The only comment we have to offer upon this picture, is to ask the reader to pause and reflect how short is human life. The breadth

of a single hair compared with the distance from earth to the fixed stars, is broader than the ocean, when seen in connection with that vast disparity which obtains between life and eternity. Human life, what is it compared with eternity, it is less than the width of a razor's edge in comparison of the immeasurable regions of space, that stretch as far beyond the orbit of the Georgium Sidus, as from the sun to the resting place of its remotest ray. It is possible then, that a God of infinite wisdom could suspend the immortal interests of eternity on such a brittle thread? Nay, it is not. The perilous bridge of Mahomet, is safe when compared with such a course. One question more and I have done. Is it possible, that man for what he can do in this speck of life, should justly deserve suffering through all the wasteless periods, and even then have just as long to suffer as if he had not begun? It cannot be. Mercy forbids—justice forbids, and even cruelty itself, though it were dark as erebus, would relent, ere these ages should have passed, and pluck the victim from the prison of torment. An eternity of torment! Avaunt! thee fell devil! and cease thy impious railings. Close thy fiendish lips, and no more blaspheme the name of God, by breathing out lies, and slander concerning his mercy or justice! The man who believes thy purjured lies may well say as did our author mentioned above. "I find in the thought a mortal poison, that diffuses itself through every period of my life, rendering food insipid, pleasure disjunctful, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy."

I. D. W.

DEISM.—In a late number of the 'Trumpet' we find the following extracts, (accompanied by some appropriate remarks from Br. Whittemore,) from a recent publication entitled, 'The Deists Immortality, and an Essay on Man's accountability for his belief. By Lysander Spooner.' Boston, 1834. pp. 14. 8 vo.

"Deists are led to believe in future existence, by the consideration, that, without it, our present one would seem to be without aim, end or purpose. As a work of Deity it would appear contemptible. Whereas, by supposing a future life, we can imagine in our creation, a design worthy of Deity, viz, to make us finally elevated, intellectual and moral beings.

They are led to this belief by the further facts, that our natures appear to have been specially fitted for eternal, intellectual, and moral advancement; that we are surrounded by means promotive of that end; and that the principal tendency of the education and impressions, which our minds here receive from

the observation and experience of what exists and takes place in this world, is to carry them forward in that progress.

"Again,—we are gifted with a desire of knowledge, which is stimulated, rather than satisfied, by acquisition. We are here placed in the midst of objects of inquiry, which meet that desire; and there is still an unexpected physical, mental and moral creation around us. Here then are supplied the means of our further *intellectual* growth. We are also the constant witnesses of actions, objects, and occurrences, which call into exercise our moral feelings, and thus to tend to improve our moral susceptibilities and characters. Analogy, and all we know of nature, support the supposition, that, if we were to continue our existence in the universe, of which this world is a part, we should always be witnesses of more or few actions, objects and occurrences similar to these in kind. Here too then we may see evidence of means and measures provided and adopted for our future *moral* culture. Our natures therefore are capable of being eternally carried nearer and nearer to perfection solely by the power of causes, which we see to be already in operation. The inquiry therefore is a natural one—what means this seeming arrangement? Does it all mean nothing? Is a scheme capable of such an issue as our creation appears to be, and for the prosecution of which every thing seems prepared and designed, likely to be abandoned, by its author at its commencement? If not, then is the evidence reasonable, that man lives hereafter.

"Further—it is difficult to account for the temporary character of our present existence, otherwise than by supposing it the first of a series of existences. The idea that it was intended as a state of *probation* is one of the most absurd that ever entered the brains of men. It is absurd, in the first place because the fact, that so large a portion of mankind are removed from it before their characters have been determined by influences calculated to try them, is direct evidence from Deity himself that he did not intend it for that purpose; and, in the second place, it is absurd, because the *utility* of a state of probation is not the most obvious thing in the world, when it is considered that the consequence of one is admitted to be, that a part of mankind becomes eternally miserable and wicked, whereas, without one, it must be admitted that all might become such beings as I have previously supposed them designed to be—p. 6.

And what is it to believe the Bible, that men should merit the everlasting vengeance of the Almighty for not believing it? Why, setting

aside its secondary absurd ties and enormities, it is to believe in that giant one, viz. that when Deity created an universe, pursuance of design worthy of himself, he created in that universe a Hell—a Hell for a portion of the beings to whom he was about to give life—a Hell for his children—a Hell that should witness the eternal reign of iniquity, misery and despair—a Hell that should endlessly perpetuate the wickedness and the woe of those who might otherwise have become virtuous and happy; that he then, after having created men, and gives them a nature capable of infinite progress in knowledge and virtue, by placing them in a world full of enticement and seduction, deliberately laid the snare, made the occasion, fed the desire, and instigated, invited and seduced to the conduct, which he knew certainly would issue in the moral ruin of that nature, and the endless wretchedness of the individuals; and, finally, that all this was *right*, that such a Being is a good being, and that he merits from us no other sentiment than the highest and purest degree of filial and religious emotion.—p. 13.

"Every human being knows or may know, if he will but reflect upon the motive; which have governed him, that he never in his life performed a wrong act *simply from a desire to do wrong*. No man loves vice, because it is vice, although many strongly love the pleasure which it sometimes affords. Men are induced to wrong actions by a *variety* of motives, and desires, but the simple desire to do wrong never entered the breast or controlled the conduct of any individual. Yet in order to prove that men's natures are in the slightest degree intrinsically and positively wicked, it is necessary to prove that individuals are, at least, *sometimes*, influenced by a special desire of doing wrong. To prove that men are led, by any *other* desires, to commit wrong actions, only proves the natural strength of those desires, and the comparative weakness of their virtuous principles, or, in other words, it proves the imperfect balance of their propensities and principles—an imperfection, which, of course, ought to be guarded against, because it often leads men to do wrong, and which may *need*, though not *deserve*, the admonitory chastisement which God applies to men—but it does not prove any positive wickedness of the heart. So that, even if a man were (as no man ever was) entirely destitute of all regard to right, still, if he had not any special desire of doing wrong, whatever other desires he might have, and to whatever wrong conduct they may lead him, he would nevertheless be *intrinsically* only a sort of moral negative—he would not be at heart positively wicked.—pp. 9. 10.

"Even if we attribute men's unbelief to the perverseness of their dispositions, still, the greatest of sinners are the very ones whom this system professes to be more especially intended to save—and would these then be left unconvinced? How absurd is to suppose that Deity would go so far as to violate the order of nature in order to save men of perverse minds by bringing them to the knowledge of the truth, and that he should then fail of doing it by reason of the very obstacle, which he had undertaken to remove. To say that he has done *all in his power* to convince men, is to say, that, in a comparatively momentary period from their birth, minds of his creation have become too powerful for him to control. To say that he has *not* done all in his power, is to attribute to him the absurdity of adopting means for the purpose of accomplishing the greatest object (in relation to this world) of his moral government, when he must have been perfectly aware that those means would be insufficient.—pp. 11. 12.

So far as the above remarks are concerned we can discover nothing repugnant to the dictates of the christian religion. It is one thing to reject christianity as it came from its author, and quite another to object to those irrational inventions of men, which have abused its excellence and heavenly origin. It is a little remarkable, that in all the efforts of the last few centuries to subvert the religion of Jesus, those efforts have invariably been directed against the *corruptions* of that religion, while they have been totally inapplicable to christianity itself. True deism is the only *rational* system of theology which can be presented to mankind, but it is *christian* Deism. It is here alone that an intelligent being can experience that unwavering confidence, and those consolatory hopes, in the absence of which, he is of all men the most miserable. It is here that we are led away from the unsatisfactory abodes of uncertainty and doubt, to repose in that intellectual canaan, which is the 'promised rest' of every rational, believing mind.

H. J. G.

UNIVERSALISM.

It is a source of no little satisfaction to those who believe in the great and important truth of universal salvation from sin and death, that that doctrine is spreading at the present day, with a rapidity unparalleled in the annals of history. It needs but a cursory view of affairs in the religious world, to discover a spirit of inquiry in relation to this subject, more deep and pervading than any that has ever been felt or seen at any preceding period. Notwithstanding all the efforts of bigoted limitarians

to suppress inquiry, and blind their own eyes and the eyes of others, to the progress of Universalism; yet they are constrained to awake to the solemn reality of its rapid growth and rising influence, and acknowledge, by their actions at least that their own doctrine is fast receding before its refulgent blaze. Time was, when they affected to despise the humble believer in God's impartial grace, and deemed the doctrine sufficiently controverted when it was awed to silence by dint of 'a proud look.' But now a spirit has gone abroad in the world—a spirit of intelligence and inquiry, in consequence of which such arguments will not suffice. People will not believe a doctrine is false merely because its opponents are too proud to examine and controvert it in a calm, candid, and dispassionate manner. Accordingly those who reject and oppose Universalism have been obliged to humble their pride, descend from the haughty eminence to which they had raised themselves, and enter the lists of rational controversy with those who embrace the doctrine.

By a reference to the religious periodicals of the day, we perceive that the subject has of late assumed a more serious aspect than, in the view of limitarians, it has heretofore possessed. Several public discussions of the subject have lately been held, and some are now in progress, between its advocates and opposers in various parts of the country. But a little more than a year since, an oral debate was held at Antwerp, Jefferson co., on the question, "*Will all men be finally holy and happy?*" between Rev. P. Morse on the affirmative, and Rev. Luther Lee, a clergyman of the Methodist connection. A similar discussion took place a few months ago at Danvers, Mass., between Br. T. Whittemore of Boston, and Rev. M. P. Braman, a clergyman of the congregationalist order. The recent discussion at Brunswick between Br. Le Fevre and Mr. Kendall is already known to our readers. Another oral debate has lately been held at Stanwich, Con. between Br. S. I. Hillyer of New York and an orthodox clergyman by the name of Thomas Payne. Besides these, we learn by a late number of the Vermont 'Watchman' that a *christian* clergyman by the name of Christopher W. Martin, of Shrewsbury, has waxed somewhat pugilistic, and challenged any two Universalist clergymen who may see fit to meet himself and his clerical friend, Mr. Hunter, in public debate, at Rutland Vt. on a question involving the doctrine of Universalism.

These were oral debates.—In addition to these several of our ministering brethren are engaged with orthodox clergymen in discussing the great question of a world's salvation through the medium of the press. A contro-

versy is now in progress in the columns of the Utica "Magazine and Advocate," between Mrs. Morse and Lee, on the same question discussed at their oral debate. Another discussion of a similar character, between Br. A. C. Thomas of Philadelphia, and Dr. E. S. Ely of church and state memory, is now going on in the columns of the "Philadelphian" of which Dr. Ely is editor, and also in the columns of the New York "Christian Messenger" of which Br. T. is associate editor. We expect this discussion will result in the conversion of Dr. Ely to Universalism, since, according to some of his own statements he is already three fourths a Universalist. And still further, the subject of Universalism is being discussed through the medium of the Lowell (Mass) Observer, by Rev. D. S. Soutmayd, the orthodox editor of that paper, and Br. T. B. Thayer the Universalist clergyman residing at Lowell.

Such is the present state of our affairs.—These discussions show that Universalism is not now regarded by limitarians as it once was. Though they may affect to condemn it, yet they dare not treat it as they heretofore have done, with a studied silence and neglect. Such conduct has heretofore had no little influence in advancing the cause it was designed to injure, and they have seen it. When Universalists have been engaged, with deep and thrilling interest, in anxious inquiry into the truth of endless misery, the scoff, the sneer of contempt, the approbrious epithet of *infidel*, *heretic*, and *scoffer* of religion, have served only to convince the mind of its utter falsity. It is but a sorry comment upon the sincerity of limitarians, and a direct insult offered to all the finer sensibilities of the human heart, to stand up, as they sometimes do, and attempt to advocate what they are pleased to call the solemn and awful realities of a never-ending hell, and with the same breath ridicule, calumniate, and vilify all those who happen to doubt it.—And this apparent want of sincerity in those who profess to believe the doctrine is a powerful argument against its truth.

Limitarians have seen the folly of putting such arguments into the hands of Universalists, and have found it necessary to meet them in the open field of public discussion in support of their peculiar sentiments. This is what Universalists have always sought. An open field and fair play, a calm and dispassionate investigation of the doctrine of Universalism is all that is necessary to establish its truth. And when such men as Dr. Ely do not disdain to discuss the subject in a manner becoming the gentleman and the christian, less powerful minds may be induced to follow his

example, and very soon that bitterness and acrimony, that intolant and uncourteous spirit which has hitherto been exercised towards Universalists in consequence of their religious principles would pass away like the mist before the summer sun. Universalists hail these discussions as a happy omen in the affairs of the denomination, and well may they "lift up their heads" and their hearts in gratitude to God, assured that happier and more prosperous days are at hand, and now "their redemption draweth near."

R. O. W.

PRINTERS IN ALBANY.

In a late number of the Albany Daily Advertiser, we notice some very creditable resolutions from the printers in that city, in relative to the over-heated zeal of the managers of the Temperance projects of the present day.

It may be proper to apprise the reader, that a Mr. Potter of Schenectady, not long since, informed the good people of this city, by a hand bill, that their presence is requested at the second Presbyterian church, on a certain evening, when, and where he would lecture upon a plan intimately connected with the prosperity of the city. The enquiry was at once started—what is this new plan? None could answer—curiosity was excited and the church was thronged. When, lo! and behold the gentleman appeared and proposed a new plan for Temperance societies. He wished each class of citizens to form a society of themselves. He proposed a measure which was seconded by the clergy, and forthwith, a merchant's Temperance society, a carpenters Temperance society &c. &c. sprang into existence, and among the multitude of meetings called for that purpose, the printers came together in due season. The result of their convocation is more than creditable. We most heartily rejoice that there are still remaining in this priest ridden city, a few who have sufficient moral courage to withstand the current, and refuse to submit to clerical domination. Their tone is manly and decided, their reasons well worthy of an attentive consideration, and their course of procedure creditable to their good sense.

I. D. W.

TWO MORE QUESTIONS WITHOUT ANSWERS.

"Dont disturb our harmony. Dont injure the cause."

Quere.—What 'cause' must that be, which christian truth can injure?

What species of harmony must that be, which a frank expression of that truth can disturb?

"THE WAY OF TRANSGRESSORS IS HARD."

Of all the injurious mistakes, into which erring man has ever fallen, perhaps none have been so pernicious in their consequences, or brought so many evils into the world, as the popular, and we may say, orthodox opinion, that the way of transgressors is pleasant and easy.

Almost all religionists, of every name under heaven, have adopted this article of satan's creed, and the priests and clergy of almost every sect in the world have kneeled before it and have unsparingly sacrificed and burnt incense on its altar. To guard and support the dignity of this fundamental abomination, the clergy have contrived the vast furnace in the future world, which they call hell. This they describe as being furnished with all possible means of the most dreadful tortures, of which imagination can conceive, and kept in readiness at all times to receive the souls of those, who in this world, walk in the easy ways of sin, and live in all the enjoyments of transgression, as soon as their breath leaves their bodies. In addition to all this, in order to give a lustre to this guile of the old serpent, the clergy have endeavored to set off their imaginary heaven in a future world, with every possible beauty that can charm an envious eye, and encourage their deluded disciples to hold out and persevere in living in torment and misery here, in hopes of seeing their neighbors in the flames of hell hereafter and of hearing their bitter groans and lamentations. Both priests and people, being taught from childhood this error, are so confirmed in it, that when we endeavor to convince them of the mistake, they are surprised; and look on us as the most dangerous persons living. If we tell them, that there is no authority for all their doctrine of a hell in the future state, only their foolish traditions, they cry out with amazement, and tell us at once, that we hold that there is no punishment for sin, and that it is no matter what people do if there is not a place of torment to punish them hereafter. If we tell them that the way of transgressors is hard, and that the ways of wisdom are pleasant and that all her paths are peace, they think they know better. They are persuaded that this is a most licentious doctrine, and dangerous to the morals of society. These deceived mortals are confident that our text never meant what it says; they know its meaning, it means that the way of transgressors is easy and pleasant, but that it leads to hell in the future world; and the scripture which says; "Wisdom's ways are ways of pleasantness and all her paths are peace," means that wisdom's ways are unpleasant and all her paths are sorrow and trouble, but that they will lead at last

to that safe and desired place of comfort and joy, where those who have toiled in her rugged way, will witness the indescribable torments of their neighbors, who did not walk with them in this life.

Reader, whether you will hear, or whether you will forbear, it is duty which dictates the writer to tell you that the way of transgression is hard. The mistaken notion that this is not true, is the real cause which leads the wicked in the way of transgression. If the temptations to sin were not so contrived as to hold out a promise of present ease and enjoyment, they would never succeed. Whoever will look on this subject with the eye of reason, enlightened with experience, will see its truth as clearly as he can behold the sun in the heavens in a cloudless day. Now if this be granted, it is equally clear, that all this mighty host of clergy, who contend, that it is a licentious doctrine which teaches that virtue and vice are competently rewarded in this life, are in the employment of error, and are giving to temptation the only attraction that can possibly render it fatal!

The cry of *licentious doctrine* against universalism, has been so loud and terrific, that it has really frightened many timid minds, who would disbelieve the erroneous creed of which we have spoken, entirely, if this horrible noise could be silenced; but their fears are such that they seek for safety, by joining the general cry of *licentious doctrine*! Some, who have been known, by the clergy, to be dangerous to their craft, and been considered by them as mortal, and formidable enemies of their cause, have now learned to cry *licentious doctrine*! as loudly as they; this gives them great comfort, and they are willing to pay these criers with now and then a saintish smile. All this is to be expected. While pulling down the walls and castles of old Babylon, all sorts of filth and every species of vermin will be disturbed, and the air will sometimes be so full of dust that the light of day will seem to be obscured.—But,

Reader, whether you will hear, or whether you will forbear, the time is come that the plain honest truth must be told, that the way of transgression is hard. It is here, in this life, that wicked men make their hell and torment themselves in it. And that sort of religion, which excludes peace and enjoyment from its paths is the way of transgression, and is hard. This religion, like all other wickedness, is the tormentor of its votary. There is no false religion in the world that does not torment those who adhere to it, and there is no sin in the world which does not torment those who practice it. On the other hand, the true

religion finds peace in believing and joy in the holy spirit, it finds that rest which remaineth for the people of God; and all the virtues to which the divine commandments invite us, are so many individual treasures, more to be desired than the most fine gold.—*Uni. Mag.*

THE HUSBAND.

The fond, protecting love of a devoted husband, is like the tall and stately oak, that rears its graceful foliage beside some happy cot, to which its leafy honors afford reviving shade; while its spreading branches shelter the melodious songsters of the verdant grove, who, within its hallowed precincts nurture their calm brood, unmolested by school-boy pranks.

Oh! 'tis the Egean, shield, which casts far and wide, its bright, defensive rays around the timid, shrinking form of the best, most tenderly beloved object of his warm heart's pristine love and veneration.

The hallowed affection of such a husband, is the far off goal to which the adoring wife's most ardent wishes fly, borne upon the strong, untiring pinions of woman's faithful, never ending love. Cheered by the smile of such a faultless being, the envious summer's parching heat, the ruthless winter's pinching cold, to her impart no pang; they pass unheeded by her well defended head, light as the fleecy cloud; unregarded as the zephyr's balmy breath.—Supported by his manly form, what sorrow can assail, what anxious care invade her bosom's soft repose; serene as the smooth surface of the glassy lake, unruffled by the storms rude blast, her peaceful hours speed on pleasure's wing.

How beautiful is such a union! How much more rare than beautiful! Oh! 'tis a sight that angels might delight to fix their lingering gaze upon, lost in mute rapture and admiring awe. Mutually giving and receiving strength, the blissful pair tread life's thorny path, on 'light fantastic toe,' gaily tripping on un-mindful of us all, of care or woe; his powerful arm each dangerous brier removes; her delicate fingers present to his refreshed senses, each beauteous flower that sheds its perfume on their illumined way.—*Sat. Eve. Post.*

'FLEE FROM THE WRATH TO COME.'

This phrase is as often used perhaps as any other, by the reputed orthodox, to admonish people of the danger to which they are tho't to be exposed, of falling into the hands of their wrathful Maker. Hence the vehement exhortation, constantly repeated, to "flee from the wrath to come." They are the words of John the Baptist, put in the form of an interrogation, and addressed to the Pharisees and

Saducees, who came to his baptism, and they are recorded by St. Matthew and Luke—"who hath warned you to flee from the wrath to come?"—That by this phrase John the Baptist had no reference to a future state, but to the temporal calamities that were coming upon the Jewish state and people, is very evident from its connection. Accordingly, Dr. A. Clarke, the Methodist commentator, and admitted to be sufficiently orthodox, gives to it the following comment and application. *The wrath to come?* The desolation which was about to fall on the Jewish nation for their wickedness, and threatened in the last words of their own Scriptures. See Mal. iv. 6.—*Lest I come and smite the earth—(this very land) with a curse.* This wrath or curse was coming; they did not prevent it by turning to God, and receiving the Messiah, and therefore the wrath of God came upon them to the uttermost. Let him that readeth understand.' Do our Methodist brethren understand it? Do they agree to the exposition given of the phrase—*wrath to come*—by their own commentator? Or do they constantly quote and apply it, as denoting the wrath of God, and endless torments in another world? Will they answer?—*Pilot.*

WHAT DO YOU THINK?

Now unto Him that is able to do exceeding abundantly above all that we can ask or think, &c. unto him be glory, &c. Eph. iii. 20.—Reader, how much can you ask, and think? Can you ask for the happiness of all men in heaven? Can you think it is possible for God to save all men from their sins (not in them,) and make them happy? God "is able to do exceedingly abundantly above all this." What do you think? Will he do it?

When the apostle says, that "God is able to do," &c. does he mean that "God cannot," except man will condescend to let him? What do you think? We think, that God's goodness is equal to his power, and His wisdom is equal to his goodness, and that He will do all that he hath promised! What do you think?

POVERTY.

Have the courage to appear poor, and you disarm poverty of its sharpest sting. Affluence may give us respect in the eyes of the vulgar, but it will not recommend us to the wise and good. A good and well cultivated mind is greatly preferable to rank or riches. Happy would the poor man think himself, if he could enjoy all the treasures of the wealthy; and happy for a short time he might be; but before he had long contemplated and admired his state, possessions would seem to lessen, and his cares would grow.

* "SENTINEL AND STAR IN THE WEST."

This is the title of a very efficient Universalist periodical published at Philomath, Union County, Indiana. Its present volume has nearly expired, and we avail ourselves of this opportunity to remind the public that this useful publication is not only in existence, but that it is one, every way worthy of their patronage. It has heretofore been a well conducted paper, under the editorial management of our clear headed Father in Isreal, Br. J. Kidwell, aided by the labors of its industrious proprietor, Br. Samuel Tizzard. We perceive by a recent number, that Br. Asher A. Davis, has been engaged as an assistant in its editorial department. The Sentinel has heretofore been a welcome visitor at this office, and we doubt not, that it would be equally so to any of our friends in this section, who may be disposed to patronise it. We cannot but admire the sincerity and faithfulness which continually marks its course, and the independent spirit which its editors have ever exhibited in its management. We wish them, and the instructive periodical with which they are connected, the prosperity and encouragement which their labors deserve, and the consequent satisfaction of their laudable efforts to perpetuate among mankind a system of religion, which recognizes no sect, but that of humanity and which presents itself to the *understandings* of intellectual beings.

H. J. G.

If Br. Tizzard will forward us those numbers of the "Sentinel," which contain ALL of Br. Kidwell's remarks upon the "coming of the Son of man," applicable to 1. Cor. 15. 23-24, he will confer a favor which we will endeavour to reciprocate.

ANOTHER DEBATE.

It will be seen from the following correspondence between Brs. D. D. Smith and Adin Ballou, that a debate upon the subject of a "protestant purgatory" in the immortal state for the sins of this life, is soon to be holden in Boston, Mass. We heartily rejoice that this subject is beginning to receive the attention it merits. A small proportion of our brethren in this country are yet in the embrace of this 'deceptive phantom of a speculating vision' and any efforts to liberate them from the gloomy forebodings of their misguided fancies, will find in the columns of this paper an open, ingenious, and decided co-operation. We cannot but regard these brethren as in the same condition with Lazarus, immediately after his resurrection from the dead. They have indeed been reanimated to the life of

Universalism, but like Lazarus they are yet encumbered with the *grave clothes* of superstition, but we doubt not, that Br. Smith will remember the direction of our Savior "*Loose him and let him go.*" G.

Boston Feb. 10, 1834.

REV. ADIN BALLOU. DEAR SIR—From your paper of last Saturday, I learn that you have sent forth a challenge to debate the question—'*do the holy scriptures teach the doctrine of future rewards and punishments?*' I should prefer another form of expression viz:—'*Do the scriptures teach the doctrine that men will be punished and rewarded subsequently to this life (or after death) for the deeds done in this life.*'

To your other proposals, I have no objections, except I cannot conceive it necessary to have two reporters, as such an arrangement would greatly increase the expenses of the discussion. However, I have no particular objection to such an arrangement.

If, therefore, you will change the form of the question as I have suggested, I accept your challenge, and shall hold myself in readiness to meet you as you propose. And you may rest assured, Sir, that I will treat you with respect, and the subject with all the candor its merits demand.

As you have given the Challenge, it devolves on you to appoint the *time and place* for the debate.—I have confidence in my cause, and I am willing to defend it.

Please attend to this immediately, and oblige Yours Respectfully,

DANIEL D. SMITH.

REV. ADIN BALLOU.

ANSWER.

Mendon, Feb. 12, 1834.

REV. DANIEL D. SMITH. DEAR SIR—Your note of the 10th inst. has been received and considered. I am happy, to find you ready to accept my proposal for public Discussion. I deem it the best possible evidence, that your confidence is strong and sincere in the soundness of your distinguished sentiment.

You prefer a change in the phraseology of the question, and would have it framed thus: '*Do the Scriptures teach the doctrine, that men will be punished and rewarded subsequently to this life (or after death) for the deeds done in this life?*' If understood in its natural sense, as expressing the general idea of rewards and punishments after death, on account of conduct and character in this life, I have no objection to the adoption of your language in place of my own. Presuming this to be the sense in which it is to be understood by the parties, and being willing to accommodate, I

consent to the form in which you choose to state the question.

As it respects two Reporters, I am not strenuous. If we can secure the services of a Stenographer, in whose skill and integrity we have both full confidence, I shall be satisfied with one.

I would name Tuesday the 20th day of March next, as the time for commencing the Discussion. The particular place in Boston, not being yet provided, I must of course leave that with the other preliminaries to be settled hereafter. If you can do any thing to facilitate the necessary arrangements, I beg you will do so. Or if you have any method to propose, whereby we may be able mutually to forward those arrangements please to give me immediate information. Let me hear from you soon, and in the mean time, Dear Sir, rest assured that I heartily reciprocate the candor and good feeling with which you advance to meet me.

Respectfully yours,

ADIN BALLOU.

REV. DANIEL D. SMITH.

THE COMMENTARY.

We have received a communication from Schenectady, over the signature of "A. B. Q.," in reference to this subject, which came to hand too late for an insertion this week.

In allusion to our remarks upon the proposal of Br. J. C. Loveland, a worthy brother whose initials will be easily recognized, holds the following remark in the last number of the "Magazine and Advocate."

"What his opinions are respecting punishment, should never be considered a matter of importance, so long as he maintains as all the Universalists do—that it is limited and disciplinary."

Such is the *opinion* of "S. R. S." of its correctness, however, it is the province of each individual to judge for himself.

Believing as we do, that Br. Loveland's opinions respecting the punishments of certain "spirits in prison" are but the idle dream of a disordered imagination, we cannot with any show of consistency profess an indifference to their prevalence among mankind. We would as soon affirm that "what his opinions are respecting the Trinity, shall never be considered a matter of importance, so long as he maintains, as Universalists do—that there is but one God." Or we would as soon say, that "what his opinions are, respecting a vicarious atonement should never be considered a matter of importance, so long as he maintains as all Universalists do—that Christ died for all."

If the reasoning of our friend "S. R. S." is in this instance admissible, we can discover no good reason why all our former preferences for truth and christian knowledge over error and delusion, may not at once be dispensed with, and all distinction between christianity and heathenism forever be neutralized.

If the opinions of the proposed commentator upon the interesting subject of punishment is a matter of no importance, in the discovery and dissemination of *truths*, it surely can be of but little consequence, whether mankind ever became acquainted with those opinions or not. For ourselves we are not sufficiently familiar with the operations of this spiritual chemistry to discover any advantage from its application to the opposite qualities of right and wrong—truth and error—reality and fiction—and while we retain any preference among those qualities, we shall not be so *inconsistent* and *accommodating* as to profess an equal fondness for the negative and affirmative of the same proposition.

H. J. G.

Br. P. Price, of the "New York Christian Messenger and Philadelphia Universalist," will accept our thanks for his kind attention in forwarding to this office a copy of each of the three interesting pamphlets named below:

1. "Letters addressed to Rev W. C. Brownlee, D. D., through the columns of the Christian Messenger, in reply to a course of lectures by him against Universalism, by T. J. Sawyer, Senior Editor of the Messenger."

2. "A statement of facts relative to the attack made on Universalism, by Rev. Dr. Brownlee, and the late editorial conduct of the Christian Intelligencer, addressed to the members of the Reformed Dutch Church, by T. J. Sawyer."

3. "An appeal to the public, on the editorial conduct of the Christian Intelligencer, (the Reformed Dutch paper in New York,) together with the 213 Questions without Answers, on which that conduct was predicated."

These pamphlets are in a neat uniform size, are offered at a low price, and are well worthy of attention of our friends. We shall feel ourselves under many obligations to the publisher for these favors, and shall take much pleasure in reciprocating them as often as similar circumstances may present the opportunity.

G.

NOW O, YE PRIESTS, THIS COMMANDMENT IS FOR YOU.

"If I be a Father, where is mine honor, O ye Priests, that I despise my name? If you will not lay it to heart to give glory to my name, saith the Lord of Hosts, I will even send a curse upon you."—Mat. i. 6, and ii. 1. 2.

UNIVERSALISM.

As an objection to the doctrine of Universalism, we frequently hear it said, "that it will do to live by, but not to die by." To the *first* part of this assertion we very willingly assent, as it is not only reasonable but scriptural. The scriptures inform us that "the grace of God, which bringeth salvation to all men, hath appeared, teaching us, that, denying ungodliness, and every worldly lust, we should live soberly, righteously, and godly, &c." But the last part of this assertion borders upon that system of detraction and deceit to which our opposers generally resort, when reason and revelation fail of supporting their unscriptural hypothesis. What will give a person support and comfort when on a death bed? Answer; to have assurance of eternal life and happiness. Well, if a person sincerely believes the doctrine of Universalism, he must of course consider himself an heir of grace, and consequently, feeling sure of his eternal happiness, falls asleep in Jesus perfectly composed. Now it will be seen that it would be talking nonsense, to say such doctrine will not do to die by. It is a fact, that there is nothing which will give the support in a dying hour which a belief in the doctrine of Universalism will.

This is a truth which no candid man will deny. Our opposers will now be obliged to move the position of the argument, and probably will say that the doctrine leaves the person, when on his death bed. Well, then it appears that he does not die a Universalist; how then can it be told that the doctrine will not do to die by? The assertion cannot be supported. Suppose, for instance, that the person recant his sentiments, and be brought to rejoice in the salvation of a part of mankind only; if this belief gives him joy, it cannot be for any thing but the salvation of those whom he believes are saved;—whereas, if he believed in "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," he would "rejoice with joy unspeakable and full of glory."

"It is evident from the mere light of nature, that God knows *all* things, past, present, and to come. It is impossible that a Being of infinite wisdom should commence a system of operations, and not know what he was going to do. If the Deity does not know all events, before they take place, then he may increase in knowledge, and be wiser to day, than he was yesterday.—If God does not certainly foreknow all things, then he may not only, from time to time, discover things that are new, but misjudge in his arrangements, and be de-

feated in his purposes. But the bible puts this matter at rest. 'Known unto God are all his works from the beginning of the world.' It is then a settled point, that he must have known from eternity, every event that would take place. God therefore knows who will be saved. From eternity, he viewed the whole race of man, from the fall of Adam to the general dissolution, and knew the precise number, that would at last enter into his kingdom. He knew exactly how many of the human family would be received into heaven; and he knew this with *absolute certainty*. We say he knew with certainty; for there is nothing else that deserves the name of knowledge, but what is certain. God did not know, how many and who would *probably* be saved, but how many and who would *certainly* be saved. Absolutely to foreknow a mere contingency is impossible. To know who might be saved, and who might not be saved, is to know nothing about it. Certainly to know that a thing will be, and certainly to know that it may not be, is the same thing, as certainly to know, and not certainly to know, at the same time, which is palpable absurdity. It must therefore be conceded, that God certainly knew the precise number of those, who would be saved. But how could this certainly be known, unless it were a determined event? If it were not determined, it was not certain. And if it were not certain, it could not be known. Let any one look at this, with an unprejudiced mind, and we believe he must say, the doctrine of election is true. How could God know from eternity how many would be saved unless he determined to save precisely that number? In eternity there was no being in existence but God. He was alone, and when he existed alone, he certainly knew just how many persons would exist, and how many would be saved. But from whom did he obtain this knowledge? Not from any other being, for there was no other. And not from himself, unless he had determined to save them. For if he had not determined to save them, he could not have known, that they would be saved. It is just as certain therefore, that God determined from eternity, who would be saved, as that he knew from eternity who would be saved."

REVIVALS OF RELIGION.

As there are thousands of people who sincerely believe, that those public excitements denominated 'Revivals,' are revivals of 'pure and undefiled religion,' it may not be amiss to call their attention to a few questions directly on the merits of the subject. Pure and undefiled religion consists in loving God and man, in doing good to men in need, and in keeping

ourselves clean from the pollutions of the world. The following passage from Micah shews all God requires of us either in disposition or conduct. It therefore, embraces all the duty of pure and undefiled religion. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, love mercy, and to walk humbly with thy God?" Now a revival of such religion as this, must be a renewed performance of *such* duty, and you cannot know it in any other way than in seeing people "*Do justly, love mercy, and walk humbly with God.*" Here let me ask, can you discover in those excitements commonly called revivals of religion, *more* unfeigned love of God? *more* love of man? Are people *more* anxious to do good to the needy—"to visit the fatherless and widows in their afflictions"? Are they more careful to keep themselves clean from the pollutions of the world—slander, self-conceit, intolerance, bigotry, and hypocrisy? Are they *more* anxious to do justly?—not *talk*, nor *look*, nor *pray*, nor *exhort* justly.—Do they *love mercy more*? Of which do they appear to be most fond, mercy or justice? promises or threatenings? salvation or punishment? Is it not a fact, that a man would not be considered as having had any increase of religion whose zeal in defence of eternal damnation had not increased? Do people walk *more* humbly with God? Not *talk*, nor *look*, but *walk* humbly, and this too, with God? I fear, if there is any change with respect to true religion in these revivals, there is less of it then, than at other times.—*Uni. Mag.*

WHO IS A LIBERAL MAN?

He is one whose magnanimity of mind admits that his fellows may draw conclusions and form opinions, as well as himself, and each and every individual has a right to defend his own views, and act by his own rules of right and wrong, so long as he molest no one else in so doing. Conscious that all are liable to err, and of his own fallibility, he does not wish to compel others to abide by his standard, nor will he brook compulsion himself. Aware that every reasonable man is morally responsible for the influence he possesses, and the manner in which he exerts it, he does not wish to drive others to adopt his line of conduct; nor will he so far forego the dictates of his own judgment as servilely to follow others. He may belong to any denomination, political or religious, but be his opinions what they may, he is not too prejudiced to listen to argument, nor too positive of the soundness of his own tenets, to defy conviction. If he makes a proselyte, it is by argument: and if

he change his own views it is for good and sufficient reason. Man's liability to err, is continually present to his mind, and prevents his falling into that positive dogmatical spirit which inspires those who are *positive* that they are right and equally *positive* that all who differ in opinion from themselves, are wrong. He does not feel sufficiently sure of the soundness of his own rules of conduct to insist that all should abide by them; because he is willing to admit that he and his associates are not the only men capable of reasoning, or gifted with discretion. Nor does he deem every man desperately wicked whose conscience permits a course of conduct which agrees not with his own.—Upon matters of form, things of minor import, he does not cavil, nor does he attach importance to ceremonials. In fine, his motto is, "*do as you would be done by*"—and he claims for himself the same freedom which he permits to others.—*Lowell Times.*

ON THE LOVE WHICH GOD HAS FOR US.

"I have loved thee with an everlasting love"
Jer. xxxi. 3.

God has not waited for us to love him; before all time, before we were endowed with life, he thought of us, and thought of doing us good. What he intended in eternity, he has performed in time. His beneficent hand has bestowed every variety of blessings upon us; neither our unfaithfulness nor ingratitude has dried up the fountain of his goodness to us, or arrested the stream of his bounty.

Oh thou Eternal Love, thou hast loved me when I could neither know or acknowledge thee; immeasurable love! thou hast made me what I am, thou hast given me all that I possess, and thou hast yet promised me infinitely more! Oh love, without interruption, without change, that all the bitter waters of my iniquities could not extinguish! Have I any heart, oh my God, if I am not penetrated with gratitude and love for thee?—*Fenelon*

The outspread Bible of earth, air, sea and sky, is one that all many read, about which none can differ, since every leaf exhibits in unchanging and indelible characters, the might, majesty, and mercy of the Creator.

I hold it impossible to love the Creator, without loving what He has created, and above all that which he has created in his own image.

When religion takes up its habitation in a man's face, it is generally a tenant for life, and seldom travels low enough to reach his heart.

MATTHEW XXV.

There are three parables in this chapter, and it is believed that they all represent the same things. And they are all applied, by divines, to what they call the last and general Judgment. The five foolish virgins in the first parable, the servant who received the one talent in the second, and those who are called goats, on the left hand of the Son of man, in the third, are supposed to represent the same characters; and divines who believe in the doctrine of a final separation of the human family, in the future world, and the endless happiness of one class and the endless misery of the other, uniformly apply the characters above mentioned to the class which is to be finally and forever miserable.

Having the case thus clearly stated let us next determine to whom the Savior delivered the discourse which contains these parables. See chapter xxiv. 3. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" Here it is of importance that we carefully notice the fact, that all which follows in this 24th and in the 25th chapters is one continued reply to the several questions which the disciples asked him, as above; and also, that this lengthy reply was delivered to the disciples only, and to them in private.

The question now arises, why the divine teacher did not deliver these parables to the scribes, pharisees, elders, doctors, and the Jews in general? Again, the inquiry urges itself, why the Saviour did not urge it upon his disciples, that they should state these parables to the people, in their preaching, and tell them, in plain language, that these parables all allude to the last judgment, and to the final separation of the human family? It does not appear that the disciples were directed to preach these parables to the people; nor can we learn that it ever came into the minds of the apostles to use these parables as they are now used, by those who apply them as has been stated, to a final division of the human family.

Uni. Mag.

DIVINE JUSTICE, MERCY, &c.

No sect of professing Christians presume to deny the power and goodness, wisdom and truth of God; or that He loved the world, and sent his Son on purpose to save the world. And is it possible that such an almighty God, of infinite goodness, truth and wisdom, will fail of accomplishing all his pleasure? To say he will not, and that the consumation of

his designs is liable to be eternally prevented by the ignorance, perverseness, or stupidity of that world whose hearts are all in his hand, and capable of being turned, as the rivers of water are turned, appears but little, if any thing short of blasphemy!

Some have attempted to represent the justice of God at variance with his mercy, but both are equally constituent branches of his goodness. Mercy respects the miserable and unbelieving; and such are the whole world, while polluted by sin. What is the justice of God but the most consummate equity? And the world are called on to rejoice at this:—"O let the nations be glad and sing for joy; for God will judge the people righteously." "Justice and mercy meet together: righteousness and peace embrace each other."

By what rule are we to judge of divine justice and equity, by Scripture and the best reason with which Infinite Wisdom has seen fit to invest us? Suppose a father to have an obstinate, disobedient child, say 12 years old, that could not be reclaimed but by painful chastisement, and it has been supposed there were some such children. Every person of common sense and reason, will agree that the quantum of punishment should not be unmercifully disproportioned to its crimes; or greater than would be likely to effect the child's ultimate good. But would it comport with any rational man's ideas of justice and equity, after the punishment was inflicted, that the parent thrust the child into a horrid dungeon, and, without any regard to repentance, or its eventual good, repeat the punishment a hundred days in succession! Where is the man that would not execrate the character of such an unmerciful tyrant! And dare any of the human race, in the face of Scripture, and in contempt of justice and equity, providence and reason, blasphemously charge the God of love and all consolation, with designs infinitely worse!!!

"I would sooner give up my interests in a future state," said the late benevolent *Ritterhouse*, "than be divested of humanity;—I mean that good will I have to species, although one half of them are said to be fools, and almost the other half knaves.—Indeed, I am firmly persuaded, that we are not at the disposal of a being who has the least tincture of ill nature, or requires any in us."

¶ The columns of this paper are accessible by any intelligent person who wishes in a candid manner, to controvert the views entertained by Universalists on the UNTRY of God, and the PARENTAL character of the divine government.

EXTRACT FROM SENACA.

'A wise and good man should stand prepared for all events; remembering that he is destined to pass through a world, where pain, sorrow, disease and infirmity, are posted in his way. It is not in his power to change these conditions, upon which he receives his present existence; but it certainly is, to submit to them with fortitude and acquiescence in the laws of nature, as becomes a virtuous mind. It should be our constant endeavor, therefore, to reconcile our minds to these unalterable laws of Providence, and to submit to them without murmur or complaint, fully persuaded that every thing is as it ought to be, and that the government of the world is in the hands of the Supreme Being. To deliver himself up to that Being, with an unreserved resignation, is the mark of a truly great soul; as it is of a base and little mind, to entertain unworthy suspicions of the order established in the world, to attempt to break through the laws of providence, and instead of correcting his own ways, impiously presume to correct the ways of God."

ON LOVE TO GOD.

"Oh God of my heart, Oh God, my portion for ever.—Psalm lxxiii. 26.

Can we know thee, oh my God, and not love thee? thee, who surpassest in greatness and power, and goodness, and bounty, in magnificence, in all sorts of perfections, and what is more to me, all that a created being can comprehend? Thou permittest me, thou commandest me to love thee. Shall the mad passions of the world be indulged with ardor, and we love thee with a cold and measured love? Oh no, my God; let not the profane be stronger than the divine love.

Send thy spirit into my heart; it is open to thee, all its recesses are known to thee. Thou knowest how far it is capable of loving thee. Weak and helpless being that I am, I can give only my love; increase it, Almighty God, and render it more worthy of thee.—ib.

MORAL EVIL.

"If there was no evil in the world, moral or physical, and it would be easy to show that one cannot exist without the other, what would the world be? There would be no virtue, because there could be no possibility of vice, there would be no passions, because there would be nothing to excite them, there would be no wishes, because privation being in all, no desire for any thing could possibly exist; there could be no motion, for the movement of one thing would displace another, which was in its proper place before; there would be no ac-

tion, for there being neither passions nor wishes nothing would prompt action. In short, the argument might be carried on to show that the universe would not be, and that the whole would be God alone. No one will deny that the least imperfection is in itself evil, and that without God created what was equal to himself, whatever he created must have been subject to imperfection, and consequently would admit of evil. Evil once admitted, all the rest follows; and if one dare to ask, why then God created at all? let him look round on the splendid universe, the thousand magnificent effects of divine love, of divine bounty, and of divine power, and feel himself rebuked for thinking that such attributes could slumber unexerted."

EARLY RISING.

I do not know a practice which I should more recommend, than early rising, whether devotion, health, beauty, or improvement of the mind, were the objects in view.—How cheerful and how animated are the meditations of the morning! What a delightful bloom flashes into the cheeks from its balmy exhalations! What an unspeakable cheerfulness glides into the soul, from hearing the devotional matins of the lark, and from beholding the newborn scenery of nature! How necessary is such a regimen to preserve that sweetness of complexion and of breath which are the very essence and perfume of beauty! When people think of accounting to God for the talents they have received, they overlook the hours which are lost in morning sloth and unreasonable indulgence. I have inured myself for many years to this habit of early rising. In the spring months of April and May, particularly, I grudge every moment that is wasted after five. I consider it as a rude neglect to all those sweets which opened to salute me, and always find so much more deducted from the firmness of my health, and the vigor of my understanding.

"Where societies are not operated upon by the terrors of superstition, there seems little probability that their natural religion will be much tinged with those frightful apprehensions of *eternal punishment*, which are repugnant to humanity and common sense."

☞ Those of our friends who have the names of new subscribers in their possession, will confer a favor upon us by forwarding them to this office as soon as practicable: and those who have not any in their possession, will also confer a favor by making a little exertion to obtain them.

P O E T R Y .

THOUGHTS ON THE DOCTRINE OF TOTAL DEPRAVITY.

"How complicate, how wonderful is man;
How passing wonder HE, who made him such;
Who center'd in our make, such strange extremes
Of different natures, marvellously mix'd."—Young.

As Deity has stamp'd on man,
His nature, and his name;
There's no inferior power which can
Eradicate the same.

If man is really so deprav'd,
As some have understood;
There's nothing in him to be sav'd;
Since nothing there is good.

For in that book Jehovah gave,
I never yet could find;
That it was his design to save
The fleshly, carnal mind.

But in this plain revealed will,
He teaches me to know,
The "filthy must be filthy still,"
And to destruction go.

Admitting, *nineteen* parts of man,
God would, as dross, refuse;
This would not prove that 'tis his plan,
The *most* precious part to loose.

What tho' on earth, the heav'nly grain,
May grow with chaff awhile;
God's power will separate, again,
The *precious* from the vile.

When *thorns* which grow in *nature's field*,
Are all consum'd with fire;
The *soil* will then the owner yield,
The *fruit* he would desire.

The heavenly part to God allied,
He never will destroy:
When in the fire of love 'tis tri'd,—
'Tis pure without alloy.

But all the stubble, wood, and dross,
Are food for heavenly fire,
The earthly man, shall suffer loss,
And all his hopes expire.

This fire of love shall sin o'ercome,
Shall death and hell destroy;
And bring the soul in triumph home,
To dwell in realms of joy.

S. T.

NATURE.

O nature thou dost never plead in vain.—
There is not of our earth, a creature bearing
form and life, human or savage, native of the
forest or the air, around whose parent bosom
thou hast not a cord entwined, of power to tie
them to their offspring, and of thy will to draw
them back to thee. And can it be supposed
that the God of Nature, the Father of all be-
ings, who implanted these tender affections,
will ever cease to love any of his own offspring,
or doom them to suffer unending misery while
omnipotence sustains his arm? Impossible.

The heavens declare his righteousness, and
all the people see his glory.

PAIGE'S NEW WORK.

B. B. MUSSEY, has just published, "Selec-
tions from Eminent Commentators, who hav'
believed in punishment after death; wherein
they have agreed with Universalists, in their
Interpretation of Scriptures relating to Punish-
ment.—By Lucius R. Paige, Pastor of the
first Universalist Society in Cambridge.

Orders addressed to B. B. Mussey, 29 Corn-
hill, Boston, will receive immediate attention.
Jan. 1834.

UNIVERSALIST BOOKS.

Torments of Hell Overthrown.

Lectures on Divine Revelation by Rev. Da-
vid Pickering.

Six Sermons delivered at the Universalist
Convention, held at Concord, N. H. Sept. 19
and 20, 1833.

Latest news from Three Worlds. 2d edition.

A new edition of The Universalist Hymn
Book.

Just received and for sale by

KEMBLE & HILL,

At No. 3, Washington Square.

REV. HOSEA BALLOU.

A few likenesses have been received of the
Rev. Hosea Ballou, which may be obtained at
the book-store of Messrs. Kemble and Hill, or
of Rev. C. F. Le Fevre,

BALFOUR'S LETTERS TO PROF. STUART.

A few weeks since we noticed the appear-
ance of an interesting little volume from the
pen of Br. Balfour, under the above title.—
This work is now in this city on sale, and may
be obtained of Messrs. Kemble & Hill, No. 3,
Washington Square.

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BY HENRY J. GREW.

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THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. 3.

TROY, N. Y. SATURDAY, MARCH 1, 1834.

NO. 35.

HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} *Associate Editors.*

A SOLICITATION.

The clergy, who are constantly endeavoring to alarm the fears of the people with terrific descriptions of what they call the day of judgment, are most sincerely solicited to furnish the public with a concise, but clear statement of the scripture proof that such a judgment is in fact the subject of divine revelation.

There are many particulars which might be urged in justifying this understanding. A preacher appears to a great disadvantage to his auditor when he exerts his pulpit powers to set forth a certain something in which the hearer has no belief; and when such exertions are carried to a considerable extent, it is apt to produce disgust if not contempt. If it be really necessary to alarm our fears in regard to this judgment, if by such alarm true religion and genuine piety are to be induced and promoted, then is it most evident that the proofs of the reality of this judgment should be so clearly set forth, that the most moderate capacity may understand and be assured of its reality. There are, perhaps, not a few sincere believers in the christian scriptures and dispensation, who do not believe in the common doctrine of a day of judgment, and it is very certain that this class of believers is daily growing more numerous. If therefore, the fears and alarms which the clergy endeavor to excite by their representations of this day of judgment, are really necessary for the support of religion, and to dissuade men from the commission of crimes, surely it must appear reasonable that people should be made acquainted with the evidences by which this day of judgment is set forth in the scriptures.

Although even now there are many who take this subject for granted, as they do many others which are believed only because tradition has established them. Yet it is a fact that the great mass of society is moving forward in the pursuit of knowledge, and a laudible determination not to believe things without proof is more generally manifested than formerly.—The clergy ought to endeavor to *lead* in the path of wisdom and understanding, for if they

do not, they must meet with the mortification of being left behind by the people, who liberally pay them for holding forth mere superstitions and dogmas, which are becoming as stale and as incredible as the former fables of witchcraft.

The solicitor, who makes this request, takes the liberty to suggest, that whoever attempts to favor him with the evidences and proof which are here asked for, is requested not to suppose that an assemblage of scripture passages, such as are constantly quoted by preachers to set forth the day of judgment, will be accepted as proof in this case, unless it be shown that such scriptures necessarily apply to such an event or subject. And that no mistake may be made, let it be distinctly understood, that the proof which is wanted in this case, is not simply, that God will bring his moral creatures to judgment, but that he will, in a future state, bring all mankind to judgment at the same time, and then judge them all according to their works in this mortal state, and reward them forever according to the same rule. This is the doctrine which the clergy perpetually hold up, and this is what they are called on to prove.

One suggestion more. If this request is not duly attended to, no person will be considered as uncharitable if he doubts the sincerity of the clergy who endeavor to alarm people with the terrors of what they call the day of judgment.—*Uni. Mag.*

SWEET IS THE BREATH OF SPRING.

This is the sweetest season of the whole year. There is a joyful elasticity about it which cheers and invigorates the mind. If the body, when it first makes its visit, is too sensitive to its lively touches and droops a moment under its influence, it is but to prepare itself to meet the glowing summer which treads upon its fairy footsteps with renewed powers and livelier sensations. There are but a few who do not feel amidst all the luxurious treasures with which Spring wreathes her bright, fair brows, an unusual pressure arising from the sudden unbracing of the constitution, which undergoes nearly as great a change as the vegetable kingdom itself. But the system soon regains its natural tone and rises up out of its feebleness to drink in the nectar of the gentle zephyrs, loaded with ambrosial sweets.

The return of spring awakens universal na-

ture from her dreary sleep, and animates and gives a voice to all her works. It is a fresh cause of gratitude and should elevate the soul and draw out the affections to that great and good being, who conducts the seasons in their rounds. Yes, to Him we should be lifted up whose bountiful hands have covered the earth with its green carpet and fringed it with a rich drapery and enriched it with necessary food for man and beast. The earth is one of his places, spread out and fashioned by the great Architect himself, to display his power and shew his mercy. He has loaded every department of it with his richest gifts; and above all, he has spread over it the broad banner of his love and beneficence.

But soon the beautiful enamelling will pass away and spring begin to droop, her tresses wither, and her eyes grow dim. Dreary winter will then rush upon her like an armed warrior clothed in icicles, attended by his desolating train, and with rude and rough hands despoil her of her jeweled robes and quite deface even the semblance of her charms. But even here there are some tokens left of kindness and signs of hope.—The great Disposer of all events prepares us for the wintry howl, and chilly blast, and snowy vest. A thousand sweets remain and the change only renders the coming Spring, again, more welcome.

But have we not a moral here? Will not man himself be changed? O yes, the spring tide of his days will roll away to ocean's grave, and Death like a cruel ruffian, clad in a sable armor wreak his vengeance, on him.—His beautiful and noble bearing, so firm and elevated, will fall beneath his powerful stroke and mingle like the Autumnal leaf with the cold earth. Yet even in this sad change there is still hope. There is a spirit in man and the vivifying influence of the sun of righteousness will save it from the blasting touch of Death's icy fingers, and another and more glorious Spring open on the disembodied one where perennial joys abide, where brilliant scenes are never darkened over the flowerets of the softest, purest dyes are ever blooming ever fair and sweet.

Then let us wait our appointed change in peace, in the firm reliance upon Divine Providence, who has ordered all things wisely.—Let us live in view of a better country, making it our chief business while sojourning in this wilderness world to be always prepared and ready for an honorable departure and a joyful welcome into the mansions of felicity.

The wise shall inherit glory, but shame shall be the promotion of fools.

LIBERTY OF THOUGHT.

There is another practical evil, yet more extended, for spiritual despotism has a wider and more withering influence than even political servility: I mean the suppression or obstruction of that liberty of thought and speech on religious matters, which the first Christians possessed, which the Apostles sanctioned, and which our great Master himself authorized, employed, and appealed to. To promote a fearless range of mind, and a frank manliness of speech, was one of the objects of the Gospel, as it is, to human character, one of the surest safeguards of worth and means of excellence. To cherish them is to provide for a larger development of the mental and moral faculties of our nature, than can, in any other way, be attained. But what can be more discouraged than these are by modern religionists? Why if avowed difference from the avowed notions of the rest bring only the penalty of exclusion from a voluntary society, professedly Christian, it is pernicious enough. And this is the lightest form of the prohibition which is issued by every petty aspirant for sectarian domination. Hence in our country there is scarcely such a thing as individuality of religious opinion. People think in parties. Bodies of men have creeds of their own formation; but members no more than if they were literally members, their only office mechanically to obey the dictates of a ruling intellect and will. If they dare to *think* for themselves, they are cut off, and cast off, to find some other frame into which they may be fitted, and where they may be made alike subservient. Tell where a man worships, and you also tell what he would answer to this or that question of doctrine, and even how he will interpret this or that text of Scripture. It is as if minds were cast in a mould, and faith furnished wholesale, of the same size and pattern, like uniforms or liveries. Is this a state of things for intellect to grow in, or can souls be ripened under these conflicting, chilling, and blighting influences? Let Trinitarianism, Unitarianism, or any other *ism*, be true or false; but let every Christian, without let or hinderance, be free, be stimulated, to exercise his mind, and to declare his mind, on those or any other tenets which are in the word of God, or which claim to be there. It is for his own benefit, it is for the benefit of the world, that he should. "Let every man be fully persuaded in his own command." That is the Gospel law of uniformity; the only uniformity which is absolutely imperative. Did it but prevail, how speedily and gloriously would truth emerge from amid the multitudinous clouds of error, scattering them hither and

thither, and irradiating the world they had so long obscured and terrified! Nor would even this grand result be the grandest result that would follow. That would be the advancement of the human mind; the maturing of individual intellect and character. Babies in Christ would grow up into strong men, instead of dwindling in everlasting infancy, bound in everlasting leading-strings. Here, then, is a ground of zeal, for the Christian philanthropist, and the Christian philosopher, which assumes the truth of no particular faith, the importance of no particular doctrine, the merits of no particular society, but which simply aims at restoring to disinherited children their alienated mental rights, and practically emancipating them with the liberty wherewith Christ, in the spirit of his Gospel, has made them free.

BUT!

How many pangs that rend the heart are centered, sometimes, in one little word! How sad a preparation for sorrow and disappointment lies, too often, in that which is here selected!

The forlorn widow, with her orphan children, breathes a necessitous prayer for aid in the ear of some rich relative, who listens as patiently as if he only desired to know the full extent of her wants; and her eye beams with the kindling ray of hope.

"I am indeed grieved to find that you are so much distressed. I had not the least idea my brother had left you and your children so destitute. You must find it a hard struggle I am sure, to provide for so many mouths, to say nothing of clothes, and other unavoidable expenses. (A heavy sigh and a gathering tear acknowledges the sad truth.) I wonder you are able to manage at all, when every necessary of life is so dreadfully dear; and it would be a great satisfaction to me, if I could do any thing to assist you; but——"

He need not have said another word. The blow was given. The kindling beam of hope was quenched by the tears that followed this chilling harbinger of disappointment. What did it avail her to know that the stream of bounty might have flowed, "but—he had a large family himself, who were becoming very expensive—the times were very bad—money was scarce—he had experienced many heavy losses"—and all those other selfish reasons which a cold heart nourishes as the safeguard of a close pocket.—*Monthly Mag*

The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked.

ANECDOTE.

A traveller, a few years ago, being at a house where an old lady resided, and being told she had been brought up with the Quakers, hoped to have a little profitable conversation with her.

After a while she came into the room where I sat. I observed to her that she appeared to be sinking under the infirmities of age. After hearing something from her in reply, I remarked, for her consideration,—You know, Madam, "that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." To which she heartily, and with manifest ill-humor replied, "You are not a going to make me believe your universal doctrine, sir, I warrant you!" I have since understood that the old lady is not a Quaker, but professes to be rather inclined that way, Genuine Quakers, have, I believe, very little of her spite towards such universalism as was quoted from the apostle as above.

What can be more honorable than to have courage enough to execute the commands of Reason and Conscience; to maintain the dignity of our nature, and the station assigned us: to be proof against Poverty, Pain, and Death itself; so far as not to do any thing that is scandalous or sinful to avoid them; to stand Adversity under all shapes with decency and resolution? To do this is to be great above Title and Fortune. This argues the Soul of an heavenly extraction, and is worthy the offspring of the Deity.

ANOTHER SOUL SET AT LIBERTY.

A Mr. D. C. Colesworthy of Portland, Me., has recently been *excommunicated* from the Third Congregational Church in that city, for the unpardonable sin of *printing the "Christian Pilot,"* a spirited Universalist periodical in that state. G.

QUERY.—When an orthodox minister, after making his best endeavors, finds himself unable to get up a *revival*, have his people any right to find fault with him, since they say revivals are the work of God?

RELIGIOUS NOTICES.

Br. Williamson, of Albany, will supply the desk in this city on Sunday next, (tomorrow,) on an exchange with Br. Le Fèvre.

Br. C. Woodhouse, will preach at Lansingburgh, next Sunday, (tomorrow) afternoon and evening.

EDITORIAL.

NEW-MEASURE PREACHING.

Passing through Albany the week before last, curiosity induced us to enter the meeting house of Mr. Kirk, the doors of which have for some time been open for those who wished to attend a protracted meeting. We seated ourselves, Br. Williamson being in company with us, on a bench near the pulpit, but by the politeness of a gentleman, were soon accommodated with a seat in a pew. Mr. Kirk had enlisted in the service, Dr. Beman, of Troy, who was addressing the throne of grace in prayer when we entered. After singing a hymn, during which time he had ample opportunity to recognize us, he commenced his sermon, and a more furious attack, not on the doctrine, but on the professors of Universalism, we have seldom heard. Saul of Tarsus, breathing out slaughter, and threatenings never exhibited more bitterness of soul or murder in the heart, than was manifested by this meek and lowly disciple of the Redeemer, towards the Universalist professor. We were glad on *his account*, that his discharged mind found a vent through his mouth, or the intensity of his feelings might have produced apoplexy, and as it was, we almost involuntarily rose from our seat, that we might hold his head between our hands, for by the rushing of the flood in his cheeks and the straining of his fiery eyeballs, he appeared to labor like one under the operation of a powerful emetic. We are glad to say, however, that he got through safe, and it is only reasonable to suppose after the emission of so much gall, he must have felt much more at ease. How long he will continue better we pretend not to say. He appears to be, poor man, of a bilious habit, and his bile always rises when he sees a Universalist. We were glad, on *our own account*, that he had no other weapon with which *he dared* to assail us, except his words. These fell harmless on our ear and seemed only to give pain to him who uttered them. We confess, however, that we mentally thanked God that our free constitution had restricted him to them, for we felt very conscious, from the bitterness of the spirit manifested, that racks and torture, chain and dungeon, fire and faggot, would have been our portion, if the power to use them had been equal to the disposition.

But the reader will wonder what text the reverend gentleman selected thus to assail the Universalists; and he will wonder still more when he learns that it had as much to do with Universalism as with the Koran of Mahomed. His eye was not fixed upon his text, but upon us, and with that magnanimity of soul which

we have frequently had occasion to notice, he did not hesitate to go out of his way to insult those who could not retaliate. Entrenched behind his spiritual battery, he fired a volley, inspired with courage from the consideration that not a single shot could be returned. The subject which he had selected for consideration was the discourse delivered by Paul on Mars Hill at Athens, as found in the 17th chapter of the Acts of the Apostles; and the words of the text were a part of the 32d verse of that chapter:—"We will hear thee again of this matter." He remarked that the assembly which Paul addressed, was composed of three classes of hearers: those who worked—those who were halting between two opinions, and those who believed. Such was precisely the character of hearers at the present day, and the first class was composed of Infidels and Universalists. If, says he, there is a blasphemous wretch opposed to all that is virtuous, holy, just and good, any thing that partakes of a religious nature, you will find him to be an Infidel or a Universalist. We shall not follow the reverend gentleman through all his windings, and shew how he lugged in our denomination, head and shoulders, but merely state that he took our name in vain at least half a dozen times, placing us at the same time in the most despicable light that his powers of language could present.

It is probable that our readers are aware that Dr. Beman is a new-measure man and although his vessel is chartered by the Presbyterians, he sails under Methodist colors. He has given his catechism and articles of faith to the moles and bats, and bases his whole scheme of salvation on *free human agency*. It was amusing to one who was familiar with the "tricks of the craft," to witness his maneuvers in enticing people to the "anxious seat." He denied that this was a "new measure," and contended that it was of Apostolic origin. He did not refer us to chapter and verse, but he simply asserted it, and assertion from Dr. Beman is sufficient for all except wicked Infidels, and no less wicked Universalists. Having thus settled the orthodoxy of the anxious seat, his next business was to get the hearers up to it. Every art that ingenuity could devise was put in requisition. Flattery, promises and threats, were by turns employed. If they would only come, the Saviour of sinners was ready to receive them; the bleeding arms of his love and mercy were now stretched out, but if they refused, if they continued to resist the invitations held forth, they would go to hell as sure as there was a God in heaven. How many were caught by this guile we did not remain to see; the congregation was very small and the pro-

bability is that the anxious were few in number. As there were no *arguments* calculated to convince, no promises to allure and no threatenings to terrify us, we left the church as the congregation was dismissed, pitying the deluded speaker, who was striving to save man from an *imaginary* hell, while he was plunged into a *real* one by that spirit of rancour, hatred and malevolence which he was nursing in his own bosom.

On our return to Troy we fell into company with a gentleman, a member of Dr. Beman's church. He was unacquainted with us, but having in the course of conversation learned that we had just left Mr. Kirk's church, he probably supposed us to belong to that denomination. The sermon forming the topic of conversation, we solicited from this gentleman the following acknowledgments:—That Mr. Beman had to his surprise gone out of his way to attack the Universalists, as there was nothing in the subject matter in hand that led to the introduction of their name. Scarcely thus having done so, he had treated them with undue asperity. Before leaving him we made ourselves known, and easily accounted to him for this violent and uncalled for attack. At first he seemed somewhat embarrassed at having embosomed himself so freely, but to his credit be it said, that he did not retract what he had advanced.

In conclusion we tender a word of advice to Dr. Beman. Let him attend to his own citadel, instead of sallying out to attack the enemy. It is tottering to its very foundation and all the "untempered mortar," of new measures will not fill up the chasms which are daily opening to let in the light of truth. If he is wise, he will let the Universalists alone, for all will not take his word as a correct view of their sentiments, and he may rest assured, that in proportion as their doctrine is known, orthodoxy will decline. C. F. L. F.

NEW COMMENTARY.

We publish the communication from Schenectady in relation to this subject, not because the proposal it contains is any concern of ours, but for the pleasure of extending to another the same privilege which we in return demand, and are determined to exercise, for ourselves, viz. that of *expressing* with a becoming frankness, our honest convictions.

If Br. Loveland can be prevailed upon to write a Commentary upon the scriptures which will perpetuate among mankind the irrational and unscriptural tenet of an inconceivable duration of *misery after death*, it will doubtless be attended by its admirers and pa-

tronized by those whose interests it is designed to subserve.

It is not for us to suggest who shall furnish a new Commentary or under what circumstances it shall appear. Speculating *opinions* whether within or without the purview of Universalism are the *property* of each individual to whom they are presented, and every publication in which those opinions are advocated should content itself with the approbation and support of those and those only, who are *favorably* disposed towards the sentiments it may contain. Our own opinions concerning a commentary upon the christian records, which is intended to perpetuate the visionary phantom of *misery after death*, remain unaltered. We have no sympathy for the insipid flummery with which that idle speculation is associated, and we will never aid, directly nor indirectly in the establishment of a standard work among Universalists, which is pledged to the support of so deleterious a fiction. H. J. G.

"THE INDEPENDENT MESSENGER."

This is the title of a weekly religious journal published at Mendon, Mass. and devoted to the promulgation of Universal salvation, *through the instrumentality of purgatorial sufferings in the immortal state*. We perceive by the recent numbers of this print, that its Editor Rev. Adin Ballou, is making himself very happy occasionally, over his selections from the 'Gospel Anchor,' and the sweet morsel which was furnished him a week or two since by the proprietor of the 'Magazine and advocate.' We have no disposition to 'disturb the harmony' which so obviously exists between the columns of his paper and a late number of a neighbouring periodical. On the other hand we would congratulate him upon the encouraging prospect of a speedy accession to his numbers, of "*some scores, if not some hundreds*" of Universalist preachers in America, who, *it has recently been discovered*, are yet in the embrace of his distinguishing sentiment of *misery after death*. If our friend of the "Independent Messenger" cannot allow us the liberty of frankly expressing our honest opinions, unaccompanied by that *evasive ingenuity*, which others not quite so "young in the business" have discovered, we trust he will be more fortunate in his selection of *means* to prevent it, than those who recently volunteered their services for the guidance of our goose quill. H. J. G.

When religion takes up its habitation in a man's face, it is generally a tenant for life, and seldom travels low enough to reach his heart.

"NEW-HAVEN EXAMINER."

This spirited periodical came to us a few days since in a new dress, having been changed from the folio to the quarto form. We are pleased to learn that its *political* character has been abandoned, and that its columns will in future be *exclusively* devoted to moral and religious topics.

It is published weekly at New-Haven, Conn., by Br. T. Fisk, editor and proprietor, at \$1.50 per annum, *in advance*.

The number before us is the first of the 'new series,' and contains a good variety of original articles. The excellent sermon from Br. Fisk we shall take the liberty to publish in the 'Anchor' as soon as we can make room for it.

We perceive that Br. F. has retained his favorite motto of "*Faithful and Fearless*," and we trust that he has also retained sufficient independence of mind to practice upon those principles, even should he be followed by the bootless yell of every clerical understrapper that fawns at the footstool of arrogance and dictation.

Br. Fisk has our best wishes for the success of all his efforts, to extend the knowledge of the christian name.

H. J. G.

ANOTHER LABORER.

We are happy to announce to our friends generally, and more particularly to the infant societies of our brethren in this neighborhood, that Br. Charles Woodhouse, of Albany, has recently commenced preaching the glad tidings of Universalism, and will in future devote himself to the duties and objects of the christian ministry. Br. W. is a young man of fair talents and great promise. He has already delivered his messages to several of our societies in this section of our state, and we are pleased to add, that wherever he has labored, his services have been performed to the *good acceptance* of our friends. We commend him to the christian kindness and friendly attentions of our heavenly Father's children, in whatever portion of the common vineyard his lot may be cast.

G.

WATER BAPTISM.

Our attention has been invited to the communication of our friend "G. C." which will be found upon another page, containing some objections to the article which appeared under this head in the 21st number of our paper.—We cheerfully unite our assent to his expression of the desirableness of being united in the *knowledge of the truth*. Upon a recurrence to the several particulars mentioned by our opposing brother, we perceive that his article will

require a more lengthy reply than we had anticipated, and which from the arrangement of our pages, could not be completed in the present number. We shall therefore defer our remarks upon this subject until our next, where we can more fully notice his objections to our former article (see No. 21 of the present vol.) and the several arguments he has introduced in opposition to our views.

H. J. G.

ATTICA, Feb. 5, 1834.

Mr. H. J. Grew.

Sir.—Your Gospel Anchor in defence of Universal Salvation, together with your prospectus, has been duly received. Permit me, however, to say that I can see no good reason why you or any other person should labor or expend your time or money to defend the principles of universal salvation, for if that doctrine be true, we are all safe under it, and the little time we have to spend in this world, compared with a vast *eternity*, matters but little. But O, my friend beware of the deplorable condition that you will be in if your doctrine should fail, and reflect, I beseech you, upon the vast amount of evil you may produce in circulating your paper, and which you will have to answer for in the day of judgement. *Beware, beware.*

Respectfully yours,

G. B. RICH.

REMARKS.—The foregoing very affecting epistle, came to us some days since from an orthodox Post-Master, whose name it bears. It is somewhat amusing to witness the ineffable silliness of the stereotyped cant which is echoed by every opposer of our rational faith. That there cannot be much *sincerity* in the pretension that the TRUTH of our heavenly doctrine should lessen our anxiety for its dissemination and acceptance among mankind, is too obvious to admit of a doubt. This is not the manner in which this orthodox Post-Master would reason in regard to other matters. When the news of the last treaty of *Peace* between Great Britain and this country was communicated to our government, we very much doubt whether the *truth* of that communication would have furnished any reason to his mind which should have prevented its *announcement* thro' this country.

He might indeed have consoled himself with the reflection that if true, "we were all safe under it:" but nothing but the most barbarous selfishness could have restrained him from the communication of the gratifying intelligence to the suffering brotherhood around him. The oft repeated inquiry "if Universalism be true why preach it?" is one which contains its own

answer. We preach and proclaim it through the press from one of the best of reasons, viz: because to the strongest convictions of our understandings, *it is true*. As to the "deplorable condition" in which our friend thinks we should be left if our doctrine fails, for no other reason than having represented our Creator to be a *better* being than what he will prove to be; we can only say that the reflection at present causes us no uneasiness. If this is the diabolical character of the Partialist's God we will in future bear it in remembrance and endeavor to reduce our representations of his amiable qualities, (if he has any,) to such a standard as will secure us from this exposure to his interminable cruelty. Certain are we, that there is no danger of incurring his implacable wrath by an *opposite* misconception of his character, as "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive" of *any thing worse* than the infinite malignity of the orthodox God.

H. J. G.

For the Anchor.

Mr. Editor.—I have been a constant reader of your valuable paper for more than two years. The independent spirit it breathes—the liberal sentiments it vindicates, amid the sectarian appearances by which it is surrounded. To me it is a consolation, that there are those who are determined to be free. My mind has often been enriched by its pages while perusing the interesting productions of so many of our brethren on various subjects and reflecting much light upon the sacred scriptures.

I have long been desirous to see some remarks in the "Anchor," respecting the declaration in Gen. 6. 6. "And it repented the Lord that he had made man on the earth, and it grieved his heart." We should be pleased to see an explanation of this passage through the columns of the "Anchor" if agreeable to yourself or either of your able associates.

Yours Respectfully,

H. R.

Compton, Feb. 1834.

REMARKS.

In regard to the passage in Gen. 6: 6., referred to by our correspondent, it may be well to mention that it is now very generally acknowledged that our common English version of that verse is a *mistranslation*, obviously disallowed by the original text. In an edition of the Bible "newly translated from the original Hebrew, with notes critical and explanatory," by John Bellamy, author of the "History of all Religions;" the passage in question is translated as follows:

"Yet Jehovah was *satisfied* that he had made man on the earth, notwithstanding he idolized himself at his heart."

Candor, however, compels us to acknowledge that this correction does not obviate the difficulty which the objectionable language of the common version is so well calculated to excite, as it must be acknowledged that similar expressions are recorded in the scriptures which will not admit of this apology.

That an infinitely perfect being ever '*repented*' of his own conduct, or was ever '*grieved at his heart*, over the frailties of his creatures, in acting out the very natures which he himself had given them, is a supposition too absurd and preposterous to allow of a moment's reception. The old Testament records, as every man of common sense must know, were written by MEN, *in the language of men*. They abound with many high-flown expressions, pardonable hyperboles, and allegorical allusions, which, however appropriate they might have been to the situation and conceptions of mankind at that age of the world, cannot successfully be defended in their literal import, and have as little to do with a rational belief in the christian religion, as they have with that charm of infallibility which the mystical and credulous have attached to their authors. Whoever wanders from the plain, unambiguous precepts of the religion of Jesus, to strengthen his faith in the allegories, and visions of Moses, is seeking for the living among the dead, and encumbering the heavenly religion of our Savior, with a yoke which none of its *rational* advocates are able to bare.

H. J. G.

TO CORRESPONDENTS.

Br. L. L. Sadler, will accept our thanks for his interesting communication which appears in the present number of our paper. We shall always be pleased to hear from him on the subject of his present article, or any other which may engage the attention of his well disciplined mind. The request which accompanied his acceptable article, shall be immediately attended to.

The communication from Hudson was truly welcome.

G.

NOTICE.

Br. L. F. W. Andrews wishes all letters and papers intended for him to be directed in future to 'Montgomery, Alabama.'

Br. A. may expect to receive a communication from us in reply to his last within a few weeks. In the mean time his request in relation to the 'Anchor' will be complied with.

G.

ORIGINAL COMMUNICATION.

SCHENECTADY, Feb. 14, 1834.

To the Editors of the *Gospel Anchor* and *Evangelical Magazine and Gospel Advocate*.

Sirs—That the Universalist public is in want of a suitable commentary, is a truth extensively felt and acknowledged. But that one should "fight its way into the world through a strife of invectives, or a war of words, would be a circumstance greatly to be deplored.

The assistance of editors (if rightly employed,) do much towards preparing the way, that a work so desirable may make its appearance before the public, at once suitable and satisfactory; and also, acceptable to Universalists generally.

I discover in some late numbers of your respective papers, that Br. Ballou, (for reasons made known,) has declined the undertaking of writing a commentary, and that Br. Loveland has volunteered his services. For myself, I am satisfied that neither of these highly gifted and talented writers would produce a work, (if written in view of his own peculiar sentiments,) calculated to meet with general acceptance.

So far as my knowledge extends, Universalists are generally, a reading people—a people who shrink not from inquiring after truth, but are rather inclined to seek her wherever she may be found—"to prove all things, and to hold fast that which is good."

Hence it appears obvious that a work produced by either of those gentlemen, exclusively, would be far from satisfying the wants of the people.

Now, sirs, while some are crying for Paul, and some for Apollo's, I would call your attention, and through your means, the attention of the public, to a plan after the manner of "Ezekiel's two sticks;" a plan which to me is entirely new, and if I may judge from silence observed, it is new to the public generally.

As it appears evident that the choice and sentiments of the public, so far as the work is concerned, are divided between the two writers just named, I would ask whether the aid and consent of both could not be obtained, and by their united labors a work be presented to the public, at once satisfactory and acceptable?

It certainly would require of them no concession—only the avowal of an honest difference of opinion.

Let an arrangement be entered into by Brs. Loveland and Ballou—let a catalogue be selected of all those passages on which they maintain an important difference of opinion; then let Br. Loveland proceed with the writing

of his proposed commentary, under the express condition that Br. Ballou prepare and furnish for the work *his* comments upon, (at least,) all those passages selected;—thereby presenting to the public their respective comments and difference of opinion, side by side, and in the same volume.

Such a work would be hailed with undivided joy—would meet with undivided patronage—would make stronger the bonds of union between those who have no cause of separation. And while thus presenting a feast to the famishing inquirer, it would in return yield a rich and bountiful reward to the deserving authors for all their labors. No more—but a desire that you give it a place in your respective papers to oblige a friend to pure and undefiled religion.

A. B. Q.

For the Anchor.

AN ILLUSTRATION OF SCRIPTURE.

"For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached to the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."—1 Pet. iii. 18—20.

Some curious notions and singular speculations, if not both whimsical and fanciful, have obtained among men, in relation to the meaning and import of the sentiment contained in the passage standing at the head of this article. It has been long supposed by certain individuals in the christian church, that the ministry of Christ is not limited to earth, but reaches into another world; and at an early period of the christian history, certain doctors in the church maintained that those who had not been favored with the teaching and graces of the gospel in life, should have the opportunity of securing salvation by the sanctification of the spirit, and belief of the truth in another mode of being. Pressing into their service this noted passage of Peter, they adopted the notion, that between the death and resurrection of Christ, he went into *Hades* the common receptacle of souls, and preached the gospel saving, grace pardoning mercy, and eternal life to the wicked and disobedient, who had been exterminated from the earth by storms of divine vengeance and wrath. To this source we may look for the purgatory of the Catholics, and all other doctrines any way associated therein.

What success attended his ministry in the regions of darkness, and prisons of hell, is left

to conjecture, as no sacred writer has condescended to give the world any information on the subject. And whether he is to make this place the theatre of future action, or not, is a problem we are unable to solve.

Some protestants have imbibed the idea, that the ministry of the Lord Jesus Christ extends into the unseen world, and that his gospel grace, in its influence in reconciling disobedient spirits to God in another state of existence, will be somewhat analagous to its influence here, in reforming the lives of men, and reducing them to a state of justification and holiness.

With this idea in view, they have been led to construe the passage we are noticing, to signify that Christ went in spirit, between his death and resurrection, to the abodes of departed and disembodied spirits, and preached to those wicked and disobedient antediluvians, who disregarded the teachings of Noah, while he was preparing an ark for the salvation of himself and family, that they might repent of their sins—turn unto God, and “come unto the knowledge of the truth, and be saved.”

The idea that Jesus went during the period his body lay in the sepulchre, to preach to departed spirits, one or two days, the things pertaining to the great salvation of God, is, to say the least, so very novel in itself, it requires a great stretch of credulity to believe it.

But whether the doctrine be true or not, I cannot see wherein the passage under review favors the hypothesis, notwithstanding it is the only one I ever saw quoted in proof of it. Though the judicious Calmet, with the Catholic church of which he was a member, held to this opinion, yet he frankly acknowledges, that he does not consider the text in Peter as evidence of it. He says, “the opinion that states, Jesus Christ descended into hell (hades) to announce his coming to the ancient Patriarchs, and to deliver them from that species of prison where they had so long waited for him, is incontrovertible, and we consider it as an article of our faith; but we may doubt, whether this be the meaning of St. Peter in this place.”

It is somewhat surprising, that, if this doctrine, so very important in itself, a doctrine which is to be regarded as a leading feature of the christian religion, is a subject of revelation, it does not occupy a conspicuous place in all the writings of the prophets, the teachings of Jesus, and the communications of the apostles. Nay, instead of its being found accidentally expressed in one solitary passage, that it does not appear in living capitals on almost every page of the sacred scriptures. But so far from this being the case, I venture to assert that no other passage can be adduced from the whole

bible, that will be supposed, by the most fastidious, to plainly teach the doctrine in question. And if the sentiment be there inculcated, it is to be learned from inference, rather than from any direct declaration.

Many protestants have endeavored to make this passage in Peter, apply to the preaching of Christ to the Gentiles, through the instrumentality of the apostles and his ministering agents, who, by the spirit sent down from on high, in the character of the comforter, proclaimed the grace of God, and the precious promises of the gospel to a lost and perishing world. And in order to enforce this construction on the passage, Kneeland, in his translation of the New Testament, renders it, “in which he also went and preached to the spirits in prison, such as in former times were disobedient, &c., and has appended thereto a note of explanation.

Although this interpretation may be less exceptionable than the other above mentioned, from the circumstance that the doctrine in itself is true, whether here taught or not, it is not wholly free from objections, nor altogether satisfactory.

The Apostle evidently compares the character and condition of the antediluvians, the ministry they received, and the result of their conduct in receiving or rejecting the doctrine of divine righteousness taught—with the condition and moral situation of the people of the apostolic age—the ministry of the gospel, and the consequences attendant on the reception or nonobservance of the teachings of the advocates of christianity. Hence the natural conclusion is, the Apostle referred to the antediluvians by the “spirits in prison,” rather than to his own countrymen. If Peter alluded to those in his day who were in a state of moral darkness, ignorance and idolatry; and to whom the gospel was made manifest by the preaching of the Apostles, as that ministry was then in active operation, it seems strange he did not use the *present*, instead of the *past* tense; and expressed himself after this manner—“being put to death in the flesh, but quickened by the spirit, by which he also *now* preaches to the spirits (persons) in prison, &c.”

As to Kneeland's translation, I know of no proper authority to warrant such a rendering. Besides it appears to be contrary to the scope of the Apostle's argument.

The word “spirits,” occasions many to suppose that the Apostle alluded to things of another world. But it is not uncommon for the sacred writer to use the word “spirit,” as another term for *person*. Thus God is addressed in Numb. 16: 22, as “the God of the spirits

of all flesh," (ie.) all people: see Heb. 12. 9, and 12. 23. Numb. 27. 16.

Dr. Clarke tells us in addition, that on this word there are several various readings in different manuscripts. Out of the first edition of the Latin Bible he says, reads, "by which he came *spiritually*, and preached to them that were in prison." In two ancient MSS. of the Vulgate, the clause stands thus—"in which coming by the spirit he preached to those who were in prison." The *Complutensian Polyglot* has the same reading. Another ancient MS. the Dr. says, has the following reading, "in which, coming *spiritually* he preached to those who were shut up in prison, &c."

Now these readings may not decide on the original meaning of the passage, but they show us how it was understood by those who wrote them. And as other Scriptures agree with such renderings, I think we are warranted in the supposition, that the word "spirits" signify persons.

That people who are ignorant, idolatrous, and destitute of the knowledge of the true God, and the gospel of his grace, are represented in Scripture, as being in prison—in captivity—in bondage, may be seen by consulting Isaac 42. 7.

These things being permitted, we are prepared to state, that the Apostle Peter expressed in the passage under consideration, the idea that Christ, by the same spirit through which he was quickened from the dead, went and preached to the Antediluvians the doctrine of divine righteousness, in order to convince them of the awful consequences resulting to deeds of wickedness, that they might repent and have their sins blotted out, and like Ninevah at a subsequent period, save themselves from impending destruction. "My spirit shall not always strive with man, (warning and reproving, admonishing and entreating,) for he is flesh, yet his days shall be an hundred and twenty years," Gen. 6, 3, corroborates this idea; as it supposes during this period, while the ark was preparing, He would strive with them for their repentance and conversion.

The spirit of Christ, or the spirit by which he was actuated, was the Holy Spirit, or Spirit of God; and herein the Spirit of God, and the Spirit of Christ are used interchangeably in the Scriptures.

A similar kind of phraseology to that of the text under review, is found in 1 Pet. 1. 10, 11. "Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when

it testified before hand the sufferings of Christ, and the glory that should follow."

If Peter's language can find any interpretation in his common usage of words, here is certainly a key text by which to unlock all the mysteries of this difficult subject.—For certainly, if the spirit of Christ was in the prophets after the flood, I see no reason why it might not be manifest among men before the flood. And if he preached by his spirit thro' the medium of the prophets on the subject of his great salvation, I see no reason why we may not suppose too, that he preached in like manner through Noah while the Ark was being built.

I know of no way in which I can close this article better, than by transcribing the following paragraph from Dr. Clarke's notes on this passage:—

"*The Spirits in prison.*—The inhabitants of the antediluvian world, who, having been disobedient, and convicted of the most flagrant transgressions against God, were sentenced by his just law to destruction. But their punishment was delayed, to see if they would repent: and the long suffering of God waited one hundred and twenty years which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being in prison detained under the arrest of Divine justice, which waited either for their repentance, or the experience of the respite that the punishment pronounced might be inflicted. That the Spirit of God did strive with, convict, and reprove the antediluvians is evident from Gen. 6. 3." And it was by this spirit that Noah became a preacher of righteousness and condemned that ungodly world, who would not believe till wrath, divine punishment came upon them to the uttermost."

L. L. S.

For the Anchor.

WATER BAPTISM.

BR. GRBW,—The subject of Water Baptism, which has been discussed in your columns, is one of much interest and importance. Disagreement upon it has caused, and still causes, the most unhappy divisions among christians. And I am convinced that the christian world never will become united, without the knowledge of the truth, and an agreement concerning it. Hence I am willing to see it discussed earnestly, and the public mind kept awake upon it, until the truth is fully elicited and established. If water baptism is not obligatory, it would be well if the Church could agree to lay it aside. But on the other hand, if it is a command of Christ now solemnly binding upon all who name his name, to disre-

gard and reject it, is a mistake of solemn consequence. You have frankly and candidly stated your views, and your reasons in support of them. They are substantially the same reasons which once led me to embrace the same views. But I have not been able to maintain them, either in argument or in my own mind. Examination and reflection have convinced me that they are erroneous.

The command to baptise, given by our Lord to his disciples was, "Go ye and make disciples of all nations *baptising* them in the name of the Father, and of the Son, and of Holy Spirit; teaching *THEM* to observe all things *whatsoever* I have commanded you." Matth. 28: 19. 20. The baptism here commanded, I now understand to be water Baptism: 1st. *Because, this is the simple and general import of the term.* To baptise, in its biblical use, when used abstractedly, or without any explanatory adjunct fixing upon it a secondary or metaphorical meaning, signifies to immerse or wash in water. This is its literal meaning. Whenever it is used in any other sense, you will find its secondary or figurative signification explicitly stated, by an adjunct or in the context.

There is no intimation, either in, or in connection implied in the literal acceptance of the word.

2d. *The practice of the disciples, or the manner in which they obeyed the command*, it seems to me, proves it to be water Baptism.

1st. They acted under the immediate special influence and guidance of the Holy Spirit; and it was their universal practice either to baptise their converts with water, or to command them to be so baptised. Can a single case be cited from the acts of the apostles affording evidence that a single convert, under their ministry, was ever adopted into the family of believers, without this kind of baptism? If there can, I should be glad to see it done. The first sermon ever preached in obedience to the command or commission of Christ cited above, produced solemn conviction and deep contrition in the hearts of many, and led them to inquire of the apostles, with earnestness, "*what shall we do?*" Peter, by the immediate direction of the Holy Spirit,—to whom Christ had given the keys of his kingdom,—commanded them all to "repent and be baptised in the name of the Lord Jesus, for the remission of sins," assuring them that having done so, they should receive the gift of the Holy Spirit,—or Christ's Baptism of the Spirit. Accordingly we are informed that they who gladly received the word were baptised. And I presume you will allow that it was with water. For they were promised

that the Baptism of the spirit should also be received after it. Here it is evident that the inspired apostles understood the Baptism, which they were commanded to administer, to be water Baptism.

2d. *I have not been able to find it stated in a single instance in the Bible, that the disciples ever baptised any, or commanded any to be baptised "with the Holy Spirit."* Christ baptised "with the Holy spirit and with fire," both believers and unbelievers. Upon the one class he poured out his spirit. The other he overwhelmed with the puritive and destroying Baptism, of fire. 'Christ did not baptise with water; but his disciples.' And his Baptism, his disciples were not commanded nor qualified to administer. It was not their prerogative, either to pour out the Holy Spirit upon the righteous, or to bring down fiery vengeance upon the wicked. This belonged to Christ. So that in a peculiar sense this was Christ's Baptism. They could lay their hands upon a brother, and look to Heaven in the prayer of faith; in answer to which, Christ would administer his Baptism of the spirit. But their act of "the laying on of hands" is never in the scriptures called Baptism: which it should be, 'if the Baptism in the scriptures, they were commanded to administer, was spiritual. It is never said that the apostles baptised with the Holy Spirit. But it is frequently said that they baptised with water. And, as the administration of this Baptism they uniformly practiced, and it does not appear that they ever did, or could baptise "with the Holy Spirit and with fire," it appears to me conclusive, that the Baptism, Christ commanded them to administer, was water Baptism.

It has been argued, that in baptising with water, the disciples of our Lord were influenced by motives of expediency, rather than by any command; as they were in the few cases of their circumcising. Let us examine a few instances in reference to this view. Luke informs us in the 10th. chapter of Acts, that the Roman Centurion, Cornelius was directed by an angel of God to send for Peter, and said the angel to him, "*He shall tell thee what thou oughtest to do.*" Cornelius immediately obeyed the direction of the angel. Peter came. He preached Jesus: Cornelius and his friends believed. Christ baptized them with the Holy Spirit. And now what did Peter tell them they ought to do? "*He commanded them to be baptized (with water, as the context shows) in the name of the Lord.*" Now we have the authority of God's angel for saying that this command was binding upon them. Again; Paul, at his conversion, was directed by Christ, our divine master him-

self, when he appeared to him, to Ananias, to learn '*all things which were appointed for him to do.*' And the first thing, which was by the mouth of Ananias 'appointed for him to do,' was, to "*arise and be baptised!*" (Read the accounts of his conversion given by himself, as recorded by Luke.) Was this direction to Paul given from mere motives of expediency, or was it not rather by the appointment of Jesus Christ?

Although Paul himself was not commissioned, as the other apostles were, to baptise in any way, "*but to preach the Gospel;*" yet he was accompanied in his missions, by those who were so commissioned; and he preached and wrote in favor of water Baptism. We find that he always addressed his converts and brethren to whom he wrote, as baptised persons. And he appears to me to have attached an importance to the ordinance, which, but few at the present day are willing to allow, belongs to it. See Rom. vi. 4. Col. ii. 12. Acts xxii. 16. I. Cor. xv. 27. Rom. vi. 3. Gal. iii. 27. Tit. iii. 5. &c. &c.

And Peter writes that this Baptism doth now save us—as the ark saved Noah and his family—by the resurrection of Jesus Christ. Not the putting away of the filth of the flesh, but the answer of a good conscience towards God. I. Pet. iii. 21. It signifies our deliverance from that destruction and death of iniquity, which hath come in like the flood upon the world; the cleansing of the soul; our death and burial with Christ as it respects the former old man and the world of sin, and our resurrection in him and with him to newness of life. Is it, or was it, then, an unmeaning or unimportant act?

It seems to me evident, in every light that we can view it, that the Baptism commanded by Christ was water Baptism. The only remaining question is: Is the command to baptise converts still binding? It seems to me plain that it is. It never has been revoked by a counter command. The great and general commission directs that the disciples of *all nations* be baptised. And the apostles were commanded to teach the disciples which they made, to observe *all things whatsoever were commanded them.* They did so. And they taught their disciples to make disciples in their turn, and baptise them; which they were faithful to do. And thus water Baptism has been perpetuated till the present time, is still obligatory, and it will continue to be, till the command of Christ be given for its discontinuance.

G. C.

The wise shall inherit glory, but shame
Is the promotion of fools.

ANECDOTE.

In a certain town in Connecticut, three young Methodists, who had lately "got religion," visited the shop of a Universalist, and by their rueful countenances seemed to be unusually pious. The Universalist observing the gloom of Methodism depicted on their faces, took up his Testament, and thus accosted them—"Gentlemen, this is a *Universalist* Testament; with your consent I will read you a few sentences. He then read several passages which he thought favored the doctrine of Universalism. The young triumvirate began to exhibit manifest signs of uneasiness. The Universalist continued to read; they grew more alarmed, and eyed the reader with a most frightful physiognomy. He read on; they could endure it no longer, but fled, verifying the proverb, "The wicked flee when no man pursueth." To complete the farce, these three spiritual-born converts, near the same neighborhood, reported, that a certain Universalist had been reading to them his *Universalist* Testament, and that it contained the most *abominable falsehoods* they ever heard! Common sense, art thou lost in the fog of Calvinism and Methodism?

POPULARITY.

It is a fact, demonstrated by the *history* of mankind, as well as our own observation, that of all which excites men to action, a thirst for POPULARITY, bears the preeminence. Perhaps a more avaricious desire for this, nowhere exists, than among those who profess to be the disciples of the meek and lovely Jesus, who sought no worldly preferment. It is to be feared, that in too many instances, those who pretend to be teachers of the everlasting gospel, have sacrificed the principles of a good conscience, and gone counter to what they knew to be the truth, as it is in Jesus, merely to gain the applause of a fashionable but thoughtless multitude. But how averse to the true Christ—to the gospel in its primitive purity, is such *feigned piety*. Do those, who are employed as teachers of the oracles of truth, seek to please men, by shunning to declare the whole counsel of God, as revealed in the scriptures of the Old and New Testament, they are no longer "the servants of Christ," but of men. *Uni. Mag.*

The columns of this paper are accessible by any intelligent person who wishes in a candid manner, to controvert the views entertained by Universalists on the UNITY of God, and the PARENTAL character of the divine government.

Formake the foolish and live.

From the Sentinel and Star in the West.

BELLAMY'S TRANSLATION OF THE PENTATEUCH.

Whereas, the General Convention of Universalists of the Western States, passed a resolution at their last session, in regard to re-publishing Bellamy's Translation of the Jewish Pentateuch, with his critical remarks, &c. and having been repeatedly called on, to know if the work is likely to go to press, I take this method of returning an answer to our friends who have asked, or may hereafter wish an answer in regard to re-publishing the work.

When the Convention did me the honor to commit to my charge the highly important, and responsible task, of publishing the contemplated work, I felt inclined to comply with the wish of the Convention, provided, that on a careful examination of the work, and estimation of the expense, I should find that public expectation would be met without too great a sacrifice. After a careful investigation, I found, that should the wish of the Convention be complied with, in the letter of the resolution, the work would be attended with great labor and expense, while public expectation would be disappointed.

1st. The resolution requires the entire publication of the work in its present form, with additional notes from other writers, as well as original ones from myself. The work itself contains 538 pages quarto—with the additional matter, it would be swelled to something like 8 or 900 pages.

2. The work abounds with Hebrew characters and Greek letters, which would necessarily add to the expense of the work, without any recompence for the same to the common class of readers, as not one out of one hundred could read them.

3d. Although there is much in the work to be admired, and which would be highly interesting to the christian public, there is a vein of superstition running through the whole work, incumbering the same, while contradicted by the best criticism of the writer.—In addition to this, many of his positions are assumed without the shadow of evidence.

4th. The speculative opinions of the writer, unless controverted by the publisher, would make a false impression on public opinion, if published under the direction of the Convention, as they could never be adopted as the sentiments of the Universalists.

5th. An original work could be published at less than half the price, which would be worth much more to the christian public—as it might contain every thing in the work under contemplation of an interesting character, with much more interesting matter, in a much smaller compass.

6th. A work published under the high authority of the General Convention, ought to embrace entirely in accordance with the general views of that body, as their approbation would appear inseparable from a work published and patronised by them.

7th. Bellamy's translation, although it sets up a high claim to Hebrew literature, is a recent work, which has not underwent the fiery ordeal of learned criticism: Therefore, knowing my own acquirements to be extremely limited, I shrink from the high responsibility assigned me by the Convention.

8th. After having made up my mind in regard to the general character of the work, I received a line from the Rev. Hosea Ballou 2d, (in whose judgment and friendship I confide) with some brief observations on the work, which confirmed me in the view I had taken of the same: Therefore, being fully satisfied the resolution I have adopted will meet with the approbation of the Convention, I shall publish no prospectus of the work, or any thing of the kind, until the next session of the Convention. If that honorable body should believe with me, that an original work on the Jewish Pentateuch is necessary, and better talents cannot be prevailed on to undertake the compilation of the work, (if it is thought such a work would meet with patronage,) I should not refuse the undertaking.

While I am on the subject, I will give the reader the outlines of Bellamy's work: His object was to answer the objections which infidel writers have urged against the Jewish Pentateuch, by a learned criticism of the Hebrew text—He has shown that many of their objections are founded in a false translation of the original Hebrew: Such for instance as Genesis vi: 6—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." In his criticism on this, and many other passages he has succeeded well, and is supported by the strict rules of criticism. But what is most interesting in his work, he has shown that those angels who made their appearance to Abraham, Moses and other Jewish prophets, were simply men in the flesh—the officiating priests—*messengers of the Lord*—Such for instance was the *messenger or angel* which appeared to Abraham when sitting in his tent door; the angel who appeared to Moses in the burning bush, by the hands of whom, he afterwards received the law at the same burning bush on the Mount of God—*Mount Sinai*: Such also, was the angel of the Lord's presence, which led the children of Israel through the wilderness to the promised land—and all those angels who ate and drank with men.

Mr. Bellamy has said much in favor of this hypothesis, but the most convincing arguments in favor of the position are not brought forward by this writer, and appear to be hid from him by the mist of superstition which was emitted from his pen.

I may hereafter offer something to the readers of the *Sentinel* on this subject, as a specimen of what might be published.

J. KIDWELL.

For the Anchor.

THE GOODNESS OF GOD.

"To the Lord our God belong mercies and forgiveness, though we have rebelled against him."

What is the character of the one living and true God? is a question of great and solemn importance—a question in which the happiness of every individual in the wide-spread family of man, is highly interested. Whether, the great Eternal 'in whom we live, and move, and have our being,' is a cruel and unmerciful tyrant, who derives pleasure in tormenting the helpless creatures whom he has brought into existence; as, whether he is a being possessed of every possible perfection—a being in whom is centered every thing that is adorable and lovely; and who brought man into being, for the glorious and heavenly purpose of making him endlessly happy, are serious and weighty considerations—they are of deep and thrilling interest to us all,

But we need not err in this respect—we are not left to grapple our way in midnight darkness, and in the valley of the shadow of ignorance; for, in the sacred volume of divine truth it is expressly asserted, that 'God is love; that he is good unto all, and that his tender mercies are over all his works.' God's universal goodness is clearly demonstrated in the works of his hands, 'The heavens declare the glory of God, and the firmament sheweth forth his handy works.' The bright and refulgent orb of day, which is a fit emblem of the impartiality of the conduct of God, sheds its cheering and refreshing beams over all—"it rises on the evil and the good,"—it causes universal nature to smile and sing aloud for joy.

But the infinite, unbounded and impartial love of Jehovah, is exhibited still more conspicuously in the glorious mission of Jesus Christ. There it burst forth upon our astonished sight, resplendent as with the meridian glory of heaven—here we have a messenger sent from the imperial court of heaven, with the joyful news of praise and salutation for every long lost child of Adam,—"He was sent to bind up the broken hearted, to pro-

claim liberty to the captive and the opening of the prison to them that are bound.'

But here we would make a serious pause, and ask can it be an act of goodness in God, to torment his frail offspring in the awful prison house of hell, throughout the wasteless ages of eternity? If this be goodness in the unchangeable and eternal Jehovah, I ask, what, in the name of heaven, constitutes cruelty and malice? Endless misery! What dreadful and heart-rending ideas are conveyed to our mind by those two words! kind reader, did you ever in your calm and retired moments, contemplate on the sufferings of those who are condemned by the Father of all mercies; to wail within the dark reservoir of God's wrath and hatred? Do you ever in your imagination, descend into the lowest depth of hell; and there behold the miseries of countless millions?—But what is that I see? it is the flames of an imaginary hell.—Hark! hear the demons howl and gnash their teeth in the dismal regions of horror and despair!—hear those terrific screams, which cause the saints and angels to stand aghast and shudder!—But who is that I hear uttering blasphemies against God? A venerable and pious parent—an affectionate and beloved wife—a lovely and innocent child! Gracious heaven is this a reality?

Is this a true and faithful representation of the goodness of God? Impossible. It is in direct opposition to the revealed characters of our heavenly Father, 'for his mercy endureth forever.' It is also opposed to the mission of the Savior, who came into our world that he might present every soul spotless before the throne of Jehovah. He gave himself a ransom for all, to be testified in due time. And the Almighty, who cannot lie, hath sworn that it shall be accomplished, 'saying unto me, every knee shall bow, and every tongue shall swear, surely shall they say, in the Lord have I righteousness and strength.' 'How excellent is the loving kindness of the Lord.' Oh that I had the tongue of an angel, that I might expatiate upon the height and depth, and length and breadth of the love of God which passeth all understanding. It is as boundless as the universe itself! It is unsearchable and past finding out! Well might the Apostle exclaim 'that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

B.

Hudson.

Forsake the foolish and live.

For the Anchor.

BR. GREW.—You will confer a favor by giving the following Dialogue a place in your paper, in order that the Community may see how well conversant with the Bible, those young fanatics are, who fain would teach Universalists how to shun their fabled hell, and how to climb to heaven. But a few days ago very nearly the following discussion took place in this city, between an Universalist and a number of fanatics.

Fanatic.—Do Universalists believe in Christ?

Universalist.—Most assuredly they do believe in Christ, and more than any self styled orthodox under the canopy; for they believe he "gave himself a ransom for all to be testified in due time," and "in the dispensation of the fulness of time he will gather in one all things in Christ Jesus."

F.—Does the Universalist believe him to be more than man, or the mighty God, the Father, Son and the Holy Spirit?

U.—No, I answer for one; I do not believe in worshipping Gods, for he who worships the trinity or the triune God, I consider worships an Idol, which is not a Bible doctrine. But Universalists believe in the following bible language; "There is one God, and one mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all to be testified in due time." Do you recollect of having read this passage?

F.—Yes; but we have other passages which contradict that.

U.—"Well; gentleman, if you have a bible which contains contradictory passages, who are going to decide which is the true passage. I would advise you not to believe in a book that contains contradictions, for depend upon it, both sides cannot be right. The Universalist bible has no such contradictory passages, but all is plain and easy to be understood, but the word "Trinity," is not in it.

F.—We know you are wrong, and you will know it when you come to die. We do not believe there ever was a Universalist at heart.

U.—Gentleman, I should like to have you read Paul's first epistle to Timothy, ii. chap. 1st. to the 8th. v. inclusive, and then tell me your opinion whether St. Paul was not a Universalist.

F.—What is there remarkable in that passage?

U.—Some part of it reads thus: "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and come unto the knowledge of the truth."

F.—It don't read so.

U.—It does read as I quoted; and if you were to read the bible more attentively, you would not be so ready to contradict it; for at present you convey either real or wilful ignorance. The multiplicity of your questions and assertions, which your crew has endeavored to confound me with, I must pass slightly over. As to the passage you quoted, "If ye die in your sins, where God and Christ is ye can never come." I assert it is not a bible doctrine. The passage reads thus: "Ye shall die in your sins and whither I go ye cannot come." And in another passage Paul says, "he that is dead is freed from sin."

F.—Now, sir, you have quoted a number of passages in such a manner that you have libelled the bible.

U.—Gentlemen, the stubbornness you at present manifest confirms me you are wilfully ignorant. But I will quote one passage more, and then it is my turn to ask questions. "Wherefore we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men, especially them that believe." I have several questions to ask, which I hope you will be frank enough to answer. 1st. Do you believe that the justice of God unequivocally always takes place.

F.—Yes, most certain; and no man can stay his justice.

U.—Have you ever committed sin enough which in order to satisfy the just demands of God would send you to an eternal state of punishment.

F.—Yes, every day.

U.—Then, according to the answer you gave to my first question, you suffered endless damnation every day.

F.—The mercy of God interfered and evaded the arm of justice.

U.—Well, gentlemen, you must reconcile your contradictions; it is not for me to do it. But another question; Is your present disposition good enough to save all mankind, and make them all good citizens and true friends if you had the power?

F.—Certainly, it is the duty of all to make friends rather than enemies, and if it was in our power, we would save all and make them good instead of bad men.

U.—Well, gentlemen, you manifest a good disposition, and the almighty has this power, and don't you think his disposition is as good as yours?

F.—Yes; and a great deal better.

U.—Gentlemen, I can see no difference in our belief. I think we will profit by trusting all in the hands of a just God, and the result certainly will be well.

XENOPON.

P O E T R Y .

THE SAVIOR'S PRAYER.

BY EMILY TAYLOR.

"Neither pray I for these alone, but for them also which shall believe on him through their word."—John xvii. 96.

"No, not for these alone I pray,"

The dying Savior said;
Though on his breast that moment lay
The lov'd disciple's head.

Though to his eye that moment sprung
The kind, the pitying tear
For those who eager round him hung,
His words of love to hear.

Ah, where, ere yet another morn
Jehovah's house shall gild,
And eager spirits joyful turn,
Their morning praise to yield,—

Ah, where shall then his followers be
Before that morrow's close;
And He, their Master, where will He,
His wearied head repose?

That melting thought, and thousand more
The cross, the crown of pain,
The horrors of the evil hour,
Rush o'er Him—but in vain.

No, not for these alone he prayed,
For all of mortal race,
When'er their fervent prayer is made,
Where'er their dwelling place.

Sweet is the thought when thus we meet,
His feasts of love to share;
And 'mid the toils of life, how sweet
The memory of that prayer!

O ne'er in souls that seek his face,
Let strife, nor hatred reign,
To tell the unbelieving race
The Savior prayed in vain!

THE RATIONAL MIND.

Is improved by tracing effects up to their first cause; by true conceptions and inferences of the nature of the Creator drawn from the works of outward creation:—from man's bodily frame, and functions; from the design of God, in revealing the nature of himself in the bible; from a discovery of the nature of divine order therein, and how the truths of the word relate thereunto, and are perfectly consistent with his wisdom and being; the relation that this world stands in, as it respects another state of existence; and that the whole intent of its being, regards an end answerable to its creation, namely, the eternal bliss of mankind.

LOVE

Is the Soul, the Life, and animating principle of Truth; and so far only as there is of good in Truth, so far only as there is Life in it.

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REV. HOSEA BALLOU.

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B. B. MUSSEY, has just published, "Selections from Eminent Commentators, who have believed in punishment after death; wherein they have agreed with Universalists, in their Interpretation of Scriptures relating to Punishment.—By Lucius R. Paige, Pastor of the first Universalist Society in Cambridge.

Orders addressed to B. B. Mussey, 29 Cornhill, Boston, will receive immediate attention.
Jan. 1834.

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Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

Associate Editors.

THE DESTINY OF MAN.

A Sermon Delivered at Danbury, before the Connecticut Convention of Universalists, Oct. 9, 1833.

BY THEOPHILUS FISK.

"Man giveth up the ghost, and where is he?"—
Job. 14. 10.

If we cast a retrospective glance upon the past, we see that change, blight, and ruin, mark the page of history. The light of other days flashes on the stormy wave of life, like the beacon of decay, gleaming upon a land of graves.—The buds of hope have withered—the storm hath swept over the cankered flower like the breath of the desert, to scorch and blight. Earth's mightiest, have become powerless—the arm whose strength was unyielding, is palsied. The mother and the child—the hoary sire, and the giddy youth, have gone to their dwelling of repose. The hand that held the sceptre, the brow that wore the mitre, the voice that controlled the destinies of millions, the heart of the brave, and the warrior's arm, are hidden in the mansions of the tomb. They who loved or scorned, those who grieved, and they that rejoiced, all have passed away. The founders of kingdoms, the builders of empires, the wise and the foolish, the king and the beggar, have alike become a banquet for the beetle and the worm.

Where now the heroes of the olden time? Where now their matchless legions? Where the swarthy brow of him who trod the might of Marius down? Where the might of him who bowed the fierce Scythian? who trained the Roman eagles to feast on blood; and mar the noblest work of God? Ask the deaf, the dumb—a voiceless answer comes—they slumber with the dead.—The din of arms is hushed, the trumpet of their victories is silent. The ivy creeps upon their battlements, the raven broods in their decayed turrets; their deserted halls are crumbling into dust.—The thunder, whose bolt shivered empires, has died away upon the ear. Their spears no longer glitter upon the shrinking sight of foemen; a mightier conqueror hath spoken, and they are ashes; the heart of the haughty is cold, and the voice

of the eloquent is dumb. All have gone down to slumber in the charnel house. Lust and recklessness—have passed away like the remembrance of a dream.

In the house appointed for all living, is to be found all ranks, all ages, and conditions. Many, before whose eyes ambition had placed a glittering crown—the history of whose life was a record of brilliant hopes, and promising expectations, repose beneath a moss covered hillock. The fondly loved, and the dearly prized, lie side by side; the destroyer breathed upon them, and they are at peace. No groans mingle with their songs, no sighs heave their bosoms, all their tears are wiped away. Tho' their smiles no longer gladden our hearts on earth, though we miss the pitying tear when we are sad, their spirits rest upon a happier shore, where clouds and storms can never come. Life's weariness and strife is over, its pains are ended, sin and sorrow have ceased together. "What is your life? It is even a vapor, that appeareth for a little time and then vanisheth away."

It has ever seemed strange to the speaker, that an event, which comes alike to all, should bring such gloom and terror with it—particularly in a world where from the very nature and constitution of things, death must close the final scene of the great drama of human life. How singular, that an event that is so common, which we all know to be inevitable, should bring with it agitation, trembling, and fear—that we should associate with it the idea of darkness, dread and desolation; and it were some awful and unprecedented judgment—some horrible catastrophe—some terrible convulsion of the universe; as if nature had deviated from her course, and the mighty fabric were crumbling into ruins! What is there in this event that should cause the blood to chill and curdle in its bounding course? What is there in this, that should cause the heart to palpitate with undefinable sensations of dread and misery? Why do we start and shudder as we grasp the cold hand of the departed? Why so tenacious of this imperfect existence? Strange that those who have drank deep of the cup of sorrow—who have contended with a life of adversity—should call death the king of Terrors, when he comes as a deliverer!

Were it not for our erroneous education, were it not for the baleful principles imbibed in our childhood, we should never look for-

ward to this event with gloomy forebodings. The care-worn and grief-stricken—they whose hearts are heavy with clouds of care, and are bleeding in silence and solitude, would look upon a little mound of freshly piled earth, and say, here soon will my griefs be forgotten, and my cares ended—here I shall repose in quiet—here the scorching rays of slander cannot penetrate to wither the springing buds of hope and beauty—here the cold chilling breath of false friendship can no more freeze the warm current of human sympathy—here the frosty ingratitude of the hollow hearted will no longer paralyze the better emotions of the soul, and turn the heart to stone—for here “the wicked cease from troubling, and the weary are at rest.”

I would not be understood to mean that we can regard this event with a stoical indifference. I do not suppose that we can feel the invisible bonds that binds us to the earth—the loosening of the chords of life—the breaking up of its reservoirs of sympathy, with apathy. It is not to be expected that we are so callous as to feel no regret at parting with the friends we love—but that I would guard against, is, this shuddering and fear, when the voice of our Father admonishes us that it is time to go home! What though the road be dark—it leads to mansions of peace in the paradise of God! What of all this—the spirit cannot die—the ennobling faculties and the godlike affections do not go down to the dust—they came not thence, they return not thither, the frail habitation dissolves, crumbles and decays—but it is only the tenement—the occupant has removed to another dwelling. The fixed eye—the damp brow—the unchanging countenance—the heart whose current is congealed to ice—this is not the man—it was but his tabernacle for a season—but where is he?

A few brief days ago he lived among us, making glad the hearts of the desolate, and cheering the habitation of the destitute—his body now reposes beneath the willow or the elm—the turf has been thrown open—the dreary sound of the returning cloud has been heard—and humanity is incorporated with the dust—but where is he? The festive board is covered with plenty—but one seat is vacant. The hills were clad in cheerfulness, and the garden was decked with beauty, but the lillies droop and the beauty fades; he has passed away; and where is he?

Mark yonder storied urn; beneath it sleeps one whose glance might have shamed the eagle's eye, whose voice shook land and sea; his hand showed tears and sighs, and his the arm that reaped a red harvest in the field of death. His last watch-fire is quenched, his hand pil-

lows upon a torn banner and a broken shield, his arms are in rust, his eye is sealed in darkness, his giant frame is mingled with its native earth, his spirit is—where?

See that proud vessel, borne upon the stormy wave like a thing of life; for many a toilsome day she hath ploughed the mighty deep, now and she folds her weary wings, and rests from all her toils. See the crowded wharves, look at the gathering multitude of anxious friends, who thronged around with busy feet to catch the earliest tidings of those they love. The boats are manned, the crew are once more safe on land, but one comes not; a mournful tale that seaman's history; his cheerful countenance will no more bless the aching eyes of those who have kept a tireless watch for his return. His body sleeps beneath the briny wave, the ocean is his sepulchre, but he is—where?

Why leans that man upon his staff? he is not of the aged, nor is he weary, yet he trembles! That garb of woe reveals the cause—he is companionless. She whose smiles had lighted up his pathway, whose voice to him was sweeter than the melody of birds, has become a tenant of the house of silence. A blight has fallen upon his manhood; left like a solitary oak in the midst of a fallen forest, the lone monument of departed beauty; shadows are on his heart; affection's fondest links are shattered; she whose hand had soothed the unquiet throbbing of his troubled brain, has departed, but—whither?

There is wailing by that social hearth side; forms are bending down in fear and agony that but yesterday were rife with joy and gladness; stifled sobs rend the bosom that attempts to smother them; tireless that household stands to mark the pallid cheek and sunken eye, of a mother fondly loved. Where but a day ago was health and comfort, now is seen the deep lines of pain, disease and death. Lovely and sad is now the dwelling where joy so lately laughed. Gently had the dying one watched the pillow of their sleeping innocence; kindly had she mingled her sympathies with the joys and sorrows of humanity; the pillow had been softly smoothed for the weary head; her voice had smoothed the troubled mind; but now, the pulse grows faint and feeble; the cords of being are parted asunder; the eye, though glazed and dim, still turns with unchanged affection upon those who will soon be orphans; they still hear the soft accents of love falling from lips that must soon be cold. One more feeble pressure of the parched hand, one more fond look, and nature's last debt is paid; she is gone, but—where? Dare you urge the question? You who believe that the putting

out of the lamp of life, is the last farewell to existence; that we go down at death to the bondage of the tomb, its blackness and darkness forever; dare you ask this question, who believe that the valley of death, is one long continued midnight, unescapable and eternal, no better land beyond? O how dreary is such a thought; that all our hopes and aspirations, all our visions of felicity and future glory; all our friendships, should be forever shrouded in the narrow house of silence! That the Great Spirit has called intelligence into being, lighted up the spark of existence for a few years, but to be quenched with the black waters of death! No! That Being, that Power, which protracts my existence one hour, can continue it countless ages if he pleases! If future existence be a blessing, and its author be benevolent, will such a gift be withheld?

If we pity the man who has no hope in his heart, no yearning after a higher and holier being, whose grovelling mind is satisfied with the grossness and sensuality of earth, whose spirit never aspires beyond the dark prison in which it is confined, nor rejoices in the expectation of ultimate emancipation. If we pity him who affords no evidence of a superior organ, no manifestation that he ranks higher than the cattle upon the hills, what must be our sympathy for him who looks forward with freezing anticipation to an eternity of unmitigated agony!!

If he who lives without hope and without God in the world, is to be pitied, how much sympathy does he deserve at our hands who startles at the rustling of a leaf: whose hair rises at the moving of a straw? He believes, but it is the faith of those beings whose belief is coupled with trembling, with wretchedness and fear. How dark and desolate must that bosom be, whose faith is cruel; who looks forward to the end of life's journey, as an event of all others the most awful; who expects at the gate of the heavenly courts, to part and that for an eternity, from all that he loved on earth! What is existence to him? He is severed by anticipation from every thing most dear; all that has made life a blessing, he sees in the mind's eye, destined to an eternity of hopeless and unavailing sorrow. Let this belief grow strong. Let this gloomy faith become firm, and unwavering; and the associations of kindred, and the felicities of home, are his no more. For him the morning brings no gladness, the evening no rest. On him the glorious sun shines with sickly rays and the stars shoot malignant fires. For him the heavens distil no refreshing dews, and the skies wear no brightness; the fields no verdure; and for him the flowers bloom in vain. The

smiles of his consort, and the glad voices of his children, harrow up his soul with the awful images of their immortal pain and undying agony. Let one of the tender plants that are clustering around his family hearth, be rudely torn away, without a moment for repentance; called in an instant to the presence of one he considers an unsparing Judge; and dare you ask that man, thy child has given up the ghost, and where is he? If that parent believes in his creed, what mountains must be on his heart that faith cannot remove; what fire in his brain that oceans of tears cannot quench. And call you this peace on earth? call you this the religion of Jesus? Call you this a revelation of good-will to men? Are these the doctrines that are to speak peace and comfort to the troubled soul? Compared with this, the barren and unpeopled desert of Atheism were an Eden! An immortal existence bestowed by an all-wise God to be an unending curse; call you this the knowledge of glad tidings of great joy which shall be unto all people? O what bitter mockery is this; how absurd, how impossible!

Look at our unbelieving friends as they leave their Temples of mourning, after having listened to tidings of endless despair! Do they rejoice, as did the early christians, with joy unspeakable and full of glory? Ah! No—Their heads are bowed like the bulrush—their eyes are dimmed with tears—their bosoms heave with uncontrollable sorrow. Can the religion of Jesus produce such opposite effects now from that of former times?

If the doctrine of free agency be true—if the notions of our brethren be correct who affirm that God places good and evil before us and permits us to choose freely—he neither decreeing our happiness or saving us from misery—then there must be a time when we begin to be agents; we surely are not born so—we cannot choose and refuse when we begin to exist—this cannot be done until we have a knowledge of good and evil. Fix then upon a point in your own minds, when the child begins to be an accountable, moral agent—be that time longer or shorter—be it a single hour, or a single day. At night the child dies. The spirit has been given back to its Maker, ere the heart had grown familiar with the wiles of sin—ere the bitter fruits of guilt had been garnered up. A day ago and he was his mother's pride—the blossoms of the spring had called him forth to revel in their sweets; at night he turns away from his accustomed friends, to pillow upon his mother's arm. There's suffocation in the throat, a weight is upon the breast as if a heavy hand were laid upon him; his lips turn dark and

tremulous and the breath comes feebly up; the cold damps gather upon his brow, and he is gone; but where? That child of thine fond parent, may be pinioned in the burning flood of quenchless fire, for the sins of that single hour of his moral accountability, may be doomed to live in the fearful gulf forever! Aye, if your creed be true, he must be doomed to live on, and burn, and burn, and never be consumed, for the sins of a single hour. Say, kind mother, when you miss the prattler at your knee, when the morning dawns and no voice breaks upon the ear with its tones of gladness, then think that thy priceless gift now inhabits the dismal lake the sinner's burning home, where gnashing teeth and horrid groans know no ceasing world without end! and tell me that your faith affords you unspeakable joy! Talk not of shuddering at God's truth—tell me not that dark shadows gather around your couch, and a sorrow that will not be alleviated, and cannot be comforted, seems wearing away the channels of life. Tell me not that memory comes back to overflow the soul with grief, that you pour the unavailing tear and heave the bitter sigh! Your religion is a religion of peace you say. Your God, is a God of mercy you affirm. Why then these black dreams of horror; can the all merciful and all good do wrong? Did not justice require the infliction of this awful, dreadful doom? And can you repine at any act that is of God's glory?

O mind, mind! how canst thou be fettered and enslaved? how can thy noble powers be used to make a tyrant of thy God! For this, was it, that a Savior died? to bind the soul in shackles, and drive to madness and despair? O man, man; does not thy cheek burn with shame, that any can preach a hell to fill their coffers? That the heralds of the cross can scatter mildew upon the holiest joys of earth, for the sake of mammon! and yet we are told their God is love. What loves and does not preserve and bless? The untamed Lion loves her whelps, the pathless desert ringing with appalling echoes attests her rage at bereavement. The grisly bear, the cruel tiger, and the foul hyena love their own, with an affection that danger nor death cannot diminish. The untutored savage as he roams the howling wilderness in search of prey; would he do this were it not for those he loves? Christians and Pagans love their own, but the Christian's and the Pagan's God is cruel! The Hawk loves the trembling Dove, the Wolf loves the tender lamb, the Crocodile loves, the Anaconda loves, but does your God love in this manner?

How long shall it be unto the end of these

wonders? When shall the noxious vapours that have settled upon the book of life, be dispelled by the bright beamings of the sun of Righteousness? When shall we see and know, that the thankless and the just, are fed by the unpurchased bounty of a common benefactor? When will the spirit cease to shrink at the thought of its final disenchantment? When will men have a strong and living faith in the strength of an everlasting arm?

Why do we mourn when the beautiful and the good, are called to return to their father's house, before a shadow hath passed over their cloudless sky, while the well-spring of gladness is at the full, ere the freshness of youth had been sullied, or the dark stream of crime had risen in the mountains of sin? O weep not for the early dead, rather mourn the victims that ruin revels on; weep for those whose spirits seem withering in cold and comfortless sorrow. It is better far to rest within the narrow cell of silence, than to live with tears of guilt, and shame, and grief—a barren weed, shunned as a plague spot. "There is a gloomier grave, than that of death."

Should we mourn the aged? Should we be sad to see the "shock of corn, fully ripe," gathered in? Should we mourn to see the sun, after a day of glory, sinking with his violet banner to repose among the islands of peace? making the earth glorious in his evening declination? Why weep we then that he who has run his race with joy, is called to rest when his weak hand becomes palsied, and his eye becomes dim? Weep we for ourselves? Who would live always? Would not immortality on earth be a melancholy gift?

"Our fathers where are they?" They sleep, as all must sleep in the voiceless slumber of the silent dead. Do we start and tremble that we are doomed to follow? Are we grieved to think that we must leave this glad earth, and its familiar glories, its clouds and streams, its leaves and flowers? Are we terrified that the noiseless foot of Time is hastening on his way, with shadowy wings to sweep us from the haunts of men? Are we disquieted that the waters which break upon the shore without sound, seem rising drear and dark around us? Do we tremble and shrink at the touch of that cold hand which wipes away all our tears? Do we start back affrighted to look upon the "pulseless sepulchre?" Hope bids us look beyond earth's shadows, and the grave's silence; faith points across the dark wave to the quiet of the spirit land, to scenes of boundless bliss in the Paradise of God. How cruel must be that hand that can

rob us of this support! How unfeeling must he be, who sows in our bosoms seeds of distrust, and doubt, respecting our future welfare, and leads us to despair of God's unchanging mercy! Take away the hope of a happy hereafter, and the world is a dreary blank.

To those who believe that we shall have the same kind father in another world, that we have in this—that he was good when he made us, good when he calls us hence, good yesterday, to-day, and forever, death has no terrors; it comes in the garb of a friend to end our toils, and exempt us from perplexity.—To those who rely upon the promises of God, that "As in Adam ALL die, even so in Christ shall ALL be made alive," death comes as a deliverer, to burst our shackles, and to break our bands. Death is but the beginning of life; should we then afflict ourselves respecting an event that ends our troubles and begins our joys? We were not afraid to be born, and why should we fear to die? God never calls until the mansion is prepared. "We know that if this earthly house our tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Faint not then thou weary mariner, although thou art tempest tost upon the billows of death, in a moonless midnight of wrath and peril; shrink not even should despair sit upon the shrouds; though clouds dense and dark, have shut out the trembling light, a pilot's at the helm, whose voice can hush the howling storm to rest—his arm is salvation, his voice peace. Your maker and owner has said "I will NEVER leave thee, nor forsake thee."

The death of friends is an affliction, a deprivation to which the mind becomes but slowly reconciled. But it is only when we mourn the loved and lost as those who have no hope, that we feel the full force of that sickening sorrow which hangs heavily upon the heart, as though it would press us down to the narrow dwelling that opens at our feet. There is an indescribable sensation of horror, when for the last time we gaze upon features so pale, so altered, and so cold. When we stand by and hear the clods tumbling upon the coffin—oh! how fearful is the foreboding that, here we part forever—here must end the feelings and affections to which we have so fondly clung—that the sympathies and kindnesses of which we have so long partaken, are here to terminate! Oh! how insupportable is the agony of such a state. If I am not allowed to cluster around me in the regions of the blessed, those tender images that are engraved upon the soul—if there is to be a separation among the family of the Most High—then let me sleep that dreamless slumber that knows no waking.

But there is a light dawning amidst all this darkness—it shines when other lights grow dim—to guide and to save, never to destroy or allure. It is the light of a Father's unchanging love. It is the blessed tidings of deliverance to those who, through fear of death, have been all their life time subject to bondage. It is the precious promise of heaven—it says let not your hearts be troubled—take no anxious thoughts for the morrow, for "NONE of us liveth to himself, and NO MAN dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we LIVE, therefore, or DIE, WE ARE THE LORDS. For to this end Christ both died, and revived, that he might be Lord (owner) both of THE DEAD and living." (all mankind.) Rom. xiv. 7, 9.

Here is unfailing comfort—and undying hope—here are crowns that that never crumble, for they are crowns of life—here are laurels that never fade, for they grow in an unpolluted clime—the fires in the temple of truth never go out—their incense ever burns—the doors have been opened never more to be closed—We read upon the walls in burning letters of golden light an answer to the question where is he? The response is heard, and seen, and felt, "the dust returns to earth as it was, the spirit to God that gave it."

THE WIFE.

Nature and Nature's God smile upon the union that is sweetened by love and sanctified by law. The sphere of our affections is enlarged and our pleasures take a wider range. We become more important and respected among men, and existence itself is doubly enjoyed with this our softer sex. Misfortune loses half its anguish beneath the soothing influence of her smiles, and triumphant when shared with her.—Without her what is man? A roving and restless being—driven at pleasure by romantic speculation, and cheated into misery by futile hopes—the mad victim of untamed passions, and the disappointed pursuer of fruitless joys. But with her he awakens to a new life. He follows a path—wider and nobler than the road to self-aggrandizement—that is scattered with more fragrant flowers and illumined by a clearer light.

Conversation.—It is a secret known but to few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.

No man hath a thorough taste of prosperity, to whom adversity never happened.

EDITORIAL.

SUSCEPTIBILITY OF SINNING NECESSARY TO
MORAL AGENCY.

It is not our desire nor intention to interfere in any of the controversies on the subject of our peculiar sentiments now pending between our own ministering brethren, and those of other denominations, with whom they are engaged. We are perfectly willing to trust our cause in the hands of God, and in the hands of those engaged in its defence, fully assured that truth will lose nothing by investigation. We have full confidence in their ability to conduct the discussions with honor to themselves and to the good of the cause. In the controversy between Messrs. Morse and Lee, however, we have seen a sentiment advanced by Mr. Lee to which we cannot subscribe, and which seems to us to involve the idea that heaven and even its eternal Author are as imperfect as this earth, and the creatures by whom it is inhabited. The sentiment to which we allude is presumed, from the character and standing of Mr. Lee, to be the sentiment of the great body of Methodists on that particular point. It is as follows;—

“Moral agents may sin and be lost, for a being which cannot sin is not a moral agent, and a being which is not a moral agent cannot render to God moral obedience, nor possess moral virtue or holiness.”

Such is the sentiment advanced by this spiritual Goliath. Perhaps we do wrong in ascribing it to the whole body of Methodists. But we have seen indications of a similar sentiment among all those with whom we have ever conversed on this subject, and therefore consider ourselves justified in ascribing it to the whole body.

For ourselves, however, we consider it one of the grossest errors the world has ever produced. A moral agent is a moral actor—a being capable of acting in a moral point of view, or in accordance with a moral law. Now such a being, we apprehend, can be constituted so as to be unsusceptible of sinning, or acting contrary to the dictates of a perfect moral law. We conceive that imperfect moral beings may acquire a degree of knowledge, and combine with their moral nature such pure principles, as to be incapable of acting wrong. To the sentiment advanced by Mr. Lee, therefore, we have some very serious objections, which, in our own mind at least, completely invalidate the position.

1. It will not be denied, by any intelligent and well informed member of the Methodist connection, that God is a moral being. He indeed is not merely a *moral*, but absolutely a

free agent. If however, “a being who cannot sin is not a moral agent,” then God himself is susceptible of sin. But will any one, possessed of a common understanding, suppose that the being with whom is the most spotless and perfect purity is capable of committing sin—of doing that which he has forbidden? It is impossible. If then, “a being who cannot sin is not a moral agent,” and cannot, therefore “possess moral virtue and holiness,” then God has neither “moral virtue nor holiness.” God however, according to scripture and the concessions of all christians, is both holy, just, and good. This one fact therefore is sufficient to invalidate the position.

2. The consequences to be drawn from the above sentiment of Mr. Lee do not stop here. It not merely supposes that God is susceptible of sin, or else incapable of holiness; but angelic natures also and beautified saints; and supposes further, that a future state is a state of frailty and imperfection. At least if the sentiment is admitted, one of two things must follow. 1. Either rational beings, in a future state, are not *moral* beings, and are therefore incapable of rendering to God moral obedience, or possessing moral virtue and holiness; or else, 2. they are as imperfect and susceptible of sinning as in this life. If the first of these is true, it only corroborates what we have frequently said, that the pertinacious advocates of *free agency* are themselves about two thirds rank *fatalists*. They unite in contending that man is a free agent in this life—so as to have an opportunity to be damned; but the moment he steps over the threshold of the grave into the abode of eternity, his nature is radically changed—his doom is irrevocably sealed for happiness or misery, and he becomes the veriest machine that could possibly be formed. He is therefore incapable of moral obedience, moral virtue, or holiness.

But if this is not admitted, and it is contended that men will be moral agents hereafter as well as here; then, according to the sentiment above advanced, heaven is a state of imperfection, angels and the redeemed of the Lord are liable to sin; and hence may fall and be finally lost, even after they have once been saved. Heaven is insecure from the pollutions of sin; the whole host thereof may rise up in rebellion against God; hell's infernal inhabitants, being moral agents, may break over its borders, join the rebellious host of heaven and overturn the kingdom of the Almighty. All this may occur, provided God has given to man a moral agency which he cannot control; in other words, provided *rational* beings cannot be moral beings without being susceptible of transgression. And further, moral beings must be

capable of sin, or else they cannot obey God nor exercise moral virtue or holiness.

To such a sentiment, therefore, we cannot yield our assent; and, if we were to express our opinion in relation to a pending controversy, we should suppose that a man under the necessity of advancing sentiments like this, to support his side of a controverted question, was driven to pretty close quarters.

R. O. W.

TEMPERANCE.

The cause of temperance is a good one, and we rejoice in every well directed effort to promote its advancement. It commends itself to the best wishes of every philanthropist while its universal prevalence would constitute the greatest blessing on the human family. In a course of lectures with which Dr. Beman has favored the public on moral philosophy, and which have been highly creditable to him, he made an allusion to the use of cold water involving an argument far from being conclusive to us. Having instituted an analogy between the mental and bodily appetites, he observed "that when a man was hungry he naturally or instinctively took food, and when he was thirsty, nature taught him to satisfy his appetite by drink, *provided he drank cold water; God never made any thing else for that purpose.* The idea which he evidently intended to convey was this; that God had provided water to satisfy the thirst, any thing else was a perversion or abuse of the blessing he had provided. Water and water alone was made for the drink of man.

If the principle here adopted be correct, that human art in the preparation of drink, is a violation of the simplicity of nature, and therefore wrong, it will apply to *eating* as well as *drinking*. It might with equal propriety be said that God never made a loaf of bread, a pie or pudding, or cooked a beef-steak. The art of cooking is as wide a departure from the simplicity of nature as that of fermentation and distillation; and yet few would advocate that we should live on herbs and roots, the the natural produce of the soil, without subverting them to a culinary process.

We have before said that we are the decided friends of Temperance, but we cannot really see that we are more bound to abstain from *immoderate* use of fermented and spirituous drinks because drunkenness has resulted therefrom, than we are from dainties of the table, because the vice of gluttony has been indulged. There are several brethren in our denomination that have acted on this abstinence principle, and for some time have wholly abstained from meat, arguing that the stimulus of

meat and seasoned food was as detrimental to the perfect health of the body, and mind, as that of strong drink. This was acting with much consistency and would have been completely so, if they had eaten their food in its crude state.

We cannot learn from the Scriptures that the use of strong drink is interdicted. Its *abuse* is often highly answered, its *moderate* use never. The first miracle of Christ at Cana, in Galilee, was to furnish good wine for the guests. As Dr. Beman is a Trinitarian, his statement was incorrect, for his God did provide *wine*, on one occasion at least, in the place of *water*. If we are admonished, "be not drunk with wine, wherein is excess; we are recommended to use "a little wine" when the stomach may require it. Our Savior certainly was not a cold water man, for the charge was brought against him by the self-righteous people of that day, that he was "a *gluttonous man* and a wine-bibber, a friend of publicans and sinners, because he came eating and drinking." In the institution of the Eucharist, wine was made use of, and it still continues to be. Can that be a vice out of the church which it is a religious duty to perform in it? It may be said that in the church, people only take a little sip of wine. That may be true, but it was not the case at the time of its institution. It was literally a *meal*, and wine was the beverage made use of. Wine was the common drink of the east, and many used it inordinately, and drunkenness was so prevalent as to meet with frequent and merited censure from Christ and his Apostles, yet we do not find on that account that they abstain from it themselves or interdicted its *moderate* use to others.

In the remarks which we have made, we have not been actuated by any hostility to the cause of temperance: we sincerely and devotedly wish it success, but we wish to see it promoted by proper measures and advocated by sound arguments. It has often been wounded "in the house of its friends," and in no instance more than in the opprobrium which its enthusiastic advocates have attached to those who were unwilling to subscribe to their paper of total abstinence. Though perfectly temperate in the use of drink, they have been held up to public view with odium, and often placed on the level with the greatest sot.

C. F. L. F.

Decision of character is greatly to be desired; let it be cultivated by all.

Did universal charity prevail, earth would be a heaven, and hell a fable.

WATER BAPTISM.

Agreeable to our promise, we will now bestow a little attention upon the communication which appeared under this head in the last number of our paper. To reply at length to all of the remarks of our correspondent in reference to this ceremony, would require more time and room than we can at the present moment devote to the subject. We shall, therefore, only glance at the most prominent particulars in the article before us, and leave the subject to the consideration of the reader.

The first objection to our views, is predicated upon the *assumed* import of the term 'baptize' contained in the command of our Savior: "Go ye and disciple all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Spirit," &c. Here our correspondent takes it for granted, without the least shadow of proof, that the "simple and general import of the term" is *water baptism*. This is indeed a very easy method of reasoning, but not quite so satisfactory as an incredulous mind might desire. That the primary and general signification of the Greek term 'BAPTIZO,' is *immersion*, we readily grant, but that it necessarily denotes immersion *in water*, is fearlessly denied. This is the position which it remains for the advocates of this ceremony to substantiate, and it becomes them to inquire whether they have not reasoned from false premises in their arguments which have been predicated upon this position. They should remember that the occurrence of this term in the numerous instances in Scripture, obviously *disconnected* with baptism *in water*, can be alleged against their gratuitous assumption concerning its import, and that the acknowledgments of their own best accredited writers have attested the fact that the term "baptizo" and its derivatives has no more necessary connexion with water, than with *fire*, or the *Spirit*, or *sufferings*, all of which are associated in the New Testament, with the use of that term.

It was observed by our opposing brother, that "there is no intimation, either in, or in connection with this command, that any other baptism was meant than the one implied in the literal acceptance of the word." To this no one will object, as every intelligent Baptist must admit that the "literal" import of the word is nothing more nor less than *immersion*. To say that its literal, exclusive acceptation is immersion *in water*, is to assume without proof, what is disallowed by facts. That the term 'baptize' is repeatedly applied by the christian writers to the *immersion of the mind* in that divine afflatus which (to an unusual degree,) accompanied the introduction and establishment

of christianity, and that our Savior spake of his approaching *sufferings*, as a 'BAPTISM,' wherewith he was soon to be "BAPTIZED," (see Luke 12: 50,) are *facts* of which no attentive reader of the scriptures can be ignorant. The argument of our friend, in favor of baptism *in water*, predicated upon the 'literal acceptance' of the term 'baptizo' and its derivatives, amounts to nothing, as that 'acceptation' had no more connection with *water*, than it had with the communication of truth, or with the sufferings of Jesus.

The next argument of our correspondent in favor of water baptism, is predicated upon "the practice of the disciples or the manner in which they obeyed the command;" in regard to which he says: "it was their universal practice either to baptize their converts *with water*, or to command them to be so baptized." That the early christians did in some instances make use of water baptism, there can be no question, although we think our friend would find his powers of mind somewhat heavily taxed if compelled to *prove* that "not a single convert was adopted into the family of believers without this kind of baptism." The record of the 'Acts of the Apostles,' to which he refers us for information on this subject, cannot be supposed to furnish a detail of the circumstances which attended the *reception into the family* of believers, of the numerous converts to christianity, during the *forty years* of their public ministry, when the whole of that record could easily be copied into two or three numbers of our paper. The pretension that *all* of these converts were the recipients of water baptism, is much easier advanced than shown to be true. The Apostle Paul, who probably made as many converts to the cause in which he labored, as any of his 'fellow helpers to the truth,' and whose writings constitute so large a portion of the New Testament, after thanking God that he had baptized *only* Crispus, and Gaius, and the household of Stephanas, declares "I know not that I baptized any other." And we are inclined to think that it was no part of this apostle's labor to command that to be performed by others in the christian church, which he publicly *thanked God*, had so seldom been performed by himself.

If, contrary to our belief, it could be shewn that the practice of the early disciples was invariably in favor of the performance of this rite, it would still be left with the advocates of this ceremony to shew that the practice was *required* by the commission they received. The command—"Go ye and disciple all nations, baptizing them in [into it should have been rendered,] the name of [or the knowledge of] the Father, and of the Son, and of the Holy

Spirit," contains not a syllable about immersion in water. The disciples were sent forth as the promulgators of the new religion they had embraced. They were commissioned to instruct mankind in the knowledge of those great truths which their divine master came to establish. In accomplishing this object they would immerse their converts into the name (or doctrine) of the only true God; of Jesus Christ whom he hath sent; and of that Spirit of truth and power which pervaded his mission, and attested its heavenly origin.

To suppose, as many do, that baptism "in (into) the name of the Father," &c. consists in the formal repetition of those names over the candidate as is usually practiced, is to say the least, very gratuitous, as there is not among all the christian records a solitary instance in which the supposition is countenanced by the precept or example of any of the early disciples. On the other hand, they uniformly baptized as they instructed in the name of JESUS, or in other words, into the truths of his religion. When we read that his is the only name given under heaven whereby we must be saved—that his disciples should be hated of all nations for his name-sake, and that they counted it their joy to suffer for his name, &c. &c. We can readily perceive that "his name" is but another form of speech for that system of religion which he was sent to communicate to the world. Paul in his epistle to the Galatians, (ch. 3: 27.) remarks to his brethren, "as many of you as have been baptised into Christ, have put on Christ." That the baptism here spoken of was expressive of their reception of christianity and the immersion of their minds in that divine knowledge which it unfolds, there can be no doubt, as this was the only subject alluded to in the connection.

Our correspondent has some very singular, and to us objectional ideas concerning the baptism of the Holy Spirit. He says "Christ baptized 'with the Holy Spirit, and with fire,' both believers and unbelievers. Upon the one he poured out his spirit; the other he overwhelmed with the punitive and destroying baptism of fire," or that "fiery vengeance" which he brought down upon the wicked. From this supposition we are inclined to dissent, not because the term 'baptize' might not with great propriety be applied to tribulations and punishments, but because we can discern no reason for the belief that such was its application in the language of our Saviour. If this interpretation be a correct one, it is obvious that the two baptisms of the 'Spirit' and 'fire,' are as opposite in their natures as light and darkness. Our own acquaintance with the christian records has never discovered to us a solitary in-

stance in which the infliction of 'fiery vengeance' is spoken of as a 'baptism,' and we venture the assertion that not an instance can be produced in which the 'baptism of fire,' (by which we understand the invigorating, purifying influence of the baptism of the 'spirit,') is spoken of as a distinct baptism from that of the 'spirit. By the 'Holy Spirit,' which it is so repeatedly said, came upon the early disciples in an extraordinary manner, we understand nothing more than the illumination of truth, or that divine afflatus which accompanied, the introduction of christianity. By the 'baptism of the holy spirit' we conceive of nothing more than the immersion of the minds of those disciples into the knowledge and power of that truth. That this was emphatically the "baptism of Christ," (or rather of the christian Mission) is certain from the fact that he, (or rather his Mission,) was the appointed medium of that divine communication of truth in which it consisted; and that this immersion into the truth was in many instances effected through the instrumentality of the teaching of the apostles, is evident to our mind, not only from the nature of the baptism itself, but from the occurrences mentioned in the book of Acts, as the reader will perceive by a reference to chs. 10: 44 and 19. 6.

The reasoning of our correspondent predicated upon the direction of Peter to Cornelius, and the inference he has drawn from what he denominates 'the authority of God's angel,' are to us far more amusing than convincing. Neither the practice nor the direction of the early disciples in regard to water baptism can furnish any evidence of the validity and perpetuity of that ceremony, unless it can be shown that their practices and directions are still binding upon us. This is the principle which it devolves upon the advocates of this rite to establish. It is well known that the ceremony of water baptism was practiced among the Jews for a long time previous to the introduction of christianity, and that as a matter of expediency the apostles did many things themselves, and directed others to do the same, to accommodate themselves to the prejudices of their countrymen, which were neither required nor appropriated by the religion of Jesus. Paul was directed by the elders at Jerusalem, to go into the Temple and purify himself after the manner of the Jews. This direction Paul not only obeyed himself, but persuaded others to perform the same service. Will any serious person pretend that his example in this particular, and the direction of the apostles which occasioned it, are obligatory upon christians of the nineteenth century? Surely not.

But why are not the example and direction

of the primitive disciples in that instance as deserving of our imitation, as they have been supposed to be in the former? The principle is the same in both cases, and if the argument of our opposing brother is admissible in the one it is equally so in the other.

H. J. G.

To be continued.

TO CORRESPONDENTS.

Our friend, Rev. Geo. Campbell, must excuse us for the delay which local circumstances (which it is here unnecessary to mention,) have occasioned in the publication of his articles in defence of 'misery after death.' The out-door concerns of the 'Anchor' have of late required so much of our time, that we have been compelled against our intention and desire, to let them remain upon our table for several weeks. If Br. C. will be as brief as practicable in his communications upon that subject, and confine them within the precincts of reasonable argument, he may give himself no uneasiness over the fear of their exclusion from our columns.

G.

RELIGIOUS NOTICES.

Br. Williamson will preach at Mc. Chesney's school house in Brunswick, on Wednesday evening next.

Br. C. Woodhouse will preach at the Universalist church in Lansingburgh, on the third Sunday of the present month, a week from tomorrow,) afternoon and evening.

SCEPTICISM.

Scepticism! thou god of the pretended philosopher; thou art good to excite inquiry, but if I must, after all my researches, worship at thy shrine, let me remain in ignorance. If after I have followed thee through the fields of science and listened to all thy suggestions, while examining the phenomena of nature, I must still listen to thee on the brink of the tomb, and fear to clasp the hope of future life because thou art too timorous to believe, then go; I will follow my heart and receive from Faith what thou dost deny. Annihilation! Nonentity! to sleep that dreamless sleep! The eyes never to open on the works of Almighty God! The bosom never to glow with warm emotion on meeting those we love! the mother, when laying her babe in the silent grave, to take an eternal farewell! the tender cords which entwine the feeling heart to be severed forever!

"Ah me! the laurel'd wreath that ~~murder~~ rears,
Blood nursed and watered by the widow's tears,
Seems not so foul, so tainted and so dread,
As waves the night-shade round the sceptic's head."

I have felt the grasp of scepticism. I have doubted, laughed at the folly of him who thinks that 'day will dawn on the night of the grave,' and have endeavored to console myself with the barren comfort of this, at best, a world of care and anxiety. When life was young, and a full flow of spirits made it "dance to notes of livelier measure," I complained not. But when time had run and the winter of life made his approach, when I looked back and found existence here is little more than expectation, or continual grasping for that we never reach, my heart grew sick. I looked on the world, its beauty had vanished. The flowers unfolded no charms, society was busy, all engaged; but I had seen the vanity of their pursuits. I looked upon the youth, just entering upon the active scenes of life, with a heart full of emotion, a fancy displaying the most brilliant colors and the most polished gems, with a mind full of expectation, looking forward to long happy days. I could not, I wished not, to dispel the illusion; but what will this youth have gained when his race of three-score years and ten is run. Like me he may then sit down upon some mouldering remnant of an oak, and say, "I have lived and have toiled, I have sought for knowledge, I have hoped for happiness, but I have not been happy. When my labor was successful it was often injurious, and when I obtained knowledge it pained me to think how little I could know." When my friends began to fall by the shafts of death, when I had followed one by one to the narrow house all that was dear to my heart, when I saw myself like some solitary tree, blasted by the lightnings of heaven, and my branches mouldering at my feet.

Then I asked some other consolation than to be told all that was dear is gone forever, and that I shall soon be laid beneath the clods of the valley, to be eaten by worms! Then I said let me believe, find in the anticipation of another world the bliss denied me in this. Let me dream of futurity, if it be illusion when I am dead I shall feel no pang of disappointment.

Those who are acquainted with the religion of Christ will readily perceive its adaptation to man in circumstances like these. It points to another world, informs us this world is not our abiding place, is ~~not~~ our final home; that we are placed here as in a disciplinary state, preparatory to our entering a world where the painful emotions are never excited, where parting and disappointment can never diminish our felicity or cause a sigh.

I have courted philosophy, I have felt proud to call her mine. I delight in her conversation still, and no slanders, however loudly uttered, shall ever make me blush to be called a

philosopher. The study of nature, the acquisition of knowledge, opens a prolific source of pure and rational pleasure; but this pleasure is much refined when united with a firm belief in a future state of existence, and an unwavering confidence in divine protection.—Nothing is more pleasing than to look upon the world as under the care of a Being who regards it with love, and will finally say to the living and the dead of the intelligent part, “loose the shackles of your mortality, the badges of sin and misery, rise to the kingdom of your father and enjoy the bounties of his table, and the joys of his presence forever and ever.”—*Gos. Adv.*

TOTAL DEPRAVITY NOT A DOCTRINE OF
CHRISTIANITY.

Christianity has been reproached with teaching, that God brings men into life totally depraved, and condemns immense multitudes to everlasting misery for sins to which their nature has irresistibly impelled them. This is said to be irrational, and consequently such must be the religion which teaches it. I certainly shall not attempt to vindicate this theological fiction. A more irrational doctrine could not, I think, be contrived; and it is something worse; it is as immoral in its tendency, as it is unreasonable. It is suited to alienate men from God and from one another. Were it really believed (which it cannot be,) men would look with dread and detestation to the Author of their being, and look round with horror on their fellow creatures. It would dissolve society. Were men to see in one another wholly corrupt beings, incarnate fiends, without one genuine virtue, society would become as repulsive as a den of lions or a nest of vipers.—All confidence, esteem, love, would die; and without these, the interest, charm, and worth of existence would expire. What a pang would shoot through a parent's heart, if he were to see in the smiling infant a moral being, continually and wholly propense to sin, in whose mind were thickly sown the seeds of hatred to God and goodness, and who had commenced his existence under the curse of his Creator? What good man could consent to be a parent, if his offspring were to be borne to this infinitely wretched inheritance? I say the doctrine is of immoral tendency; but I do not say that they who profess it are immoral. The truth is, that none do or can hold it in its full and proper import. I have seen its advocates smile as benignantly on the child whose creed has made a demon, as if it were an angel; and I have seen them mingling with their fellow creatures as cordially and confidently as if the doctrine of

total depravity had never entered their ears. Perhaps the most mischievous effect of the doctrine is the dishonor which it has thrown on Christianity. This dishonor I would wipe away. Christianity teaches no such doctrine. Where do you find it in the new Testament? Did Jesus teach it, when he took little children in his arms and blessed them, and said “Of such is the kingdom of God?” Did Paul teach it, when he spoke of the Gentiles, who have not the law, or of written revelation, but who do by nature the things contained in the law? Christianity indeed speaks strongly of human guilt, but always treats men as beings who have the power of doing right and who have come into existence under the smile of their Creator.

Extract from Channing's Discourses.

DR. ELY'S OPINION OF A JUDGMENT.

In the second letter of his controversy with Br. Thomas, the Dr. says, “I believe that a particular personal judgment passes on each spirit of man as soon as it permanently leaves the body.”

From this it appears that the Dr. has abandoned the idea of a general judgment. We are confirmed in this opinion from the fact, that in stating the particulars of his faith, he has stated nothing but the quotation we have made. We have ever regarded the common notions of judgment as unreasonable and inconsistent in the highest degree, and we hope, if the Dr. has abandoned them, he will give his reasons for so doing to the world.

But this change of faith will throw the Dr. into a sad dilemma. He will be compelled to give up some of his favorite texts against Universalism. The passage “God hath appointed a day in which he will judge the world,” the Dr. must explain as do the Universalists. So with the parable of the sheep and the goats; neither of these texts can have any bearing against Universalism, unless it applies to a judgment in the eternal world; a judgment at which the whole universe shall be assembled. What will Dr. E. say to these things?—*South-eastern Pioneer and Gospel Visitor.*

KNOW THYSELF.

To gain a knowledge of ourselves, the best way is to convert the imperfections of others into a mirror for discovering our own.

Contentment is a slip taken off from the tree of life, and planted by the Spirit of God in the soul.

Swearing is neither sweetened with pleasure, nor enriched with profit.

TEMPERANCE REACTION.

We have looked on, and been a silent yet careful observer of the signs of the times and manners of the proposed advocates of Temperance. And to say we are opposed to the cause of Temperance, is saying we are opposed to every thing calculated to promote the best interest of man. But while we have felt a deep anxiety, even "tremblingly alive all over," for the prosperity of the cause of Temperance, we have beheld with the most painful regret the unhallowed measures that have been taken by designing men and designing ecclesiastics for the avowed purpose of promoting the cause. Without claiming the spirit of prophecy we have looked into futurity and beheld these measures subverting the very cause they were ostensibly designed to promote. We have beheld a reaction of measures, that have been so indiscreetly and so zealously crowded upon the public. We have seen the strong current of public opinion rolling back like a mighty torrent and overwhelming, not merely injudicious temperance measures, but even the cause itself. And our visions of prophecy are already beginning to find their counterpart in scenes of actual occurrence. In this town, (Amsterdam,) temperance measures have been pushed forward with such a bitter, reckless, and vindictive spirit that honest, upright, temperate, chaste, and courteous men could not endure it. The consequence is, that an *Anti-temperance Society* has been organized to counteract the baleful influence of modern temperance measures. It is not however, what its name would seem to indicate, opposed to temperance, but it takes a decided stand against all kinds of intemperance, and especially intemperance on temperance measures. It numbers near fifty respectable and temperate members, who united when the society was organized; and is expected, at its second meeting to be holden in a few days, to increase its number to at least an hundred. The abuse and vituperation of the leaders in the great temperance crusade have excited a spirit of opposition in this place, which we apprehend will not soon subside. All we have to hope is, that it will not be misdirected; though we confess we have some fears that it will operate to the disadvantage of the cause of temperance. Still we wish the society success, because we believe it originated in a good spirit, and, if properly conducted, will be extensively beneficial to the cause. R. O. W

No one is without vices, and he is the best man who is encumbered with the least.

ORIGINAL COMMUNICATION.

For the Anchor.

BR. GREW—Permit me, through the medium of the 'Anchor,' to make a few remarks, upon a sermon which I heard delivered on the 23d inst. in this city, by the Rev. Stephen R. Stillman.

To the Rev. Stephen R. Stillman:

REV. SIR—Although I am not personally acquainted with you, yet I can bear testimony to one striking feature in your character, which is your decided hostility and opposition to the doctrine of the restitution of *all things* 'which God hath spoken by the mouth of *all* his holy prophets, since the world began.' But from what information I can gather from those who occasionally listen to your bold and imposing assertions, and from my own observations, I am constrained to believe, that you are as ignorant of the doctrine which you are endeavoring to destroy, as Paul was when breathing out threatenings against the church of God. You have a zeal, but not according to knowledge.

The object of my addressing you at this time, is to elicit truth and expose error. 'Buy the truth and sell it not,' is the language of divine inspiration.

Being present on the 22d inst. and hearing you deliver a lecture, in which you advanced that which I *know* to be false, and feeling a deep and lively interest in the glorious cause of truth, I have thought proper to call your attention to a few remarks, which I think demand your serious consideration.

You asserted, in the course of your sermon, that 'the false teachers, (evidently meaning those who preach that Christ shall see of the travel of his soul and shall be satisfied,) had persuaded the unwary and especially the young, that there is no such thing as repentance. But how, I would ask, do you know that Universalists deny the doctrine of repentance? But, sir, you have stated that which is false. I can assure you, sir, that the Universalists do believe in the doctrine of repentance as firmly as any other christian denomination. It is one of the great objects of the Gospel to produce a reformation in the conduct of man. But it does not, however, justify the unhallowed measures which you make use of in terrifying the 'unwary and especially the young,' out of their senses, (if they ever had any,) for the base purpose of making them believe that their heavenly Father is angry with them: and consequently they must do something to appease his vindictive wrath and hatred. John, the forerunner of Christ, asserted that it was the

goodness of God which leads man to repentance. The Apostle Paul advances the same doctrine in the second Chap. and third verse of Romans. 'Or despiseth thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?' If the goodness of God is the only cause which produces repentance, then it follows as a natural consequence, to represent the Almighty as a cruel and vindictive being, it must produce the contrary effect; and as long as man believes that God is his enemy, just so long will he remain in a state of sin and rebellion; for he cannot discover any thing in his character worthy of his love and adoration. You may uncap the mouth of hell, and hold the trembling sinners over its scorching flames if you please, and it will have no other effect than to make him a hypocrite.

Again, you asserted that the 'unsavory and especially the young,' were taught to disbelieve in a hell. Here, again, I am under the painful necessity of rebuking thee sharply. Sir, I candidly appeal to your own conscience, and ask, did you not state that which you knew to be absolutely false? Universalists do not believe in a fabled gulf in the future unseen world, in which countless millions are to be roasted eternally; but they do believe in the hell which the Scripture represents, which is in this world; and they have the strong and conclusive testimony of David who had been there, to prove this sentiment correct. Hear his own words upon this subject. 'Great is thy mercy, O Lord, for thou hast delivered my soul from the severest hell.' Perhaps you will say, he was only prevented from going to hell; for it is awful pains and intolerable sufferings had seized upon his soul, he could not have been redeemed therefrom. He will not ask you to take my mere assertion upon this point; but I will let David speak for himself: 'The pains of hell get hold upon me.' This is positive proof, that hell is in this world; and Universalists believe in it, your word to the contrary notwithstanding.

There are several other assertions which you made, after you became overheated with zeal, which, I presume you would be ashamed of in your calm and serious moments, and, therefore, I shall not notice them at this time.

In writing what I have to you, I candidly believe I have done no more than my duty. I owe you no ill-will, I wish you nothing worse than that your eyes may be opened to see clearly the unsearchable riches of Christ, that you may believe that *all* mankind, as well as yourself, are the objects of God's love, and that they, as well as yourself, will be made happy

in the mansions of eternal glory in the heavens, which fadeth not away.

I am, Rev. Sir,

Yours, with due respect,

J. BATCHELLOR.

Hudson, Feb. 24, 1834.

PRAYERS OF THE SAINTS.

"Do you want an interest in the prayers of the Saints?"

Nothing is more common with the self-styled saints, than the idea that they alone, *do*, and *can*, and *may* pray. They not only claim the exclusive merit of praying; but also the exclusive privilege. They represent at pleasure, their fellow beings as prayerless sinners—and the expression of gratitude in prayer, and ardent supplication of dependent sinners to the God of their spirit, and giver of their mercies, for grace and goodness, peace, and joy; as "abomination in the sight of God"—as the surer means of abandonment, and as sinking them deeper and deeper into damnation. And thus after accusing their fellow men, of "casting off fear and restraining prayer," they fling around the joyous exercises of devotion that gloomy fearfulness, that the uninformed, dare not offer up a formal prayer, upon the pains of eternal perdition. And what is worse, they sometimes go so far, as even to take measures to prohibit those from praying in public, whom they in their wisdom, modesty, and clemency, please to represent as sinners. I will relate you an anecdote, which will serve to exemplify the exclusive spirit hinted at in the above remarks.

In the winter of 1828-9, the writer of this article lived in Pomfret Chaut. Co. N. Y. There came through that region a 'revival preacher' by the name of M'Masters, who was probably a disciple of Finney or Beman; and who many thought rather aped and imitated another—made some of the esteemed great his pattern, than acted from any original invention and talent of his own. There was in that neighborhood a society of Universalists, and a preacher by the name of P. The first evening he preached there, was in a school house where there had been Universalist preaching, half of the time for three year. His congregation was half or more, of that denomination; and their preacher was also present. At the close of the ordinary services, Mr. M. said, "we will now have a prayer meeting. I want the christians to stay and join with me in my prayers. But when I say christians, I don't mean Universalists. The Universalists are not christians. They are blind leaders of the blind—deceivers and deceived—enemies of God and their own souls—emissaries of

Satan—ministers of darkness—teachers of false doctrines," &c. &c. After he had by these mild and charitable phrases, prepared their feeling for devotion, (!) he began. He must needs pray for Mr. P. As he did not name him, he was under the necessity of describing the character he prayed for, that the Lord might not mistake in dispensing his mercies. He therefore went through with those descriptive phrases again. He was followed in prayer by a young man from a distant part of the town. He prayed for our neighborhood as a "little sodom," and for Mr. P. as "the ring-leader of Satan's camp in that place." The meeting went through with a similar spirit. Mr. M'. closed. The people were moving towards the door. At this junction, Mr. P. attempted to make a single remark. M. M'. broke out in his *fifth* prayer, and prayed for him "who was even then ready to reply against God!! And hasn't he a wife following his pernicious errors? Cast out the devils out of her as thou didst out of Mary Magdalen!!" When he got through with his prayer Mr. P. finished his remark. "We should much better resemble our master and imitate our Redeemer, if instead of judging one another, and creating dissensions by setting neighbor and friend, against neighbor and friend, we should strive to promote "peace on earth and good will to men." While Mr. P. was saying this, Mr. M'. with one hand, shook the heavy school house chair, with vehemence, (not to say wrath,) making all possible noise to prevent people from hearing; and with the other he beckoned people to haste out the door. The district indignant at such conduct, took measure to prevent any farther evening meetings in their house. Thus the doors were effectually closed against him. But the house of a Mr. W. in the neighborhood was open for his reception, and he preached another evening lecture. At the close of the usual services, a proposition was again made to improve the rest of the evening in prayer. The following conversation then took place between Mr. M'. and Mr. P.

P.—I feel as though it would be my privilege, to stay and join with you in your prayers.

M'.—Mr. P. we can't hear you. If you want to pray you must go somewhere else. You are not a christian!

P.—Who art thou that judgest another man's servant? To his own master he standeth or falleth. judge not that ye be judged.

M'.—Well, we can't hear you. You have denied your Savior. You are not a christian!

P.—I challenge any person who has been

acquainted with me from my early boyhood, to say they ever heard me say any thing disrespectful of my Savior, much less deny him.

M'.—Why don't you believe in future misery?

P.—I did not know that that was denying my Savior Mr. M'.

M'.—Well we can't hear you Mr. P. If you want to pray, you must go somewhere else. You are not a christian!

P.—Well, in the name of heaven, will you forbid me to pray as a sinner?

This conversation took place before the audience. The force of the last expression, and the importance of the last inquiry, ran like electricity through the house. Every one felt it. There was as much apparent thoughtfulness and reflection as we ever saw in a whole congregation.

Mr. M'. stood for a while silent and motionless, fixed to the spot like a statute. He then raised his look, and without reply, commenced reading a hymn.

The above is substantially correct. And suffice it to say, that those circumstances closed his career in that place. A.

KNOWLEDGE OF THE SCRIPTURES.

There is prevalent a *confused notion* of something supernatural in the composition of the sacred scriptures, which forbids us to examine them as we do other writings. An air of mystery and awfulness is thrown around them. Many persons open the bible with feelings, such as we may conceive to have gone along with a Jew into the temple of Solomon. Believing that this volume is the word of God, that the sacred penmen wrote as they were commanded by the Holy Spirit, that they declare the will of the Most High, and record the signs and wonders which he has wrought, and proclaim the promises of salvation, and the means of obtaining it, they open the volume and peruse its contents, without presuming to investigate their meaning.

At this distant time, it is very natural that we should meet with any things hard to be understood in writings, composed the earliest of them more than three thousand, and the latest nearly two thousand years ago, in languages no longer spoken, in countries far distant from our own, among people whose manners and customs are very different from any with which we are conversant. Much learning and much critical acumen are requisite to understand these writings thoroughly. That the authors were miraculously assisted is no ground of objection to the science of biblical criticism; for if it is irrational, it is even impious to suppose,

that God would interpose a miracle to throw obscurity into the writings designed for the instruction of mankind.

Every one professing to be a christian ought to search the scriptures diligently, for they contain what is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." All the great practical truths of our religion are indeed taught with the utmost perspicuity.

On almost every page of the sacred volume we, of the present day, may meet obscure figures and allusions which would have been readily understood by a contemporary reader; references to historical facts, or to traditions which are now lost, or to local incidents which never were recorded; allusion to customs of which we can have but a very imperfect idea, and references to scenes, places and countries which are known to very few, who now read the Jewish or Christian scriptures. "The Bible is no one summary of doctrine regularly digested, in which a man could not mistake his way; it is a most venerable but most multifarious collection of the records of the divine economy, a collection of an infinite variety of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics, carried through different books, by different authors, at different ages, for different ends and purposes. It is necessary to sort out what was intended for example, what only as narrative, what to be understood figuratively, what literally, where one precept is to be controlled and modified by another, what is used directly, and what only as an argument *ad hominem*, what is temporary and what of perpetual obligation, what appropriated to one state and set of men, and what the general duty of all men in all ages."

It is impossible at the present day, perhaps, to obtain all the knowledge that is desirable. We can never, for instance, become so familiar with the Jewish religion, and its cumbersome ritual, as to perceive, readily, the force of the allusions to them, which are so often to be met with. Nor with regard to the Epistles of the New Testament, can we expect to know exactly the occasions upon which they were written, the state of the churches to which they were addressed, the disputes which they seem designed to reconcile, or the errors they aim to correct.

Almost every thing Jesus Christ said is within the comprehension of the most ordinary capacity; and one of the best reasons which can be given for the faith we profess, is, that we conceive it to be plainly taught by our Savior. Let every one search the Scriptures diligently, assured that he is accountable only

for the fidelity of his search, and not for the correctness of the result. As Jeremy Taylor has observed, it is not required of us, that we never be in error, but that we do our best to avoid it. We need tremble only at the denunciations of heaven, and they were never uttered against error of faith, but error of practice.—*Uni. Mis.*

AN EXTRACT.

Without the hope of a happy immortality, how dreary and desolate would be the world! With it to cheer us and encourage our hearts, nature wears a pleasing dress, and grace becomes a sweet and charming theme. As the poet expresses it—

'Hope looks beyond the bounds of time,
When what we now deplore,
Shall rise in full immortal prime,
And bloom to fade no more.'

The expectation of earthly enjoyments, to which we have not as yet attained, is often serviceable, as an encouragement—as an incentive to exertion. But there is a hope far more beneficial—there is a hope which is as 'an anchor to the soul,' at all times and under all circumstances; which, unlike our earthly-born and perishable expectations, 'is sure and steadfast.' This is the rational christian's hope; the rich inheritance of the believing heart; a hope which enables the soul to lay hold upon eternal life, and to anticipate joys untold; to grasp the world in its warm embrace, and present it redeemed, and immortalized, and faultless at the throne of God.

REVIVALS.

The apparent effect of these 'revivals' is to place a handsome new Bible in every house in the district; to displace a certain sum of money from the pockets of the citizens, in order to put it—you may easily imagine where; to put a stop to enjoyment, break the violins and flutes, cause the dancing master to emigrate, lengthen the faces of the inhabitants by a foot, and turn their complexion yellow. These effects, however, do not last long, for the ladies soon discover that metamorphosis of this kind do not improve their chance of getting husbands; and when the young preachers, so holy and so eloquent, who displayed such fine teeth and a frill so well plaited, are gone away, without making choice of any of the belles of the place, and are moreover, replaced by a brigade of topographical engineers, come to make the plan of a canal—men who wear smart uniforms, swear, drink mint-julup, do not go to church, but love to dance—gaiety returns, and to insure their being captivated, faith disappears—faces become round—and the complexions of the fair recover the roses which belong to them.—*Morav's U. States.*

POETRY.

From the Universalist.
CHRIST'S AGONY.

"And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will but thine be done. And there appeared an angel unto him strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood, falling to the ground."—Luke xxii. 41—45.

'Twas midnight, and dark
Hung its veil o'er the sky;
When, sad at his heart,
(For his time was drawn nigh,)
Knelt the child of the Cross, on the cold, dewy sod,
To offer his griefs at the shrine of his God.

O, fervent that prayer!
On the stillness of night,
Fled the depths of his soul
To the Fountain of light;
For, darkly, dismay shed its blight o'er his mind,
And he sought there relief of his Father to find.

And thus uttered Christ
His petition of woe,
While moisture, like blood,
From his forehead did flow,
As, sadly and humbly, he wrestled with grief,
And sought at the footstool of heaven, relief:—

'O, Father,' he said,
With an agonized cry,
'I would pray that this cup
May pass harmlessly by;
But nevertheless, if thy will so divine,
Should otherwise deem—O! let my will be thine.'

But lo! at his side,
In bright glory arrayed,
A vestal of heaven,
His presence displayed:
On the pinions of love, to his spirit he brought
Sweet solace and peace, for which long he had sought.

And that consolation,
Which from his lips stole,
Like droppings of honey,
Was balm to his soul;
And calmly resigned he arose from the sod,
To render his life at the will of his God.

HARP OF ISRAEL.

SUICIDE.

It may be seriously questioned whether any man ever committed suicide, except in a state of derangement; at least that state of mental alienation called *monomania*. For no man hateth his own flesh. In such case, the act is no more criminal, and involves no more moral guilt, than any other act of a maniac. Does this deserve endless punishment?

Whatever may be thought of particular faiths and sects, a belief in a life beyond this world, is the only thing that pierces through the walls of our prison house, and lets hope shine in, upon the scene that would be otherwise bewildered and desolate.

UNIVERSALIST BOOKS.

Torments of Hell Overthrown.
Lectures on Divine Revelation by Rev. David Pickering.

Six Sermons delivered at the Universalist Convention, held at Concord, N. H. Sept. 19 and 20, 1833.

Latest news from Three Worlds. 2d edition.
A new edition of The Universalist Hymn Book.

Just received and for sale by
KEMBLE & HILL,
At No. 3, Washington Square.

BALFOUR'S LETTERS TO PROF. STUART.

A few weeks since we noticed the appearance of an interesting little volume from the pen of Br. Balfour, under the above title.—This work is now in this city on sale, and may be obtained of Messrs. Kemble & Hill, No. 3, Washington Square.

REV. HOSEA BALLOU.

A few likenesses have been received of the Rev. Hosea Ballou, which may be obtained at the book-store of Messrs. Kemble and Hill, or of Rev. C. F. Le Fevre,

PAIGE'S NEW WORK.

B. B. MUSSEY, has just published, "*Selections from Eminent Commentators, who have believed in punishment after death; wherein they have agreed with Universalists, in their Interpretation of Scriptures relating to Punishment.*"—By Lucius R. Paige, Pastor of the first Universalist Society in Cambridge.

Orders addressed to B. B. Mussey, 29 Cornhill, Boston, will receive immediate attention.
Jan. 1834.

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Devoted to the Exposition and Defence of Universal Salvation.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

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HENRY J. GREW, *Editor and Proprietor.*

C. F. LE FEVRE,

I. D. WILLIAMSON, } *Associate Editors.*

R. C. WILLIAMS,

COMPENDIUM OF A SERMON.

Behold every one that useth proverbs, shall use this proverb against them; saying, as is the mother, so is her daughter.—Ezekiel XVI. 44.

This language was originally spoken in reference to the inhabitants of Jerusalem. It relates to their character and conduct, as resembling that of their forefathers, who had departed from the way of truth and righteousness. We shall not dwell on the minute circumstances, which rendered this application of the proverb appropriate, but shall beg leave to use the proverb and apply it to those to whom it will apply in our day.

The good people of this country are mostly Protestants, who have protested against the power and authority of the Roman Catholic church. By them the old church is most heartily condemned and despised. The Catholic, however, is the mother church from which sprung the different denominations of Protestants, and differing as we do, materially and radically both from the Catholic and most of the Protestant churches, we shall place ourselves in the attitude of a spectator, and being accustomed to use proverbs, we shall use the text, saying, "As is the mother, so is her daughter." We hear much ado about the Catholic church. The Pope, it is said, is sending his emissaries into the great valley of the Mississippi, and planting his standard in every village and hamlet in that vast extent of country. The old church is denominated the chief agent of satan. She is said to be seeking for power over this country, and last of all, she is said to be the reality of what John meant, by the woman clothed in scarlet, who was the mother of harlots, and the abominations of the earth. The most singular circumstance of the whole is, that these people do not pause to consider that they themselves are the identical children of the Catholic church, and it is their *own* mother they are abusing. I shall not attempt to defend either the faith or the practice of the Catholic church. I believe her theory to be false, and her practice sufficiently corrupt. But, when I see these who claim orthodoxy among Protestants crying out against the mother church, when

in the language of the witty poet "Deil a hair themselves they are better, but mair profane." I can but think of the proverb, "As is the mother, so is her daughter." I shall now proceed to show that what most Protestants call orthodoxy, is, both in theory and practice, as near like the faith and practice of the Catholic church, as children are like their parents.

1. The Roman Catholic church believe in the doctrine of the Trinity. Not content with the Scripture doctrine of "one God and none else," they must needs mystify the matter by informing us that there is one God in three persons. The Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but *one* God. Such is the Catholic doctrine of the being of a God. Suffer me to ask if the children are not like their mother in this respect? Where is the church which is allowed to be *evangelical* in its doctrines, which does not embrace, for the *very* first article of its faith, the Catholic doctrine of the Trinity? Where among you is the church that will not excommunicate a member for rejecting the mysterious puzzle of the holy Trinity? Alas! such churches are like angels' visits, "few and far between." The old church in days of darkness, when a mysterious philosophy was preferred to divine truth, embraced the doctrine of a Trinity, and even to this day, the children, wear this mark of their mother.

But the similarity ends not here. Modern professors not only agree with the Catholics, in believing that God is in his nature Triune, but they agree in the character which they ascribed to him.

What is the character of God as exhibited in the faith of the Catholic church? They suppose him to be a *Sovereign*, who created all things for his own glory, and who never does any thing because it is right, but every thing he does is right because he does it." In other words, the weal or woe of the intelligent creation, is not the object or rule of the administration of his government, but he looks with a single eye to his own glory, and not to the rights of his subjects. He commands obedience to laws which his children have not power to fulfil, and unmercifully punishes if they do not obey. They believe that God possesses all the wrath and anger that can dwell in the bosom of an Almighty Tyrant. That he is pleased to-day and angry to-morrow. Now

smiling in love, and now storming with rage. Such is the character of God as presented in the faith of the mother church, and I may ask, if the children have not followed the mother in these things? Notwithstanding all this outcry about the Catholic church, still those who make so much noise about her false doctrines do themselves believe in the self same things. They also believe that God is a Sovereign, the only rule of whose government is his own glory. He is "partial, changeful, passionate, unjust." Even Protestants do not hesitate to tell us, in one case, that God requires perfect obedience to his laws, and will punish the disobedient with endless suffering; and in the next breath, they will teach us that "no mere man since the fall hath power to keep the law of God, but daily doth break it in thought, word and deed." In short, every item of the Catholic faith, which refers either to the being or character of God, is embraced and most zealously defended by Protestants. I must here use the proverb and say "as is the mother, so is her daughter."

2. The Catholic church believes in the doctrine of vicarious atonement. They believe that all mere men had broken God's holy law, and were in consequence thereof exposed to God's wrath and curse, both in this life and that which is to come. When such was the miserable condition of man, and stern justice demanded his endless woe, Christ came, and took upon himself the nature of man, for the purpose of satisfying the Divine Justice, and opening a way whereby the guilty might escape. They believe that Christ suffered in his own innocent body, the punishment due the sinner, and thus offered a full, complete, and perfect satisfaction for sin. Such is the Catholic doctrine of atonement as far as I understand it. In no one particular am I aware that it differs from the Protestant doctrine upon the same subject. Even in Protestant churches may you hear, that "God, the mighty maker, died for man, the creatures sin;" and that Christ "quenched his Father's flaming sword in his own vital blood." Thus the old church has believed and taught for centuries that are past, and still the proverb is true which saith, "As is the mother, so is her daughter."

3. The Catholic church believes the doctrine of endless misery. They believe that men are exposed to a state of endless condemnation, and intolerable suffering, beyond death and the resurrection, and that all those who do not believe in the essential doctrines of the church will actually suffer endless torments in hell. They contend that notwithstanding all that Christ has done, and despite of all the ex-

ertions the arm of Omnipotence will make, the final winding up of all things, will leave a large portion of the human race to dwell in endless burnings. Such are the doctrines of the old church relative to the final consummation of all things. Here, also, we find use for the proverb, "As is the mother, so is her daughter."

Even Protestants contend with zeal worthy a better cause, that the final result of the divine economy of grace, will be to consign myriads to the ceaseless burnings of hell, and people heaven with a shred, a fragment of the human race. Notwithstanding all the light and knowledge of the age, and all the effects of the reformation, still the bloody doctrine of endless hell torments, which was and is the faith of the mother church, hangs like a dark cloud over the earth, and is taught, in all its gloomy horrors, no less by the children than by the mother.

I have now noticed the most important features in the faith of the Roman Catholic church, and I have found all these features distinctly and prominently marked upon her children. Does the mother church believe God to be divine in his nature? So do her children among Protestants. Does she believe God is a tyrant? So do Protestants. Does she believe that God is passionate? So do Protestants, and ascribe to him all the rage and fury that was ever done by the old church, even in days of her greatest darkness. Does the old church believe that God's justice is satisfied with innocent blood? So do Protestants. Does she believe in a supernatural devil? So do Protestants, and will excommunicate a man as soon for denying the existence of the devil as of God. Does she believe in an endless hell, where men are to be tormented without mercy or end? So do Protestants, and call that man a heretic who does dispute its truth. What, then, has the old church left which Protestants do not believe? Why there is transubstantiation and purgatory, and a few unmeaning ceremonies, which you have rejected, but still the humiliating fact remains, that in all important or fundamental articles of faith, there is scarce a shade of difference between many Protestants and the mother church. I only recommend those who live in glass houses, to be cautious of hurling stones at their neighbors.

I come now to speak of things which are more intimately connected with practice, and shall attempt to show that here, also, the children follow the example of their mother.

1. The Roman Catholic church claims infallibility, and denies the right of private judgment. The only difference I can discover between the mother and her children in this par-

ticular, is this: The old lady comes out openly, and plainly says she is infallible, and stoutly denies the right of private judgment, while the children *profess* a different but *practice* the self same thing. Suppose, for instance, that a man within the hall of the popular Protestant church, embraces a doctrine which does not exactly harmonize with the creed. He will be called before the church, and the church will immediately decide, by vote, whether the opinion embraced is sufficiently heretical to warrant an excommunication. If the vote says yea, so it is; or, if nay, so it must be. Now what is this but practice upon all the infallibility ever claimed by the mother church? She never claimed any other infallibility than that of deciding by vote what is truth, and this you find in the children.

As to the right of private judgment, Protestants allow in theory, that every man has a right to interpret the scriptures, according to the dictates of his own judgment; and interpret the scriptures for himself just as long as he will interpret them as the church does, but when he varies from that standard he must be excommunicated. It matters but little what men profess, as long as their practice does not correspond. The simple fact that any church will excommunicate a man for opinion's sake, is in itself a positive denial of the right of private judgment, and whatever they may profess, it is an actual assumption on the part of the church, of authority, to dictate what its members may, and what they may not believe. There, also, I must be allowed to use the proverb, "As is the mother, so is her daughter."

2. The mother and children agree in relation to the forgiveness of sin. I must remark here, that the Catholic clergy do not, as most people imagine, profess to have full power to forgive sin. They say God only can forgive, but he has given to them authority to pronounce absolution, on the repentance of the sinner.—They, in behalf of the church, forgive, and continue the sinner in her fellowship. They pray God also to forgive, believe that he hears their prayers, and assures the penitent that he is forgiven. Then, I ask, do not Protestant preachers do the self same thing? Do not they pray God to forgive sin, and claim the right of saying when and where sins are forgiven? What, indeed, is the whole system of modern revivalism, but a piece of practice upon the doctrine of forgiveness? They exhort the people like the Catholics, to come forward and place themselves in a certain attitude for prayers, and ascribe as much efficacy to their prayers as the Catholic Priest does to his. I am guilty of no misrepresentation when I say,

that they promise to all who come forward for prayers, be they ever so vile, a full and complete pardon on the spot. This is even going beyond the Catholics, for they believe that a long course of penance only can effect a pardon in extreme cases of wickedness.

3. The children and the mother agree in relation to the power of miracles. The Catholic clergy profess to have the power of healing what is commonly called the falling sickness. This is considered by them a kind of standing miracle, and is appealed to with confidence as a proof that they are right. I ought in justice however, to observe, that they do not profess to work this miracle, by their own power, but they say God does it at the instance of their prayers, and they charge their followers to give the glory to God, and not to them. So much for the miracles they perform.

Now I ask, do not Protestants believe in a total change of nature? And is not this as much a miracle as healing the sick? It is. Well, the Limitarian clergy, almost to a man, profess to have power to do this, in the same sense that the Catholic professes to have the power of healing; that is, not by their own power, but by the power of God. The Catholic priest prays, and he says his prayers are instrumental in the miraculous cure of the body. The Protestant prays, and he says his prayers are instrumental in the miraculous regeneration of the soul. I ask which of the two is considered the greatest miracle? Whether is it easier to say to thy sins be forgiven then, or, arise, take up thy bed and walk?

I see no difference; and yet these very men who cry out blasphemy, when the Catholic priest says "take up thy bed and walk," and at the same time claiming the privilege of saying to whom they will, thy sins be forgiven thee. Blame me not, then, if I say, "As is the mother, so is her daughter."

I need only observe further that the conduct is like that of the mother. The sword of persecution has been wielded with full as much malice by Protestants as by Catholics. The burning of Michael Servetus by Calvin, the whipping of the Baptists, and hanging the Quakers in our own country, will bear testimony to the fact, that the children partake largely of the spirit of their mother. The conclusion at which I arrive is, that if Catholicism is false, orthodox Protestantism is false also, for they are alike. The moral of my discourse is to be up and doing, to effect a reformation in the church, which shall purge out those abominations that have for ages past hung like an incubus upon christianity, and well nigh crushed it to the earth.

I. D. W.

ORIGINAL COMMUNICATION.

For the Anchor.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2. Cor. v. 10."

BR. GREW—With your permission, I will present your readers, with a few remarks on the above passage, which may be of some service, by leading them to an examination of the subject for themselves.

All are aware, undoubtedly, that many errors in the translation from the original, into the English language, have been detected, and no doubt, others still exist which have been unnoticed. It is known also, that in almost every verse, the translators have supplied one or more words, for the avowed purpose of rendering the sense more complete and easy to be understood. This certainly is allowable, if the original sense is clearly preserved. But I fear, in many instances, ideas are thus conveyed, which materially alter the meaning of the Author. I think an instance of this kind, occurs in the passage I have quoted from Cor., as well as of mistranslation, and my object in this article, is to point them out; particularly the interpolation; especially, as I do not recollect to have seen any notice of the fact, by any of our brethren.

The verse reads thus: "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done whether it be good or bad." *Done*, and *his*, are the words supplied. The word *appear*, is wrongly translated, in my humble opinion, although, perhaps, of no great importance. In the following verse, the original word occurs twice, and is there, both times, rendered "made manifest," which is obviously the correct translation, and should have been so construed in the verse in question—suppose we should read the eleventh verse thus? "Knowing therefore the terror of the Lord, we persuade men; but we "must appear" unto God, and I trust also, we "must appear" in your consciences." The grammarian will perceive, also, that the original verb is in the *passive* voice, but it is translated in the *active* voice.

But, I wish to call the attention, principally to the gratuitous insertion of the words *done* and *his*, particularly, *done*, by the Translators. "Done in the body" is an expression, equivalent to, "done in this life," and is thus generally understood. Hence the common opinion, is, that we must all appear before the Judgment-seat of Christ, that every one may

be rewarded for the deeds done in this life. "In the body," is used by St. Paul in this same chapter, to denote in *this life*; and "absent from the body," to denote in a future life, and prefers being "absent from the body and present with the Lord."

Bearing these remarks in mind let us read the passage under consideration, as follows. "For we must all be made manifest before the judgment-seat of Christ. that each one may receive the things, in his body, according to that he hath done, either good or bad." When we are assured, that every one shall be rewarded in the body, or, as before remarked, in this life according to that he hath done; the passage decides at once, thus rendered, that the judgment-seat of Christ, whatever be understood by it, has its existence in this world; as we are to be made manifest before it, that we may receive in the body, what we deserve. Instead of affording any proof of the common opinion, which has been drawn from it, this passage, is in fact, one of the clearest, which revelation has afforded us, in asserting that we shall be punished, in this life, for our sins, and confirming the great truth, "that the righteous are recompensed in the earth, much more the wicked and the sinner." If every one is to receive the things, in the body, according to that he hath done, what is the nature of the punishment of the disembodied spirit? Is he to receive the things in the spirit, according to that he hath not done? B. J.

A CURE FOR ENVY.

Dost thou envy another's wealth? Be as industrious, as prudent, and as persevering as he, and then thou shalt find thy disorder gradually to abate, and finally, entirely subside.—Dost thou envy another for the beauty of his person? Study the philosophy of the eye, and then thou shalt learn that beauty lives only among the virtues, which is a sure antidote to the malignant poison of thy disorder. Dost thou envy another's good name? Be as good, as just, and as useful as he, and thy health shall be as fresh as the morning rose.

WRONG HABITS.

It is a wrong habit to be always finding fault with our neighbors; it is a wrong habit to be always finding fault with our children; it is a wrong habit to be always finding fault with our circumstances and conditions; it is a wrong habit to be always finding fault with the present hard times; it is a wrong habit for preachers to be always finding fault with their hearers, who feed them and clothe them so bountifully, and treat them with so much respect and civility.

Extract from Smith on Divine Government.

The wisdom and goodness of the Deity in the permission of natural and moral evil, may be perfectly vindicated, and can be perfectly vindicated only on the supposition that, considered in relation to the entire period of his being, *it increases the sum of happiness to every individual.* And that this will be the ultimate issue of evil, is confirmed by every thing which reason and experience teach concerning its nature and tendency, and is opposed by nothing but the prejudices of a system, which leads to consequences truly horrible, and which is supported by no appearance in nature, by no testimony of experience, and by no induction of reason.

If it be said that this is assuming more than is absolutely necessary to vindicate the Divine perfections, it must at least be granted, that the lowest ground it is possible to assume is, that how much soever evil may prevail, every individual will nevertheless experience, the whole period of his being considered, more happiness than misery. If this position be denied, no ingenuity can reconcile the prevalence of evil with the government of infinite wisdom and goodness: if it be granted, the doctrine of endless misery must be abandoned at once, and the mind must ultimately rest (as will be largely shewn hereafter) in the conclusion, that evil is designed to be, and actually is, the means of increasing the ultimate sum of happiness to every individual.

If it be objected that, according to this view of evil, the Deity has himself violated the command which he has given to his creatures, and has done evil in order that good may come, it is replied, that the consequence may be readily admitted, and that the principle which justifies the Divine procedure is obvious. To allow to such a being as man the liberty of doing evil with a good design, would be fatal, because he cannot *certainly* foresee the effect of his conduct, nor control events in such a manner as to secure his purpose. But God, being possessed of perfect knowledge and almighty power, must be acquainted with the result of all possible combinations of circumstances, and must be able to secure it against all miscarriage. It may, therefore, be supremely benevolent in him to do what it would be ruinous in man to attempt.

From the whole of what has been said, then, it appears that we may without presumption, with the full concurrence of reason, and on the clear warrant of scripture, affirm, that when the Deity placed man in such circumstances as he foresaw would be attended with the production and indulgence of evil passions, he at the same time perceived that, under his direc-

tion, these passions would produce to mankind *collectively, and to every individual particularly,* a greater sum of happiness than could have existed without them. That the evil which results from the indulgence of the bad passions of mankind, *may be made* the means of eradicating them, and of training the mind to purity and benevolence; we have, as has been fully shewn, unquestionable proof in the daily events of life. This, then, which we see to be their effect with regard to some individuals at present, it is contended, will be their effect with respect to all mankind; that this is the final cause of their existence, and *that the great design of the Deity is to bring all his intelligent offspring to a state of purity and happiness.*

This doctrine reconciles every difficulty, and throws a glorious and cheering light on all the dispensations of the Deity. If it be true, every thing was planned by benevolence; every thing is guided by benevolence; every thing will terminate in benevolence, in eternal and ever-increasing felicity to all.

This doctrine, which represents the character of the Universal Parent in the most glorious and affecting light, and is benevolent in its tendency beyond any other opinion whatever, has been opposed with much violence, by some of the best of men; and the worst have as loudly exclaimed against it. The prejudices of the good and the bad, of the pious and the profane, equally oppose it; yet there is no other truth which seems to be supported by so many *different* appearances, or by evidence derived from so many different sources. And since it throws so much light on the character and dispensations of the Deity, and is replete with such solid consolation, it may be useful to examine it somewhat at length; first consider some of the arguments which appear to favor it, and next the objections which are usually brought to oppose it.

Because this doctrine maintains that mankind will finally be restored from sin, and from the present and future misery which is its consequence, to a state of purity and happiness; and that this will ultimately be the case with respect to every individual of the human race, it is sometimes termed the doctrine of *UNIVERSAL RESTORATION*, which phrase, we may hereafter frequently employ.

Some dispute, however, has arisen respecting the nature of the evidence which alone can establish this doctrine. It will be vain to proceed, therefore, before the principles are settled upon which it will be proper to conduct the investigation. The nature of the evidence which will be deemed legitimate and satisfactory, must be determined before it will avail to adduce any.

EDITORIAL.

WATER BAPTISM.

[Continued from page 570.]

In the continuation of our remarks upon the communication of "G. C.," we will bestow a passing notice upon the argument which our correspondent has deduced from the direction of Peter to Cornelius, and which he contends was sanctified by the "angel" which had previously appeared to him. When we consider the extent to which the superstitious conjectures, and fanciful conceits of the ancients prevailed at the introduction of christianity; concerning the ministry of angels, and the continual intercourse which they imagined was kept up between this and the invisible world thro' the agency of *ghosts* and *apparitions*, we are reminded to be somewhat cautious in urging the record of those occurrences as decisive of any controverted question. A very moderate acquaintance with the prevailing conceits upon this subject, and the visionary phantoms which were regarded as illuminations from the invisible world, we should suppose would satisfy any intelligent mind, not lost in the fogs of a mystical theology, that much was attributed to communications from heaven which was of no better authority than the ordinary operations of the human mind. The term 'angel' literally signifies a *messenger*, and to believe, (in the absence of every appearance of evidence upon the subject,) that the simple advice which Cornelius received, was literally communicated by a visible delegation from a world of spirits, when any of the disciples by whom he was surrounded, (and probably the suggestions of his own mind,) would have naturally been led under the existing circumstances to perform the same service, requires a greater stretch of the fancy than we are accustomed to associate with our rational religion.

Our correspondent admits that Paul himself was not commissioned to baptize with water, but contends that he both preached and wrote in favor of that ceremony. In support of this latter position, the following passages were introduced: Acts 22: 16. Rom. 6: 3, 4. Col. 2: 12. 1 Cor. 15: 29. Gal. 3: 27. Tit. 3: 5.

It is sufficient to remark that the first (and only one which relates to *water* baptism,) of the above quotations, is no part of Paul's testimony, and that neither of the remaining passages contain a syllable about *water* baptism, but fully substantiate our views, that christian baptism is the immersion of the mind into the doctrines and precepts of the christian religion.

If *water* baptism be an institution of Christ,

obligatory upon the Gentile christians, it is certainly somewhat unaccountable that Paul who received his knowledge of christianity 'by the revelation of Jesus Christ,' and who was emphatically the 'great apostle to the Gentiles,' should have been excused from performing this initiatory ceremony, as is evident from his assurance, that he was 'not sent to baptize, but to preach the gospel.'

We should suppose that the fact that Paul was not commissioned to baptize with water—that he gave his voice against the perpetuity of this Jewish rite, and acknowledged that he had exceeded the requirements of his master in the few instances in which he had participated in its performance, would be sufficient of itself to moderate the pretensions of the advocates of this Jewish tradition concerning its validity and obligatory nature.

In reply to the question: "*Is the command to baptize converts still binding?*" our correspondent remarks as follows:

"It seems to me plain that it is. It never has been revoked by a counter command. The great and general commission directs that the disciples of *all nations* be baptized. And the apostles were commanded to teach the disciples which they made, to observe *all things whatsoever* were commanded them.' They did so. And they taught their disciples to make disciples in their turn, and baptize them; *which* they were faithful to do. And thus *water* baptism has been perpetuated till the present time, is still obligatory, and it will continue to be, till the command of Christ be given for its discontinuance."

It appears to us that before any further inferences in favor of *water* baptism, are drawn from the command of our Savior to baptize, some appearance of evidence should be produced that the 'command' in question had any allusion to baptism in *water*. It is much easier for a writer to ask and answer his own questions, than it is to substantiate either the appropriateness of those questions or the correctness of the conclusions at which he arrives. It will be in time to discuss the question proposed, *after* it has been shown that the 'command' to which it refers has any bearing upon the subject discussed.

Could it be shown that the ceremony in question was enjoined upon the early converts at the introduction of the gospel dispensation, it would still remain for its advocates to shew that its performance was enjoined as a christian duty, or that its reception is still obligatory upon the disciples of Jesus.

Allowing the 'command to baptize,' to relate to immersion in *water* (of which, however, there is no evidence) it would not follow from

the circumstance to which our correspondent alludes, that it is 'still binding.'

It will be remembered that the *washing of the disciples' feet* was a ceremony, not merely countenanced by the example of Jesus, but enjoined as duty by the positive command of our Savior. It will also be acknowledged that this positive requirement 'has not been revoked by a counter command,' but we presume our friend G. C. would not be over anxious to append to christianity the endless perpetuity of this eastern custom.

"Supper being ended, Jesus rose from the table, and laid by his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciple's feet, and to wipe them with the towel wherewith he was girded.—So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you? Ye call me master and Lord: and ye say well; for so I am. If I then, your Lord and master, have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done to you."

Here is a plain precept, which apparently admitted of no exception to its littoral requirement, positively enjoined upon the disciples of Jesus. 'It never has been revoked by a counter command.' Our friend G. C. might have added to his premature conclusion above given, that the great and general commission directs that the disciples should '*wash one another's feet*.'—That our Savior said to Peter, 'If I wash you not, thou hast no part with me.'—That obedience to this command was made a condition (in at least one instance) of admission into the communion of the primitive church. That the apostles were commanded to teach the disciples which they made, to observe *all things whatsoever* were commanded them. They did so. And thus the duty of christian disciples to '*wash one another's feet*,' although not much in unison with the customs of our own country, "is still obligatory, and will continue to be till the command of Christ be given for its discontinuance." The discerning reader will at once discover that the argument of our correspondent is as applicable, and satisfactory when viewed in reference to the last mentioned ceremony, as it is when applied to water baptism. If the conclusions at which our friend has arrived are admissible, those at which we have hinted must be equally so.

The most that can be successfully contended for by the advocates of the ceremony under remark, is to place it among those '*divers washings*' which had their origin, continuation

and end in that 'cumbrous ritual' which christianity was designed to supercede. We have no faith in its validity or perpetual obligation, and while we retain this view of the subject we shall labor to distinguish between the institutions of Christ and the traditions of men.

H. J. G.

RELIGIOUS NOTICES.

Br. Le Fevre will deliver his farewell sermon to the Universalist Society in this city, on Sunday evening next.

Br. Gregory, of Salisbury, N. Y., will supply the desk in this city on the two following Sundays.

Br. Woodhouse will preach at the Universalist church in Lansingburgh, on Sunday next, afternoon and evening.

ANOTHER RELIGIOUS DISCUSSION.

A Discussion of subjects connected with the doctrines of the Trinity, and endless misery will take place at the Ramertown meeting house, Pittstown, on Wednesday next, to commence at ten o'clock in the forenoon, between the Rev. Messrs. Daton, Methodist, and C. F. Le Fevre, Universalist.

REVENGE.

Revenge is as incompatible with happiness as it is hostile to reason and religion. Let him whose heart is black with malice and studious of revenge, walk through the fields, while clad in verdure, and adore the flowers; to his eye there is no beauty, the flowers to him exhale no fragrance. Dark as his soul, nature is robed in the sable. The smile of beauty lights not upon his bosom with joy; but the furies of hell rage in his breast, and render him as miserable as he could wish the object of his hate. But let him lay his hand on his heart, and say, Revenge I cast thee from me—Father forgive me, as I forgive mine enemies, and nature will assume a new and delightful garniture. Then, indeed, are the meads verdant and the flowers fragrant—then is the music of the groves delightful to the ear and the smile of the virtuous beauty lovely to the soul.

A PROPOSITION AND AN INFERENCE.

The Creator is infinite in knowledge. If any beings will be endlessly miserable, their Creator knew it before he gave them existence. This is the proposition; who objects to it?

To call beings into existence at pleasure—unnecessitated—unsolicited—with the perfect foresight that endless misery will be their destiny, is not the dictate of benevolence; it is infinite cruelty. This is the inference; who questions its correctness?—*Pilot*.

Extract from Smith on Divine Government.

But in point of fact, we have the like proof from experience, that moral evil is the means of producing good, that we have of the beneficial operation of natural evil. If there be one individual the despotism of whose mind and the conduct of whose life have been improved by the moral evils into which he has fallen, this proof is established. There is no more reason in the nature of the thing why the temporary prevalence of vice may not lead to the advancement and exaltation of virtue, than, why the temporary derangement of the functions of corporal organs may not excite actions within it which shall ultimately produce a more firm and vigorous health. We know by experience that the latter is often the case, and experience gives us the same assurance that the former is so. How many persons have been taught by the seductions of sin, with a strength of feeling which no other means could have excited, the sweetness and loveliness of goodness! How many have been induced to attach themselves to virtue with an ardour and devotedness which could not have existed had they not experienced the meanness and odiousness of vice! How deep a sense, how affecting an impression of piety, has sometimes immediately succeeded some blameable neglect of its duties or forgetfulness of its spirit! How many thousands have been taught the enormity, and saved from the commission of great crimes by the stings of remorse produced by the consciousness of lesser guilt! These and many similar examples are indications that moral evil is a most active and beneficent agent in forming and perfecting the moral character; they afford good reason to believe that it will be the means through every period of its existence, of rendering the human being holier and happier. Although at present its agency is thus *obviously* beneficial only in a few individuals, yet the present is the first state of discipline in which the evil-doer has been placed, and there is an eternity before him, and all the various means which absolute wisdom and unbounded power can bring to operate upon him.

The examples to which allusion has been made establish the fact, that the operation of moral evil is beneficial to the moral delinquent. One such example is sufficient to prove the truth of the principle, and the principle, once established, the great difficulty which seems to attach to the Divine government is removed. All instances appearing to lead to an opposite conclusion, from our not knowing how they will terminate in producing a preponderance of good, are merely arguments from our ignorance. However numerous or perplexing,

they afford not the slightest evidence in contradiction to a principle established by positive proof: they are mere appearance; appearances as likely to be false as real: it is as conceivable that they may be in perfect accordance with this principle as in contradiction to it. Of this principle, in the mean time, there is certain evidence, and this evidence cannot of course be affected by appearances which may as reasonably be supposed to be in harmony with it as in opposition to it.

It is universally acknowledged that moral evil is essential to the existence of some virtues. Forbearance, forgiveness, clemency, generosity, resistance to temptation, devotedness to the reformation of vice, all these necessarily imply the prevalence of moral evil. Moral evil, then, constitutes an essential part of that discipline to which we are indebted for the formation and the vigor of the highest excellencies. This is a separate and a decisive proof of the beneficial operation of moral evil in general; and it is a presumptive proof that it will be ultimately beneficial in every instance.

Extract from Channing's Discourses.

I have now completed my vindication of the claim of the gospel to the character of a rational religion; and my aim has been, not to serve a party, but the cause of our common Christianity. At the present day, one of the most urgent duties of its friends is, to rescue it from the reproach of waging war with reason. The character of our age demands this. There have been times when Christianity, though loaded with unreasonable doctrines, retained its hold on men's faith; for men had not learned to think. They received their religion as children learn the catechism; they substituted the priest for their own understandings, and cared neither what nor why they believed. But that day is gone by, and the spirit of freedom, which has succeeded it, is subjecting Christianity to a scrutiny more and more severe; and if this religion cannot vindicate itself to the reflecting, the calm, the wise, as a reasonable service, it cannot stand. Fanatical sects may, for a time, spread an intolerant excitement through a community, and impose silence on the objections of the sceptical. But fanaticism is the epidemic of a season; it wastes itself by its own violence.—Sooner or later the voice of reflection will be heard. Men will ask, what are the claims of Christianity? Does it bear the marks of truth? And if it be found to war with nature and reason, it will be, and it ought to be, abandoned. On this ground, I am anxious that Christianity should be cleared from all human additions

and corruptions. If indeed irrational doctrines belong to it, then I have no desire to separate them from it. I have no desire, for the sake of upholding the gospel, to wrap up and conceal, much less to deny, any of its real principles. Did I think that it was burdened with one irrational doctrine, I would say so, and I would leave it, as I found it, with this millstone round its neck. But I know none such. I meet, indeed, some difficulties in the narrative part of the New Testament; and there are arguments in the Epistles, which, however suited to the Jews, to whom they were first addressed, are not apparently adapted to men at large; but I see not a principle of the religion, which my reason, calmly and impartially exercised, pronounces inconsistent with any great truth. I have the strongest conviction, that Christianity is reason in its most perfect form, and therefore I plead for its disengagement from the irrational additions with which it has been clogged for ages.

With these views of Christianity, I do and I must hold it fast. I cannot surrender it to the cavils or scoffs of infidelity. I do not blush to own it, for it is a rational religion. It satisfies the wants of the intellect as well as those of the heart. I know that men of strong minds have opposed it. But, as if Providence intended that their sophistry should carry a refutation on its own front, they have generally fallen into errors so gross and degrading, as to prove them to be any thing rather than the apostles of reason. When I go from the study of Christianity to their writings, I feel as if I were passing from the warm, bright sun into a chilling twilight, which too often deepens into utter darkness. I am not, then, ashamed of the Gospel. I see it glorified by the hostile systems which are reared for its destruction. I follow Jesus, because he is eminently "the Light"; and I doubt not, that, to his true disciples, he will be a guide to that world, where the obscurities of our present state will be dispersed, and where reason as well as virtue will be unfolded under the quickening influence and in the more manifest presence of God.

PUNCTUAL ATTENDANCE ON PUBLIC WORSHIP.

It is of the first importance that in every religious society this institution should be duly valued. It should be regarded as favorable, as indeed essential, to the order, the peace, and well being of the community; as most intimately connected with man's highest good; as a light, to guide—a fountain, which sends forth living waters.

The blessings which flow from the public instructions of the Sabbath, where these in-

structions exert their proper influence, are most highly to be prized; are invaluable. We shall have a striking proof of this, if we compare the condition of a people, where such blessings are enjoyed, with that of a community where they are comparatively unknown. If we look into those parts of our country where but few churches are seen, and those but seldom frequented, we shall there find a moral waste:—education neglected—the Sabbath profaned—dissoluteness of morals and rudeness of manners prevalent; and but little, in fact, to remind us of a christian land. Shall I then hazard much by the assertion, that public worship is essential to the very existence of our holy religion? No. If our churches were demolished, would not the best hopes of man be buried in their ruins? If religion were confined to the shades of domestic retirement, would it not ere long be banished from the world? The fact is, that temporal objects occupy too great a space in our minds, engross too many of our thoughts, and call us away from the great purpose of our being. We are prone to erect altars to Mammon; to become enslaved to the world; bound down to the things of earth as with chains of adamant; and we need the repeated instructions and pious influences of the house of prayer, to break these chains, to throw down these altars, and banish this idolatry from our hearts. It is of the first importance that we should habitually repair to this holy place; to reflect upon our dependence and accountability; to learn the worth of the undying spirit within us; to raise our views above this fleeting existence; and be brought nearer our Savior and our God. It is not enough, I repeat it, it is not enough, that we offer up our devotions in private and by ourselves. We must frequent the sanctuary, to increase our faith; enliven our hopes, and strengthen our good resolutions; we must take the sacred fire from the altar of religion in the house of God, and bear it to the domestic altar, or the flame of devotion will there burn dimly, and at length be extinguished; and all around will be cold, and dark, and desolate. Is it not obvious, that where public worship is disregarded, the cause of religion must suffer? How is it possible for a society to flourish, and its clergyman to be extensively useful, where this institution is neglected? If there be any thing that would throw discouragements in the way of a faithful minister; any thing that would sadden his heart, and oppress his soul; any thing that would completely paralyze his efforts, and make his labor vain in the Lord; it is the habitual neglect of those, in whom he feels the deepest interest, to attend upon his public ministrations.—Briggs

CORRECTION OF GLOOMY VIEWS.

There is an immense sum of suffering in the world resulting from the misrepresentations of the divine character and government. The spirit of love, as the great spring of action, is too commonly displaced by that of fear, and most true is the brief and emphatic assertion of the Apostle John, that "fear hath torment." In some systems, men are terrified into religion, and terrified by religion, and they look up to God with terror, and forward to futurity with terror. Their duty is servility; their motive, the apprehension of punishment; and their heaven an escape from hell. And those whose views are brightest for themselves, have still so dreadful a prospect for others, for a reprobated world, as only leaves the alternative of selfish indifference of heart-corroding anguish. To such interpretations of christianity our simpler and brighter views of it bear the same relative character of *Gospel*, or glad tidings, which christianity itself did to a benighted world. They are light in the soul's darkness; freedom to mental captivity; and the proclamation of a sabbath jubilee for the rational creation. What better blessings can be sent abroad than hope, a generous hope, for humanity itself?—What can extend and elevate the affections like the anticipation of a final universal redemption? We can scarcely confer a greater favor on any good man than to open his ears to hear that sound for *all*, which he has only listened to as a promise for a selected portion of the human race, even though in that portion he was included. It is like being present at the descent of an angel from heaven, proclaiming "Behold, I bring you tidings of great joy, which shall be to all people; for unto you (you, mankind, the human race,) is born a Savior, which is Christ the Lord!" and joining with all the past and present and future generations of the world, earth's nations and the "multitude of the heavenly host" in the response of glory to God and love to man.

Away, then, with the notion that there is nothing moral, nothing practical, nothing which affects men's hearts and happiness at stake, in the religious differences which exist. Even if it could not be shown of any peculiar doctrines, that they are God's truth, and therefore worthy of man's earnest efforts for their dissemination, there is still ample inducement for benevolent and energetic exertion. But there are great and simple truths, though long obscured, of which this can be shown; and the combination, mental and moral, is one which should leave no hesitation in our minds—no lukewarmness in our hearts—no inconsistency in our conduct. It is our clearest duty—our

best interest—our noblest aim—our highest happiness, to "serve God with our spirits in the Gospel of his Son;" to advance Christ's spiritual kingdom; and by rightly striving to advance that in others, we also advance it in our own hearts; nor can we establish its full dominion in our own hearts while we are indifferent to its extension around us.—*For.*

A STORY—FROM SADI.

Translated from Hammer's History of Persian Letters.

A nightingale built his nest on a branch, beneath which a poor ant had for some days established his tent. Day and night the nightingale fluttered round the rosebush, and poured out his song in tones which ravished the heart. The ant day and night was busy; but the nightingale in fields and gardens delighted himself with his own melodies. He prattled affectionately with the rose of his loves, and grew familiar with the wind of spring. The weak ant, as he marked the flatterings of the rose and the entreaty of the nightingale, said to himself, what may come hereafter of all this chattering?

Now when the fine season of the year was gone by, and the autumn wind rode along, thorns stepped into the place of the roses, and ravens usurped the haunts of the nightingales. The hurricanes of autumn swept onwards, and robbed the trees of their ornaments. The leaves grew sear, and the air blew cold. From the clouds there dropt pearls, and in the air flew the camphor of snow.

Just then the nightingale suddenly entered the garden, in which there was no more the hue of roses, nor the perfume of jessamines.—His tongue, versed in a thousand traditions, grew mute. There was no rose, at which he could gaze; no green, of which he could contemplate the beauty. In the leafless grove his courage sank; and in the general stillness each tone died in his throat. He remembered, that in former days, an ant had lived near his tree, and had gathered many kernels. I will go to him to-day, thought he, and for good neighborhood's sake I will beg something of him.

So the nightingale went, naked and hungry, to the door of the ant, and said, Generosity is a proof of thy fortune, and the capital of my welfare. I have squandered precious life heedlessly; but thou hast been industrious, and hast gathered provisions. What will come of it, if thou shouldst rescue me to-day from misfortune? The ant spake; Thou didst pass the night in singing of love, and I in active labor. Thou wast now busy with the blossom of roses, and now proud at the re-

gards of spring. Knowest thou not, that spring is followed by autumn, and that every road leads through deserts?

Friends, apply the story of the nightingale to your own condition; and know, that upon all life death follows; and after every enjoyment comes division. The draught of life is not without dregs; and the satin of existence has creases.

MORAL REFLECTIONS.

And where is the first, supreme intelligence, the Father of spirits, who hath created me, and all other thinking and reasonable creatures? For I have not always thought. I have existed but a short time, and am equally ignorant how I think, and how I began to think. I am sensible it is not in myself that I must seek for the true cause of my existence. It is not to the immediate authors I am indebted for it. They know not how I exist, and the cause of their own existence is no more in themselves than mine in me. Every thing informs me also, that my intelligent nature cannot be the work of chance, the effect of the sensible objects which surround me, or of the gross materials to which I am united. The order, the connection, and the harmony which prevail in my thoughts, will not suffer me to believe it. I cannot but observe, that my mind is of a much nobler origin, and is of a nature far superior to the body which serves for its covering. I perceive that my soul is the work of a being superior to all those which I see around me, that it proceeds from an immaterial, intelligent principle, by whom it lives and thinks, and to whom it is most intimately related.

To believe that there is a first, eternal cause of all things, an intelligence supreme and perfect, is to admit a truth, the conviction of which is necessary to relieve and tranquillize my heart; and the clearer my ideas on this subject, and the more attention I pay to what passes within and without me, the more clearly I hear the voice of nature, which announces to me a Deity.

O thou being of beings, infinite, eternal; heaven and earth proclaim thy existence!—every leaf, every plant, every tree, every insect, every worm that crawlth on the ground, every living and rational creature, speaks of thee. Every thing that exists and thinks celebrates thy praise. I behold thee in the brightness of the firmament—in the mild light which surrounds, and in the vital heat which pervades, all animate beings. It is thee I hear in the soft murmurs of the air, in the salutary blowing of the wind, in the rustling noise of the leaves, in the melodious songs of birds, in the

intelligible language of men, in the roaring waves of the sea, and in the thundering voice of the tempest. It is thee whom I perceive in the impression which external objects make upon me, and in the pleasing and sometimes rapturous feelings which arise from the knowledge of truth, the practice of virtue, and the expectation of a happy futurity.

THE DOCTRINE OF SUBSTITUTION.

From the world's foundation erring man has been endeavoring to find a substitute for obedience; something that God would accept as an equivalent for the obedience which he requires of man. Thousands and thousands of sacrifices and vain oblations, have been offered to God as atonement for sin, with a view to satisfy the Deity, and to render him placid towards his own creatures. All this is a mistake, and its impropriety is as evident as it would be for children of a kind parent to endeavor to find a substitute for obedience to parental commands. All the parent requires of his children is for their benefit, it is their good which he has in view. How then can he accept of a substitute? A substitute in this case, would not only be in lieu of the obedience of his children, but it would be in lieu of their happiness. This doctrine of substitution, which Adam seemed to manifest by his fig-leaf garment, has varied its inventions, but remains just the same as it was in the beginning. It may be represented by the folly of a child, who when it was asked to eat its necessary and wholesome food, should be so deceived as to think that this was a most irksome task, and should endeavor to satisfy the provident parent with a substitute, with something in room of complying with the injunction to eat its food. To the obedient, the commandments of God are meat and drink. Let us then hear what God directs. "Bring no more vain oblations, incense is an abomination unto me. Wash ye, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."

The stranger did not lodge in the street, but I opened my doors to the traveller.—Job xxxi. 32.

The virtue of hospitality was, and still is, the national character of the Arabs; they value themselves upon it as their highest glory. One of their poets expresses himself very warmly on this subject. "How often, when Echo gave me notice of a stranger's approach, have I stirred my fire, that it might give a clear blaze. I flew to him as to a prey, through fear that my neighbors should get possession of him before me." *Skulltons*, who quotes

this passage from the Arabian *Anthologia*, remarks, that the Echo here mentioned refers to the practice of those who travel in Arabia by night. He imitates the barking of a dog, and thus sets all the curs in the the neighborhood barking. Upon this the people rush out from all parts, striving who shall get the stranger for his guest. Hatim Tajus, in Hamasa, mentions a custom of the Arabs, expressive of their peculiar hospitality, to put out the fire when they entertained a stranger, that he might not observe whether his host eat or not, but the former plentifully refresh'd himself, though the latter often, lest there should not be enough for both, did not at all partake with him.

"By the custom of the country, good food and lodging are ordered to be provided for all strangers and travellers arriving at a village. It is not sufficient, say the Javan institutions, that a man should place good food before his guest, he is bound to do more; he should render the meal palatable by kind words and treatment, to soothe him after his journey, and to make his heart glad, while he partakes of the refreshment. This is called *bojo kromo*, or real hospitality.—*Raffles's History of Java*.

NO CHANGE AFTER DEATH.

It is urged as an objection to our doctrine, by our religious opponents, that it cannot be true because there is "no change after death." If this be so, why should we be called from this world—if every thing is to remain in a future state precisely the same as it is in this, why, not be allowed to live here forever.

But is there really no change after death?—Will the saint in heaven be encompassed with imperfections and frailties, as with a garment? Will he be liable to temptation, to disease, and misfortune? Will the Calvinist continue to believe in election and reprobation, and the Arminians still continue to affirm that ALL may be saved if they have a mind to? Will the Baptist still hold to close communion, and plunging the body in water? Will Methodist ministers commit murder, and their denomination defend the perpetrator to the last? Will there be no change?

While here, parents love their children. They cannot see their little ones miserable, without being deprived of happiness themselves. Will there be no change after death? We here weep with those that weep—is there to be no change?

If we are free agents while here on earth—can be saved or not, just as we please, and there is no change after death, shall we not always be free agents—and go to heaven or hell, or neither, just as it suits our whims or

caprice? Will the Almighty allow us to act freely in this life, and make us 'mere machines' hereafter? Will he have any more power to damn than he has to save? and if He cannot save us without we pleased to be saved, can he damn us contrary to our will?

Again.—God is kind to the evil and the unthankful while here—if there is no change after death, will He not be as kind to the evil in another world as He is in this? And shall we not be as well off there as here?

N. H. Examiner.

RELIGION RECOMMENDED TO YOUTH.

"Remember now thy Creator in the days of thy youth."

As that which is learned in youth is more permanently fixed in the mind, than what is acquired in more advanced years, it should remind us all, and especially youth, that those things which are of the highest interest to human welfare should be sought and obtained, before the mind becomes crowded with a multitude of worldly cares, and transitory concerns. "Remember now thy Creator in the days of thy youth." This, of all subjects of human contemplation, is of the greatest moment. Think on God; meditate on his consummate wisdom, knowledge, power and goodness. And endeavor to realize that nothing unlike God, can promote the happiness of rational beings. By endeavoring to acquire wisdom, we endeavor to imitate our heavenly Father. By exerting all our abilities to gain useful knowledge we seem to approximate to the divine character. By rising above the weakness of fleshly passions, we seem to attain divine strength. And by exercising a spirit of universal love and goodness, we imitate that attribute of Divinity which gives worth and dignity to all the rest. Let the youthful mind be sown with these acquirements, and generally speaking, the harvest will be plenteous in old age.

CHARITY.

Among the many moral duties which contribute to the mitigation of the misfortunes of human life, and administer to the enjoyments of social beings, that of charitably bestowing a part of what a liberal providence has put into our hands, on those who have been unfortunate in the loss of property, or by sickness, or other unavoidable visitations, should hold a respectable rank. This virtue at once combines many moral excellences, and seems to call into action some of the best qualities of our social nature. It is that too which seems to resemble the bountiful conduct of the giver of every good and perfect gift, in some

degree compares with the grace of our Lord Jesus Christ, who though he was rich, and greatly ornaments the gospel profession of brotherly love. This too is a virtue which never loses sight of the good of its agent, who being blessed with the genuine spirit of heaven-born charity, realizes that it is more blessed to give than to receive. Nor is there any thing more acceptable to the divine mind of universal goodness; than to see rational beings exerting themselves to assist one another. "To do good and communicate, forget not, for with such sacrifice God is well pleased."

ON DOMESTIC ENJOYMENT.

To see a well regulated family acting as if they were one body, informed by one soul, where "If one member suffered, all the members suffered with it;" to see those who are embarked on one bottom, whose interests are inseparably united, and whose hearts ought to be so too—to see those acting in concert, adopting each others cares, uniting their friendly beams, and jointly promoting their common happiness, is the most pleasing picture in human life, and must excite either our envy or our emulation. Behold the pleasing scene—the master of a family influenced by the spirit of religion, walking before his house with a perfect heart! See him assisting with soft language of congenial affection the cares of his partner, and by a thousand offices, endearing himself to his little stock! See his kindness, his tenderness to his servants, and behold him smiling on all around, the mild influences of love run down through every branch, and diffuse general happiness. Here dwell peace and harmony, the hospitable dome unfolds its doors and bids a cheerful welcome to the gentle visitor, whose enlivening conversation adds greatly to the pleasure of the scene, nor does the child of distress and want ever supplicate relief in vain.

METHODIST LIBERALITY.

A controversy is now in progress between Br. Morse, and a Mr. Lee, of the Methodist church. Mr. Lee's articles were published in the Advocate and Journal; and he requested the editors to exchange with the Magazine and Advocate, the Universalist paper, in which both sides of the controversy are published. This the editors refused to do; and after they had, complained because the Mag. and Adv. was not furnished them! And why, we would ask, do they not publish both sides of the controversy? Do they fear the light? Are they unwilling to let a Universalist be heard through their columns? So the world will judge.

SOCIAL INTERCOURSE.

We should make it a principle to extend the hand of fellowship to every man who discharges faithfully his duties—maintains good order—who manifests a deep interest in the welfare of general society—whose deportment is upright, and whose mind is intelligent, without stopping to ascertain whether he swings a hammer or draws a thread. There is nothing so distant from all natural rule and natural claim as the reluctant—the backward sympathy—the forced smiles—the checked conversation—the hesitating compliance—the well-off are too apt to manifest to those a little lower down; with whom in comparison of intellect and principles of virtue, they frequently sink into insignificance.

ARABIC SAYINGS.

Reside where you will, acquire knowledge and virtue; and they will stand thee in the place of ancestors; that man is best who can say, "See what I am;" not he who says, "See what my father was." When God would display in broad day a hidden virtue in the shade, he excites against it the tongue of the envious. If the flame did not catch every thing surrounding it, the exquisite perfume of the aloes would be unknown. This life would be but a fragile fragment: senseless is he who attaches himself to it; what is past is dead; what is to come, is hidden; thou hast only the moment in which thou breathest. Thy life is divided into portions; consider well what they are; that which is gone, is a dream, that which remains, a wish.

ANECDOTE.

A clergyman in conversation with one of our brethren, observed, that people in this life formed characters for eternity, and that as death found them, they would always remain; then groaning deeply, sir, says he, I would ask you what must be the condition of a poor man in my neighborhood, who died while he was dead drunk? To this our brother replied, if, as you say, there is no change after death, he must continue dead drunk to all eternity.

Religion is nothing else but the knowledge of the most excellent Truths, the contemplation of the most glorious objects, and the hope of the most ravishing pleasures; and the practice of such duties as are most serviceable to our happiness, and to our health, our peace, our honor, our prosperity, and our eternal welfare.

The destruction of the poor is their poverty.

"How amiable are thy tabernacles, O Lord!"

With what joy, consolation and comfort must every true friend to God and man tread the sanctuaries of the Most High! Here he can bow before his Maker in Love and fellowship; and, praying for the assistance of God's spirit to direct, can worship his "Father in Heaven" with religious adoration. He can approach the Divine Being as one whom he need not fear, from whom he can expect every blessing, and as one whose friendship is immutable and eternal. With the eye of faith, he can look forward to that glorious time, when every knee shall bow, and every tongue confess; when death shall be swallowed up in victory; when pain, and sickness, and toil, will be o'er; when tears shall be wiped from all faces; receiving comfort from the reflection that "As in Adam all die, even so in Christ shall all be made alive." But now reverse the idea. Suppose the preacher spend his time in mathematizing his hearers, representing God as a wrathful, jealous, revengeful Being, who will cause a part of his creatures to be eternally miserable, who has elected a part to glory, and the rest to endless damnation, can the true lover of God hear this with pleasure? will this make the tabernacles of the Lord amiable? O Calvinism! child of misanthropy, man has created thee; thy origin is earthly. Thou mayest serve for a little time to frighten children, and amuse the unwise, but thy destruction is near.

Extract from Wesley's Notes on the New Testament.—1 Cor. xv. 47.

Christ was not the second man in order of time; but in this respect. That as Adam was a public person, who acted in the stead of all mankind, so was Christ. As Adam was the first general representative of men, Christ was the second and the last. And what they severally did, terminated not in themselves, but affected all whom they represented."

In his Sermon, vol. i. on the mystery of iniquity, 2 Thes. ii. 7. "And have we not farther ground for thankfulness, yea, and strong consolation, in the blessed hope which God hath given us, that the time is at hand, when righteousness shall be as universal, as unrighteousness is now? Allowing that the whole creation now groaneth together under the sin of man, our comfort is, it will not always groan! God will arise and maintain his own cause.—And the whole creation shall then be delivered, both from moral and natural corruption. Sin, and its consequence, pain shall be no more—holiness and happiness shall cover the earth. Then shall all ends of the world see the salvation of God. And the whole race of

kind shall know, and love and serve God, and reign with him FOR EVER AND EVER!"

In his sermons vol. ii. the end of Christ's coming is considered, 1 John, v. 8. "But the most glorious of all will be the change which there will take place on the poor, sinful, miserable children of men. These had fallen in many respects as from a great height, so into a lower depth than any other part of the creation. But they shall hear a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be their God. Rev. xxi. 3, 4. Hence will arise an unmixed state of holiness and happiness, far superior to that which Adam enjoyed in paradise. In how beautiful a manner is this described by the apostle! God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying. Neither shall there be any more pain; for the former things are come away. As there will be no more pain or sickness preparatory thereto—as there will be no more grieving for, or parting with friends, so there will be no more sorrow or crying. Nay, but there will be no more sin! And to crown all, there will be a deep, an intimate, an uninterrupted union with God. A constant communion with the Father, and his Son Jesus Christ, through the Spirit; a continual enjoyment of the three.—One God, and of all the creatures in him!"

FORGIVENESS OF SINS FOR CHRIST'S SAKE.

Among the faulty translations in our common version of the Bible, which have greatly contributed to nourish misapprehensions of the Christian system, a remarkable one is that of Eph. iv. 32. "And be ye kind one to another, tender hearted; forgiving one another, even as God for Christ's sake hath forgiven you."

The original of the phrase here rendered "for Christ's sake," is literally *in, by, or through Christ*. The expression is often used in the New Testament, in various connections, and the instance before us is almost the only one in which it is translated "for Christ's sake." Why this should be selected as a case of departure, it is hard to see; particularly as many of the other instances are strictly analogous to it. Some of these we will quote.

In Ron. vi. 23. we read, "The gift of God is eternal life through Jesus Christ our Lord."—In the same epistle, viii. 39, we have "The love of God which is in Christ Jesus our Lord."—In 1 Cor. i. 4, the apostle thanks God "for the grace which is given you by Jesus Christ."—2 Cor. v. 19, "God was in Christ reconcil-

ing the world to himself."—Eph. ii. 7, "His kindness towards us through Christ Jesus."

Other texts might be produced to the same purpose, were not these more than sufficient. In all of them the particle *in*, might be translated "for the sake of," with as much propriety as the text we are considering; but its true force in these passages is "through the ministry," "by the agency," or "in the service" of Jesus Christ. Christ was the chosen messenger of God to announce to men his love, mercy and forgiveness, and to make men the worthy subjects of this forgiveness, by leading them to repentance and good works. God's mercy, therefore, is manifested to us by or through Christ—he forgives us by, through or in Christ.

What was the purpose of Paul in this part of his epistle to the Ephesians? To induce them to be kind and forgiving to one another. And what motive did he employ? A remembrance of God's forgiveness to them. But did he mean that they should not forgive one another till some equivalent had been exacted? Certainly not, but freely, as God had forgiven them by his Son.—Let us no longer read, therefore, "And be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you;" but "even as God, by Christ, hath forgiven you."—*Unit. Mis.*

BEAUTIFUL ILLUSTRATION

The exemplification of this moral is perpetually occurring on the most common objects of daily attention. The very paper on which I am now writing, affords me an example. A little while ago, it was clipt off from an old garment, a useless rag. Betty would have swept to the door; but the industrious rag man took it up and gave it to the paper maker, who returned to me the former old rag in a form no less pleasing than useful. My gentle friends, obedience to the great Master, gathering up the fragments which remain. The little piece of cloth which falls from your scissors, may be the means of carrying the light of the knowledge of the glory of God to far distant and benighted lands.

God himself loses nothing; and to a contemplative mind, it is both instructive and highly entertaining, to observe the many ways which he takes to gather up the fragments. I rose up from the feast, and went out to drink the fresh evening air. As I passed the gate, old Lazarus, the beggar, was sitting, and making a rich repast on the very piece of baked mutton I had left on my plate. His dog stood by, and the bones &c. of which Lazarus could make nothing, afforded a delicious meal to poor

trim. By the time I returned, a little flock of sparrows occupied the ground where Lazarus had sat with trim, and picked up the crumbs which had fallen from them. They flew off at my approach—but their place was instantly seized by a number of flies and other insects, all greedily devouring the fragments which remained of the sparrows; and that nothing might be lost, a little laborious ant had got a huge crumb on his shoulder, and tottering under the burden, was carrying it to his nest. A small affair it seemed indeed, to me; but small as it was, it afforded a full feast to herself, and her little family. "Go to the ant, thou sluggard; consider her ways and be wise." Lord God Almighty, how manifold are thy works! In the vast range of thy economy, nothing is lost.—*Scotch Magazine.*

But what is the Church? Ask the question at Rome, and you will receive in reply, the Church consists only of Roman Catholic cardinals, bishops, and other dignitaries, who derive their authority, power, and sacred influence from the papal head alone. Ask it in Germany, and you will hear that the Church is any where but in papal hands, and that its true residence lies in that body of worshippers, who subscribe to the doctrines and submit to the discipline established three or four hundred years since by Martin Luther. Ask it in Moscow, and your will find no other idea of a Church prevailing, or scarcely even conceivable there, except that great branch of Christians which in the eleventh century separated from the communion of Rome, and set up, at Constantinople, a new pope, new doctrines, new ceremonies and a new worship. Ask in England, and along with expressions of surprise at your ignorance, you will hear that the Church is a sacred branch of the constitution of the country, bearing date from the time of Henry, VIII. and exercising its religious ceremonies, discipline, and worship as by law established. Ask it in Scotland, and you will there find the region of the Church confined within the limits of parish consistors, presbyteries, synods, and the general assemblies. Ask it in New England, and the general reply will be, the Church consists of those communicating members who belong to independent congregations. Ask it in any other general section of our country, and the reply will be modified according to the prevailing system of external worship among its inhabitants. Or ask it in the humblest and obscurest village in the land, and the information you obtain, will confine the Church to that sect which worships God beneath the little steeple erected by the few individuals, whom the chance of this life has thrown together there.

P O E T R Y .

For the Anchor.

"THY WILL BE DONE."

Father above! great King of kings,
Of whom and thro' whom are all things,
The great I AM whose mighty word
But spake, and, Lo! wild chaos heard,
And quick as thought from nothing came
This world and its stupendous frame,—
Who formed the moon, the stars and sun—
Teach us to say—Thy will be done!

Creator of the human race,
Fountain of good, and Source of grace;
We own thee Lord of all mankind
Who in thee Friend and Savior find:
Thy counsel stands forever sure,
Thy ways are right, thy thoughts are pure;
The same thou art since time began,—
We humbly pray—Thy will be done!

To thee our God we bend in prayer,
And thank thee for that tender care,
Which from the dawn of life's career
Has been to us divinely near.
Thy glorious sun from day to day
Doth gild with golden rays our way;
While nature's praises join in one
United prayer—Thy will be done!

But brighter, far, thy mercies shine,
In that blest Book of source divine;
From whence we learn thy lasting love
Fills earth below, and Heaven above;
And where thy will we clearly find,
Is pledged to save all human kind—
That all our race shall join as one
And gladly say—Thy will be done!

Albany.

C. W.

ANECDOTE.

One of the many preachers, whose ministry is more particularly directed to administer the horrors of eternal wrath, than the life and consolations of the gospel, was some years since holding forth in the town of Fitchburg, Mass. After casting a gloomy veil over the word of life, as is the usual practice, the speaker entered on his wonted theme of everlasting condemnation, with zeal suited to his subject.—The Divine Being was now represented in the character of an infuriated enemy, pouring forth streams of incensed wrath, on his poor dependent offspring, when Dr. Marshal, with his characteristic sagacity and adroitness, finding it difficult to keep silence, interrupted the speaker gravely saying; my friend, you mistake the character, that is not God, that is the devil.

He who would be truly wise must follow the requirements of him who 'spoke as never man spake before.' True wisdom prompts us to be cheerful in the discharge of duty—to trust at all times in the rectitude of God's moral Government. Thus will present peace be secured to all who obey wisdom's call.

UNIVERSALIST BOOKS.

Torments of Hell Overthrown.

Lectures on Divine Revelation by Rev. David Pickering.

Six Sermons delivered at the Universalist Convention, held at Concord, N. H. Sept. 19 and 20, 1833.

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PAIGE'S NEW WORK.

B. B. Mussey, has just published, "Selections from Eminent Commentators, who have believed in punishment after death; wherein they have agreed with Universalists, in their Interpretation of Scriptures relating to Punishment.—By Lucius R. Paige, Pastor of the first Universalist Society in Cambridge.

* Orders addressed to B. B. Mussey, 29 Cornhill, Boston, will receive immediate attention. Jan. 1834.

BALFOUR'S LETTERS TO PROF. STUART.

A few weeks since we noticed the appearance of an interesting little volume from the pen of Br. Balfour, under the above title.—This work is now in this city on sale, and may be obtained of Messrs. Kemble & Hill, No. 3, Washington Square.

REV. HOSEA BALLOU.

A few likenesses have been received of the Rev. Hosea Ballou, which may be obtained at the book-store of Messrs. Kemble and Hill, or of Rev. C. F. Le Fevre,

THE GOSPEL ANCHOR,

Is published every Saturday, at No. 61-2 (Over the Post-Office) State-Street, Troy, N. Y.

BY HENRY J. GREW.

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Agents or companies who become responsible for eight copies are entitled to the ninth gratis.

* * The above terms will be strictly adhered to.

All communications relating to the third volume of the Anchor must be addressed to the PROPRIETOR thereof, free of postage, or they will not receive attention.

GOSPEL ANCHOR.

SATURDAY, MARCH 22, 1834.

UNION OF PAPERS.

We have the pleasure of announcing to our patrons and friends and to the public generally, that an arrangement has been concluded with the proprietor of the "Christian's Bower," a periodical published at Keeseville, in this state, which has resulted in the discontinuance of that publication, and the transfer of its list of patrons and the co-operation and good will of its Editor, to this paper.

In addition to this, we have effected a still more important arrangement with Br. Sperry, of the "Religious Inquirer," one of the oldest and most efficient publications in our connection, by which our two papers are to be united, and published simultaneously, at Hartford, Conn., and Albany, N. Y. The title of the new paper will be the "Religious Inquirer and Gospel Anchor." The terms will be the same as the present volume of the Anchor has been charged at. Our city subscribers will continue to be served by the carrier as heretofore, and no alteration will be made for the present in the delivery of our office and country packages.

Our mail subscribers will have their papers mailed at Albany, with the exception of such as reside in Connecticut, which will be mailed at Hartford. This arrangement will prevent the additional charge for postage which would otherwise occur to our patrons in the two states in which the new paper will be published.

We have been so fortunate as to secure for the Editorial department of our new paper, the continued services of the three esteemed associates which have contributed so much to the interest and good acceptance of the present volume of the Anchor. To their future labors will be added the exertions of one or two additional associates, which, with the feeble efforts of the present writer, will aim to impart to its columns an increased degree of interest and usefulness.

Those of our subscribers who have paid for the Anchor up to July next, will be credited upon the books of the new paper up to that time.

We hope to be able to furnish our patrons with the first number of the new series at the close of next week. As both the "Inquirer" and the "Bower" were at the conclusion of a volume, and as the

"Anchor" has progressed in its present form to a respectable size for binding, it was deemed most expedient by all concerned, to consolidate the three papers at the present time.

We should have been pleased to have continued the 'Anchor' as a distinct periodical, and should have done so, had its patronage been sufficient to have justified us in so doing. The Union now effected will place our publication upon a permanent basis, and enable us to render it a more useful and we trust a still more acceptable periodical that we could under any other circumstances have presented to its friends.

In conclusion we would tender our respectful acknowledgments to those of our patrons, who by their punctuality have enabled us to sustain the 'Anchor' thus far, and also to the valued correspondents who have kindly favored us with their contributions for its columns.

H. J. G.

TO SUBSCRIBERS.

It will be perceived by the above, that the publishing office of our paper for this state, will hereafter be at Albany, and as the Editor contemplates making that city the place of his residence in future, and devoting his attention to the interests of the new paper as united, he has made arrangements with Messrs. Kemble & Hooper, who were the proprietors of the Anchor during the publication of its first and second volumes, and to whom a considerable amount is yet due on those volumes, to collect the remaining subscriptions due on the present volume. The books therefore, for the first, second and third volumes of the "Gospel Anchor" will remain as heretofore in Troy, and payments for either may be made to Messrs. Kemble & Hooper, whose receipts will be recognized as good and sufficient. They intend soon to send an agent with bills for all sums due on either of the first three volumes to the principal places where subscribers reside and we hope all who are in arrears will settle their accounts without delay.

All moneys intended to be applied on the new paper, may be directed either to B. Sperry, Hartford, Ct., or to the undersigned at Albany, N. Y.

H. J. GREW.

TO CORRESPONDENTS.

We have on hand several acceptable communications which will receive due attention as soon as circumstances will permit.

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